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Over all communications for the paper, write *For the Crisis*.

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Original Articles.

For the Crisis.

Ordinances of the Church.

BY B. MATHEWSON.

BRO. GRANT:—I was much gratified to see "A Lover of Order" in a late number of the Crisis, endeavoring to "stir up" the "pure mind" of the church to "keep the ordinances as" they were "*delivered*" to her. 1 Cor. 11: 2.

When the church becomes lax, relative to the Ordinances the Savior was pleased to set in his house—attended with a specific caution as to their perpetuity until He "come" to receive them to his immediate presence—they evince a loss of that "*savor*" that preserves and restrains a corrupt and lawless generation! Where this is the case, depend upon it, there is a great screw loose either in the head or heart.

I am aware, however, that many will continue to pass this over as a trivial matter, making use of the hackneyed expressions—"O it's no matter if the *heart* is only right"—"it savors too much of the tithing of mint, anise, and cummin"—"straining at a gnat," &c., as if attention to minor duties was condemned or repudiated by the Savior, when His word assures us the opposite is true.

Hear Him. "These ought ye to have done," that is, judgment, mercy, and faith, and *not* to leave the other undone;" that is, the tithing of mint, &c.

When (what some please to term) the "lesser" duties of christianity are performed with exact faithfulness, we may set it down, that those of larger moment are executed in the same manner.

But when small matters are done at the halves, look for larger ones to be discharged tn the same manner. Lrsten to the Savior's words, and see if this is not in harmony with his teaching; "He that is faithful in that which is *least*, is faithful also in *much*; and he that is unjust in the *least*, is unjust also in *much*."

But some will say, "it is not convenient to have a table set with unleavened cakes, and come around it after the ordinary manner of taking a meal." Well, let us *make* it convenient then. Every church has the power thus to do. What if we subject ourselves to some *in*convenience to obey Him who submitted to the inconvenience of leaving glory ineffable, to groan in Gethsemane, to expire on Calvary to expiate our guilt, and to raise us to the dignity and companionship of angels and of Himself?

Did Christ evince any solicitude in preparing a proper place, when he instituted his supper? Ans. He sent two men (whose time, we may conclude, was as valuable as any in modern times,) to a good man, who had a room properly furnished for the occasion, "to make ready."

We do not find Peter and John dallying about "trouble" and "inconvenience!" No. They never demurred when Jesus commanded. They knew their imperative obligations were, the denying of self and bearing the cross daily—cost what it would—if indeed they would inherit "eternal life."

Those who consider the ordinances of God of small moment would do well to consider, whether an all-wise and benevolent Parent enjoins anything unnecessary upon His children. Does he not know what outward acts are best calculated to revive and stimulate their love for Himself? And shall we poor erring mortals attempt an amendment of what God has immutably established?

Under the old dispensation, the most minute particularity must be observed relative to their ordinances. When God said —"Take a lamb without blemish," one with any blemish would not subserve; tho' there were some who presumed to do it, and in so doing brought upon themselves the malediction of Heaven. Mal. 1: 13, 19.

When God showed Moses a *pattern* for a Tabernacle, He admonished him to "make all things according to the pattern" —no deviation whatever. Turn to Mal. 3: 7, and read the complaints of the Most High against His professed people for going away from His "Ordinances." Then bethink yourself of Zachariah and Elizabeth," who "walked in all His commandments and *Ordinances* blameless." Then ruminate, if you please, upon the eulogy bestowed on the Corinthian church for having kept the "Ordinances" as they were given them by the apostle.

Why will some argue that the command relative to the Lord's supper is not imperative, because not connected with a threat? Remember, Jesus was speaking to His "friends," and His test of friendship was the following—"Ye are my friends if ye do *whatsoever* I command you." Does not that benevolent parent consider his command as authoritative when he says,— "Do this piece of work," as if he added,— "I'll punish you if you do it not?"— Would not a child, accustomed to obedience, consider it just as binding? And would not that parent's affection be increased towards the child, when he saw him performing it just according to the pattern he had set for him, instead of professing to make amendment when the true cause of alteration was indolence, selfwill, or to gain the applause of the bystanders? I know some are so organized, that "order," to them, is esteemed of little consequence. We see this developed in all their works both temporal and spiritual. But, beloved, I trust this class is small with us, and that there are enough in the church of God to see that "everything is done decently and in order."

We must conclude that the law-book of the church decides in favor of unleavened cakes, and coming around the table, after the ordinary manner of taking a meal.

And then, again, what disorder has prevailed in the world relative to the ordinance of baptism! How many have tried to evade this ordinance on account of "inconvenience." They could not brook the inconvenience of being "buried with Christ in baptism!" It was so unpleasant to be laid beneath the yielding wave—wet clothes, and the appearing in this *deshabille* before certain spectators, &c., caused them to inquire, "will not some other way do, if my heart is only right?" If your heart were right, if you had submitted to implicit obedience, I trust you would never have propounded that question. When we see a plain "thus saith the Lord," and try to evade it, or make some alteration to suit our convenience, we may rest assured we are in a by-path, and shall never get into the strait one, only by retracing our steps as far as where we promised implicit obedience, and profound submission to the God of the Bible!

Let us remember that the performance of certain duties, our particular organization may render agreeable, will not make us christians; but obeying "every word" that God hath spoken, makes us Christ-like.

Those commands that appear the more repugnant to our nature, are the very ones above all others to be complied with immediately. Nothing will so soon subdue the carnal propensities, and impart a docile, child like spirit, as submitting to those commands you most dreaded. Try it!

And let us not treat God's ordinances contemptuously, by neglecting to observe them just according to the pattern! How can we expect His smile and approbation in thus doing?

New Hartford, Ct.

For the Crisis.

The Necessity of Afflictions.

BY J. HOWELL.

It is not unfrequently the case, that objects which receive our undivided attention come to embrace our supreme affection, and hence steal our hearts from God. Thus is it with the miser. His undivided attention to devise the best means to secure the greatest amount of gold, makes it very evident that gold is his god.

So also is it with him who is determined to secure the honor of this world. It is the object of his supreme affection, and everything must become subservient to it.

Said one, after failing in several projects —"I will be in congress or in hell within five years." And although previously very pious, everything was made to subserve this one purpose. He went to Congress, for a distant State. Returning from thence to his home with his health very much impaired, he suddenly fell to the tomb, the victim of consumption. He secured the honor he sought, and the sequel will be developed in the judgment scenes. How many scenes like these might be depicted, affording a sad history of the shipwrecks of faith. And had we nothing to check us in our course, the annals of faith would be really appalling. But Divine Providence has wisely arranged the affairs of this dispensation. Pain and pleasure, joy and sorrow, peace and trouble, shame and glory go hand in hand, and hence lead us to reflection.

I am rejoiced that trials are here. Were it not so, how our hearts would become wedded to this state of things. Trial is natural to this life, and hence, no attainment of piety can exempt us from it. Indeed, it is essential to the proper formation of christian character, and to our discovery of the fact, that the God of redemption is alone worthy of our supreme affections. See the man of pleasure as he presses forward to attain that, which, to him, is the acme of all happiness. How earnest is the expression of his countenance. He leaps to the goal—is pierced with a thorn, and upbraids himself for his folly.

Note that man of business, as he precipitantly rushes through the marts of commerce. What anxiety is depicted in his countenance. His eye flashing with intense interest. He heeds no one. He has but one thought—one feeling—one object of pursuit. His eye, tinged with its color, is riveted. His energies are all engrossed in its attainment. It has his whole heart. His hand is extended to grasp it, and in it bursts a bubble filled with bitter disappointment. Now he has time for reflection.

See that dear boy—the rejoicing of his parents. At first they do not perceive any undue affection conferred him. But from the hiding-place of infancy emerges the talent and genius, until then undiscovered. Their affections twine around him, gathering strength every hour, until their piety is in jeopardy. The right of God is disputed—his claim forgotten. The supreme affection of the parents has passed from the Creator to the creation of his hand; but He is full of mercy. He would save the parents,—yea, and child too. Disease invades its frame. Now behold the devotion of the parents; but it is too late.— Death plucks thy little one from thee, directed by a wise Providence. God has won thy heart by teaching thee a lesson of human frailty.

The above thoughts were suggested to my mind by the following "beautiful figure," from which all may learn a valuable lesson:—

"BEAUTIFUL FIGURE.—Two painters were employed to fresco the walls of a magnificent cathedral; both stood on a rude scaffold, constructed for the purpose some forty feet from the floor. One of them was so intent upon his work that he became wholly absorbed in admiration, and stood off from the picture, gazing with intense delight.

Forgetting where he was, he moved backwards slowly, surveying critically the work of his pencil, until he had neared the very edge of the plank upon which he stood.

At this critical moment his companion turned suddenly, and, almost frozen with horror, beheld his imminent peril; another instant and the enthusiast would be precipitated upon the pavement beneath; if he spoke to him it was certain death—if he held his peace it was equally sure.

Suddenly he regained his presence of mind and seizing a wet brush, flung it against the wall, splattering the beautiful picture with unsightly blotches of coloring. The painter flew forward, and turning upon his friend with fierce imprecations, but, startled at his ghastly face he listened to the recital of his danger, looked shudderingly over the dread space below and with tears of gratitude blessed the hand that saved him.

So, said a preacher, we sometimes get absorbed in looking upon the pictures of the world, and in contemplating them, step backwards, unconscious of our peril, when the Almighty dashes out the images and we spring forward to lament their destruction—into the outstretched arms of mercy, and are saved."

For the Crisis.

The New Year.

G. W. G.

BELOVED BRN.:—Another year has passed and our Savior has not come. We are still in this vale of tears, subject to trials, disappointments, sickness and death.— Many of us hoped to have been in the kingdom before this time, enjoying the presence of our God and king, wearing the immortal crows, shouting praises and hallelujahs to Jehovah; but alas, here we are, groaning for deliverance, while many are wishing each other a long and "happy new year."

To us, who sigh for "better things," "The New Year" is not hailed with joy, except that we are permitted to live, and are not within the icy arms of death! No, dear brethren and sisters, we do not hail another long, tedious year of trials and sorrows, but we would welcome the jubilee year, the King of kings, the glorious crown, and the better land. But we are not left without consolation and hope, for our "redemption draweth nigh." Then let us not be weary in well doing, nor faint by the way.

Let us all be faithful, praying for one another to endure a little longer, finishing the race that we have begun, and hoping for speedy deliverance.

For the Crisis.

God Loves Us.

EDWIN BURNHAM.

Yes, he loves us. What blessed proofs has he given us of his love! All our life long has he been continually commanding the blessings of his goodness upon us. No mark of favor calculated to advance our highest interests, has been withheld from us. In our going out and coming in, our lying down and rising up, in all our ways has his tender care been upholding our feeble frame, and preserving our uncertain life. And at the present moment, he makes our bed, sets our table, provides our home, surrounds us with friends, and scatters the expressions of his infinite benevolence all around us. What acceptable promises has he made to us in relation to the future! He has declared, that if we put our trust in him, we "shall want no good thing"—that he will provide food, and raiment; and all the comforts of life for us as we may need them. But how great are the proofs of his love to us in the moral and spiritual provision he has made for us!

He has given his Son to die for us, and with him freely offers us all things, desirable for us to possess, here and in the world to come. What sweet promises does his word contain for our consolation! How blessedly does his spirit help our weaknesses and our infirmities, and cheer and comfort our hearts. And he will, according to his faithful promise, prepare for us, if we submit ourselves to him, an eternal kingdom of changeless glory. O amazing goodness! And what return shall we make for all this exhibition of infinite favor? Shall not our hearts melt in contrition for all our sins? Shall we not cast ourselves down in the dust at his feet, virtually, and wash them with tears of deep penitence for all that we have ever thought, said or done to grieve his holy Spirit? Shall we not yield up all the powers and faculties of soul and body to his reasonable service eternally? O loving God, seal me forever thine!

For the Crisis.

The Human Will.

BY Z. CAMPBELL.

"I seek not mine own will, but the will of my Father which hath sent me." John 5: 30.

We have shown in a former article that every living creature has an organized body, and every living body has a living head. The head contains the brain, the sensorium of the creature man, from whence spring all his thoughts and actions; hence the power that moves the body.

Now concerning the church of God, it is one body, having many members, organized under one living Head who presides over and governs all the members of the body. This great living Head has said—"I seek not mine own will, but the will of the Father which hath sent me." It is evident, therefore, that as the head has no will of its own, the body should also have no will of its own. This brings us to the grand difficulty; almost every member has a will of its own. This is the insuperable barrier to the smooth course of true christianity. The human *will*, the anti-christian monster, the enemy of God, and Satan's most successful engine.

It was to gratify the human will that our first parents sinned in Eden, and brought death into the world, with all the ills that flesh is heir to; and it is still the gratification of this will that keeps us from God.

But, says the christian, my will is to do the will of God.

Right; but the will of God you can never know until your own will is nailed to the cross and taken out of the way. Here lies the difficulty; you are willing to do the will of God, but determined to make his will harmonize with your own. This should not be; we should mould our own wills into the will of God, and try to make ourselves more like God, and not to make God like ourselves.

The devil has drawn so thick a veil over our eyes that but few can see the strength of the human will. Some professors do not believe in the second personal coming of Christ, and contend the scriptures do not teach it. True, the scripture does not teach it to *them*, and the only reason is, their will is that he should not so come in like manner as he went up. Others cannot read the unconscious state of the dead in the Bible, because their will is to live while they are dead. It is not until we are as willing that a thing should be one way as the other, that we are capable of judging between truth and error.

Take heed, and beware of the human will. Never make up your mind that a thing is true or false until you are sure you have no *will* about it. The principal reason why the Bible is so differently understood, is because men have different *opinions*, and this is unavoidable in this state of things; but he is a liar; the human will is at the bottom of all these differences.

Many who read this, will recollect they once opposed truths which they now believe, and are blessed in believing; and they will recollect too that while opposing what they now believe, they had a will that these things should not be so; but as soon as their own were removed, they saw the truth clearly.

Now such may have a further will which remains uncrucified; if so, there may be further truths which they do not believe. The Jews did not believe that Christ was the Messiah, even when he rose from the dead, and the reason was, they would not have it so. It was not for want of evidence that they did not believe, it was the want of a will to believe. Now if our will shut our eyes to truth, are we not as guilty as they?

In all our religious exercises we cannot be too careful to keep under the human will. Many advocate even the truth in a wilful manner; we have nothing to do but to advocate the truth in righteousness, and leave God to bless it according to his own will. Many pray with a will of their own, without a grain of faith as big as a mustard-seed. They pray as though they thought God was bound to execute their wills irrespective of his own. Some pray for a blessing and are careful to tell the Almighty through what vehicle, and at what time, place and manner to send it. We are only commanded to ask in faith; we should leave the manner, the way and means with God.

The human will is opposed to God, and must be taken out of the way before the church can be one with Christ, as he and the Father are one. When this is done, the church will be all of one mind and one will, even the will of the Father which will be done on earth as it is in heaven. And although this perfect state is not until the kingdom comes, yet the true Christian is so by sinking into the will of God in all things; having for his motto—I am the clay, and thou art the potter. He that subdues his own will does more than he who subdues empires. Alexander, the great, subdued kingdoms, but had not power to subdue his own will. And we have no power to do it in and of ourselves, but help is laid on One who is mighty to save, and by his grace assisting us, we can overcome all things.

The will is a stubborn thing; we all see it *has* kept us from believing truth, and we ought to be careful that it does not keep us from believing it still. None of us dare say we have all the truth, we never can know until our own will is lost in the will of God.

I do not write this to induce any one to believe as I do; God forbid: nevertheless, let every one first examine themselves, and see if they are just as willing things should be as *they* believe. If they are, and I am also, we shall all agree, for I should come to their opinion, or they would to mine; for aside from our own wills, the Bible teaches all alike, and the spirit all alike, but to drink into the Holy Spirit, is to sink into the will of God.

This is indeed a happy state, a state of perfect resignation; in which if it rains or shines, we are equally happy, and if the angry waves of trouble roll, they break harmlessly at our feet; if there are impassable mountains on either hand, a sea before us, and an angry foe behind, we have nothing to do, but to "stand still and see the salvation of God."

Little children, you know not how much you may enjoy when you get your own will securely nailed to the cross. Just think of it; the Son of God, the Savior of lost man, no will of his own! No; not my will, but Thine be done.

Had you not rather it would be a fair day when a good brother comes among you to preach, than to be stormy?

"Yes."

Then you have a will, and if it storms, God has crossed your will, and he is to blame for sending the storm, or else you are to blame for having a will about it.

And how is it with you, fellow-laborers in the vineyard, had you not a little rather your appointments would fall on pleasant weather, in which you [illegible] and full collection?

"Yes."

Then you have a will, and [illegible]

that God takes care of the sparrows without the aid of a contribution-box, and you account yourself of less value than a sparrow. True, the laborer is worthy of his hire; but we do wrong when we plan out the way for God to give us our hire. Leave it all with the Lord, and trust Him in a storm, with empty pockets as well as in the sunshine of affluence, for he doeth all things well, and will not bend his will to ours, but we must bend ours to His.

I am satisfied that we should enjoy more; be better christians, and have less strife among us, if we had less will of our own, and more of the will of God.

I hope some of the little flock, who have more time and talents, will take up this subject and enlarge upon it, and spread it before the children in its true light. There has been, to my knowledge, but little said on it, and therefore but little attention paid to it.

I believe we are soon coming to a time in which we shall need a more perfect resignation to the Divine will. And, brethren, let us rally on this point; resign ourselves implicitly to the will of God in all things.

I admit that it is but a late thing that I have learned, in a measure, the art of resignation; and what I have been too foolish to learn in prosperity, I have learned in adversity, in the dear school of experience, having lived three years in the fire of afflictions, the last resort of the chemist to purge off the dross, and bring out the pure metal. How far I have been refined in the crucible is best known to God; but I have learned that I had a stubborn will to be subdued, which for a long time I did not know I possessed. And now I think this is the case with many others; for when we see our own faults we see the faults of others; for we are all of one piece of fallen nature. And in proportion as we know ourselves, we know our brethren; and by analyzing one drop of the ocean, we ascertain of what the whole is composed.

Many are ready to thank God for prosperity, and a few ready to thank him for adversity. I have more reason to thank him for afflictions than for prosperity, for the former has led me to resign my will in a measure, and to trust in God. This I believe is the design of God in afflicting his people, to bring them to a resignation to his will.

May grace, peace, and mercy abide with the little flock until the kingdom comes.

From sister S. M. Dudley.

Bro. Grant:—While engaged this evening perusing the epistles of those of like precious faith, through the columns of the Crisis, my soul has been strengthened and encouraged.

I never felt more like sacrificing all for Christ than I do at the present time. If we love our Savior, we shall delight in keeping his sayings, and obeying his commands. I feel to praise the Lord for the way in which he has hitherto led me, although he has often chastened me, yet I trust it has served to wean me from earth and enabled me to set my affections on things above. What a blessed privilege, to be an heir of God, and joint heir with Jesus Christ, to an inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in heaven for the pure in heart. Let us be careful lest we grieve the spirit of God and thereby fall into condemnation. It is of great importance that we strive to cultivate a spirit of prayer and watchfulness, lest our minds be drawn away from God, and partake in a measure of the evil influences to which we are all exposed.

The enemy is endeavoring in every possible way to distract and destroy the humble child of God, but if our minds are staid on him, we shall be kept in perfect peace. Let us seek to know and do the will of God, and not cast away our confidence in him, considering he is faithful in the performance of all his promises, and in due season we shall reap if we faint not.

Although we have expected and hoped ere this to have seen our loved ones who sleep in Jesus, come forth from their dusty beds clothed with immortality and eternal life, yet, if faithful a little longer, we shall yet behold them bursting the confines of the grave, and shouting victory over death. O what a blessed thought! the dead in Christ shall live again no more to die! My prayer is—"O Lord, hasten the time."

Beloved brethren and sisters, let us gird up the loins of our minds and examine ourselves in the light of God's truth, seeking the aid of the spirit to enlighten us, that we may be enabled to overcome, and have an inheritance among the sanctified when our blessed Savior appears, which cannot be far in the future.

From your sister longing for immortality and eternal life.

Susan M. Dudley.

Feltonville, Mass., Nov. 12, 1856.

The World's Crisis.

BOSTON, JANUARY 7, 1857.

The New Year.

We wish all our readers a happy *New Year.* We earnestly desire and pray that the peace of God may *rule* in your hearts, for "great peace have they that love thy law and nothing shall offend them." May such peace be yours forever.

We doubt not that a large number of our patrons have *resolved* to live better the coming year, if spent on this earth, than during the past; but be assured that the opposer of all righteousness will not suffer you to progress in divine life without an earnest *struggle;* he will dispute every inch, but if you put on the whole armor of the Lord, trusting in him, you are sure of success, and a final triumph in the everlasting kingdom now emphatically near.

If we would grow up into Christ, we must guard *every* avenue by which our arch foe may gain admittance to destroy our hope. His wiles are various and numerous. No effort will be spared on his part to drown us in perdition. When we are not praying we need to be watching. This is truly an age of *apostasy,* but may you and I, dear reader, be kept by the power of God through faith unto salvation.

Let us be *christians* in the fullest sense, that we may by our lives show Christ to the world. It is not doctrine and theory that is needed so much as holy living. May the Lord help us to make our entire consecration of time, talents and property to his service, and enable us to remember that we are not our own, but *bought* with a price; and how thankful we should be that the purchase was made by our *best friend,* the Prince of peace.

Brethren and sisters, can it be that we shall knowingly grieve such a friend? My Lord forbid it. Let us begin *anew* with the year, and from this time have but *one* object in view, and that the glory of God.

I do feel resolved in the strength of Jesus to be *good,* and avoid all evil speaking, backbiting, jesting, idle words, vain and wicked imaginations, which are an abomination to the Lord, and to keep myself unspotted from the world. Praise the Lord for the narrow way of peace that leads *directly* to our Eden-home. My prospect for glory was never better than now, my hope never brighter nor witness clearer. Jesus is mine and I am his. We shall see him *soon.* O hallelujah, we are almost home.

Chickopee Falls.

We are happy to say that our late meetings at this place were among the best we ever enjoyed. We commenced Wednesday evening, Dec. 24th, and closed the following Lord's day evening.

Some thirteen years since, the religious interest in this place was very great, and a large number were happily converted to the Lord. Since that time, many changes have introduced some discouraging circumstances which have caused the weak to stumble, and the strong to faint by the way; but thank the good Lord there is a happy change. Would that more of Jesus' friends could have shared this feast with us. Our beginning was small, but the end glorious.

Our first meeting was at Bro. Smith's in company with a few of the Lord's dear children, several of whom came from Springfield, a distance of five miles, to join in the worship of our blessed Redeemer. While the giddy throng were merry in the sportive dance and festival glee, we felt *sure* that our joy in the Lord was sweeter far than all that can be found in palace halls, or sportive pastime of the proud and gay. We feasted on the heavenly manna, and parted for the night with a rejoicing hope.

Thursday, P. M., and evening, and Friday evening, we had interesting meetings at the public house of Mr. Goodrich, who kindly entertained us and gave us the free use of his hall. The audience listened with the best of attention while we endeavored to show them that the doctrine of the world's conversion is a *fable,* and that the Savior is to come *personally* to this world again, to raise the dead and set up his everlasting kingdom, and also, that the signs indicate the great event *very* near, "even at the doors."

Saturday evening we commenced meetings at Market Hall, where they were continued to the close. Much interest was awakened on the last mentioned evening, while examining the account of the creation of man. We endeavored to show that man is *mortal,* and was driven from the tree of life in the garden of Eden, lest he should "eat and live forever;" and that immortality is not received until the Lord comes the second time, and raises the dead, and changes the righteous living. The Congregational minister and some spiritualists were present and offered objections to our position, and we think the examination of the subject will result in the spread of the truth.

We met Lord's day morning at 9 1-2 o'clock for a love-feast, and had a blessed season conversing with Jesus. Some 28 came from Springfield, strong in the Lord.

Our meetings continued to increase in interest to the close of the evening meeting, when a large number of the congregational church were present in company with their minister, besides many from other churches. The hall was very much crowded, and quite a number were unable to find seats. During the meeting we felt the approving smiles of our Father in heaven.

At the close of the evening discourse we sat down to the table to commemorate the death and sufferings of our dear Savior. The scene will not soon be forgotten by those present. It was a solemn and heavenly interview, when saints were comforted and sinners wept at the sight. We parted with a full determination to live nearer to the Lord than ever.

Bro. Ladd, the pastor of the Church at Springfield, was present at most of our meetings, and, by the help of the Lord, rendered efficient aid. The church in Springfield are in a very prosperous condition. The candle of the Lord *shines* in that place.

We left Chickopee Falls early Monday morning in company with Bro. Levi Allen, who carried us to the cars at Indian Orchard; and as we went on our way, we made the hills and valleys echo with the praises of the Lord. Our hearts were full of joy and peace in the Holy Ghost.

The brethren and sisters at Chickopee Falls spared no pains in providing temporal comforts for those who attended the meetings. We have just heard from them, and learn that the truths presented have taken strong hold on many minds, and that the people are anxious to hear more.

May the Lord continue the work there begun, and scatter the light and truth in every direction.

For the Crisis.

Missionary Notice.

Dear Brethren:—I am making arrangements to go more extensively into the gospel field as a missionary for God. My Master has not yet seen fit to send me any information about "that farm," and I begin to think He does not want me to have one; and so I have made up my mind to go to work more extensively for Him, as he shall open my way. I intend, in the course of the coming year, to travel North, South, East, and West, if time continues, as far and as fast as I get the means to go with, and according to my ability and strength, as God shall help me, proclaiming the glad tidings of the kingdom of heaven to all of the flock of Christ that I can come at, and to all others who will hear. Now I desire all our friends, in every place, whether few or many in any given place, who may wish my feeble efforts among them, to write to me, and tell me where they are, how they are, and on whom to call when I come. Do not let the thought of fewness of numbers or poverty keep you from writing: for "the poor have the gospel preached unto them." Do what you can without burdening yourselves, and I will trust in God. I am not after money. Besides providing for the wants of my family, I spend every cent I get in the service of God. Please write immediately. Let us be up and doing; for "we are almost there!"

Address

Edwin Burnham,

Newburyport, Mass.

There are many who waste affection by careless neglect. It is not a plant to grow unnurtured: the rude touch may destroy its delicate texture forever; the subtle cords of love are chilled and snapped asunder by neglect.

For the Crisis.

Resolutions for the New Year.

Resolved, that while we tithe mint and cummin, abstain from foolish talking and jesting, we will remember the weightier matters of the law—judgment, *mercy* and faith, and not see our brother have need, and shut up our bowels of compassion from him, thereby giving him reason to question whether the love of God dwells in us.

Resolved, that since none but those who *do* his commandments are to "have right to the tree of life," and since we really desire to obtain such right, therefore, we will give to him that asketh, and "take no thought for the morrow," (that is, not lay up that which *he* needs for fear *we* shall want it on the morrow, or at some future time,) but we will keep his commandments and trust him, that he will surely keep his word, as it is written, "He that giveth unto the poor, shall not lack," but if we hide our eyes from our brother's wants, he will as surely keep the remainder of the text, and we shall "have many a curse." No matter how happy we may get in meeting, or how fervently we may pray, or how loudly we may shout, or sing praises, it will surely be said unto us, "Inasmuch as ye have not done it unto one of the least of these my brethren, ye have not done it unto me."

Resolved, that we, ladies, will abstain from all articles of dress, which are mentioned with disapprobation in the scriptures, such as gold, pearls, and costly array, endeavoring to adorn ourselves as become "women professing godliness," and to deserve the scriptural title of devout and honorable women.

Resolved, that we will pray much to Almighty God, that he will bestow upon us grace, and strength to keep these resolutions, and enlighten our understandings, that we may know him and may love him with all our hearts.

Julia A. Ferris.

Dec. 31, '56.

For the Crisis.

From Bro. E. Crowell.

Bro. Grant:—I have long wanted to write something to you—but what shall I say, that can be of any possible benefit to any one? Could I sit down by you, we would talk fast and long,—but what would be our theme? would it be the weather, crops, the market? would it be of lands in the west, politics, or business in general? would it be of the faults of this man or that? would we complain to each other of injuries and wrongs, and threaten not to do any more work in the field of our Master till Bro. Somebody made confession, and we were placed in a more commanding position? Would we start some theological question, upon which we knew at the outset, that we differed, and thus try to find all the fault we could with each other, and each show how ignorant the other was, and how injurious each other's position was, until we both got into a passion; and part with ill feeling toward each other, and our spirits so soured as to incapacitate us for promoting peace and good will in the earth, and imparting comfort to the afflicted?

No, no, say you, we would not talk upon these matters unless it was to condemn the custom; so I will not say a word upon this subject.

But what would we talk of? O, ask the man who is far away from home, what he would talk of should he meet another in like circumstances. Ask the way-worn pilgrim; ask the Hebrew captives what was the theme of their talk, when circumstances brought them in communication. "Zion, Zion is our theme," say they. "The beautiful house which our Father built, is in ruins. Judah's hearths are desolate and Israel's sons are captive. O when will this night be gone and the days of our mourning be ended." O, yes, "they shall talk of thy kingdom and speak of thy power."

Well, Bro. Pilgrim, for the last twelve years, earth has had no charms for me, equal to those of the kingdom of God. A belief in the nearness of the kingdom of God, keeps me what I am—an *Adventist.* Some seem to think this doctrine has lost its power, and we ought to resort to something else for our *distinguishing* sentiment, such as the nature of future punishment, &c.; but I feel our distinguishing sentiment is the nature, location, nearness and subjects of the kingdom of our Lord and Savior Jesus Christ. All other subjects are subordinate to this, and we ought to resist every temptation to suppress the simple doctrine of the Advent, for the sake of making prominent *our* ideas of the end of the wicked, state of the dead, future condition of the Jews, age to come, or any of that sort of thing. Adventists have always differed upon these questions, and always will, and I am willing they should. I have my opinion upon these questions, and when I have occasion to say anything about them shall say what I think the scriptures teach. If any differ from me in these matters, let them differ, they have a right to differ, and I will not interfere with it. I will never yield the right of private judgment to any people, nor will I ask any one to yield it to me. But, my Bro. let us resist every effort to divert the minds of our people from the *Hope* of the gospel—the second advent of Jesus—the reign of Shiloh. This should be cherished by the church, not as a *sentiment* merely, but as a HOPE; and while it is a hope to us, it will not become stale nor powerless.

I hope the *Crisis* may prosper, and be a means of comfort and strength to the flock of God, and of *prosperity* to our holy and blessed cause.

Very truly yours, in hope of the glory of God, E. Crowell.

Hartford, Ct., Dec. 24, 1856.

From Bro. Spaulding.

Bro. Grant:—Let me through the Crisis give you and the brethren generally a brief history of my travels and labors in the East. It is about four weeks since I left the Islands, where I had been the most part of the time for fifteen months, sowing the seeds of Bible truth, which, I trust, will spring up and bear fruit unto eternal life.

I have been traveling up the Penobscot river, and am now seventy-five miles above Bangor, in a new country. Here I am well received, generally, kindly and hospitably treated. I don't lack for any good thing. I find minds candid, open to hear Bible truth explained and enforced. Have good congregations, attentive hearers, and enjoy my labor much. It is easier holding forth the truths of the Bible here, to a people who are not sectarian, than it is in places, where they have ministers and churches.

I have a chance now, to see the fruit of my last tour in Aroostook County. This has been a field neglected by the Advent preachers. Here, let me say to the brethren, preachers will be well received, and kindly treated. But the country is new, and people generally poor, can't give very much. But when you can find a spirit of kindness and hospitality, it will be accepted, according to what a man has, and not according to what he hath not. O Brethren, when I look upon this large field, and see how much needs to be done, and how few there are to labor in it, I am led to pray, that the Lord of the harvest would send forth more laborers into his harvest. O how many there are, who might enter this new field with hopes of success; all it wants, is the love of God and mankind in the heart, a zeal and devotion for his cause, a sense of the worth of souls, and of the importance of Bible truth; a good common education, a sound mind, and good judgment, and with these qualifications, he might, with a Bible in his pocket and a staff in his hand, travel this new country through, and lack for nothing. In every place he would hear such sayings as these—'Such as we have, give we to thee." "If you can put up with such accommodations as we have, you are perfectly welcome to stay." And what more can any one ask? The best can do no better.

O that there was more zeal, more devotedness to the cause of God, more activity and energy.

I can have a meeting in any schoolhouse here, and frequently in private families. I get three or four families together, and give them instruction almost every evening. I visit the families during the day time. Thus I keep at work.

And again, I say, I had rather be a servant of the church, than a king on a throne.

I find the same traditions and doctrines of men here, which are to be found in the cities and villages of Mass., though they are not wedded to sectarianism, as the people are there; therefore, their prejudices are more easily removed.

The first, the greatest, and most difficult obstacle, which lies in the way of the reception of Bible truth is, that people go to heaven when they die, and receive their reward or punishment, before their cases are tried and decided at the judgment.—Let this error be removed, and the person see that dead men don't know anything; that their thoughts have perished, their hatred, love, and envy perished; that men must be alive to praise God, and unless they have a resurrection, they are gone forever. I say, let them see this, and they are prepared to see the importance of the resurrection, and of the coming of Jesus, for unless Jesus comes, there will be no resurrection. Then, when they see that death means *death,* and not life eternal in torment, they will be prepared to see that the wicked are to be burned up, "root and branch"—die the "second death," from which there will be no resurrection. I have scattered most of the books and pamphlets which were sent me from the Office. I don't know to whom I am indebted for them, but one thing I do know, I have enjoyed a great deal of pleasure in circulating them. They are scattered in more than a hundred families, where they will be like missionaries going from house to house. The donors would have rejoiced to have seen the pleasure with which they were received. The future only can tell the amount of good they will do.

Dear brethren, pray for me. O, how much wisdom, strength of body and of mind I need; how much of the spirit of discernment, that I may judge of truth and error, and know how to divide the word of truth; also, whom to comfort, whom to reprove, whom to exhort, and whom to instruct.

Now, brethren, be faithful, and may the God of peace be with you. Amen and Amen.

Your Brother,

Benjamin Spaulding.

Moluncus, Me., Nov. 14, '56.

For the Crisis.

To the Sisters.

Dear Sisters:—Our Heavenly Father has given us His holy Word for our guide "for reproof, for correction, for instruction in righteousness." We are to follow its precepts, and obey its commands. Will we obey it? is the question. We read it and hear it. Now will we obey it? God tells us in his word—"Love not the world, neither the things that are in the world." "Do we obey that? Let us look into our hearts and see.

The Apostle tells us,—"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." What does the word of God say? *Not* wear gold, or pearls, or costly array Will you obey that command, or will you not? I have seen some of the sisters wearing a gold breast-pin and other costly array. They say "it is but a little gold that I wear, and that did not cost me anything; it was given to me." Does that make any difference with the word of God? Not at all. The word says, wear it not. It does not say you may wear a little. It does not qualify. It makes no exceptions.

Now, will you obey, cheerfully and willingly? "The willing and obedient shall eat the good of the land." But you say you have got it, and it will be no worse for you to wear it, than it would be to lay it up and keep it.

That is true, it is no worse; for the Word also says, "Lay not up for yourselves treasures upon earth." "But lay up for yourselves treasures in heaven." "For where your treasure is there will your heart be also." But you may ask, "what shall I do with it?" The word of God tells you what to do with it. Luke 12: 33. "Sell that ye have, and give alms." Matt. 19: 21. "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."

Dear sisters, do you profess to love, serve, obey, and follow Christ? Then give heed to his word, and not only *say,* but *do* Make the sacrifice, no matter what it is. Think of these things. Will the Lord hold you guiltless in the disobedience of such plain commands? Perhaps you have some earthly friend you feel very anxious to please in this matter. What! Shall we displease our heavenly Father who has done so much for us, and who has the best right to us, for the sake of pleasing an earthly friend? God forbid. O, how my heart is pained when I think of some who are doing these things. May their eyes be opened to see their danger, and repent and forsake it before it is too late. When you believed in the time of the coming of the Lord, and thought He was just upon you, you could see these things; then, you stripped off your costly array; and are not the commands of the Lord the same now that they were then? Certainly they are. Then do not, I pray you, begin again to follow the world, its vanities and trifles, but continue on in the way of truth

and obedience; "for in such an hour as ye think not, the Son of man cometh."

Cost what it will, be determined in the strength of the Lord, to serve and obey Him, even if it is like cutting off a right hand, or plucking out a right eye. Do not deceive yourselves, and begin to make excuses. They will not avail you anything at the judgment.

It is just as necessary for us to obey one command as another. Some will obey those that suit their own ease and convenience and let the rest go. O let us look into these things, and see if it is not so.—Search the word of God with an earnest desire to know truth and duty, and a determination to do and suffer all God's holy will. What we do, must be done quickly. No time to lose. Some will ask the Lord in their prayers, to help them to obey Him in all things. He will help you if you will try to obey. Now, will you obey these plain commands? If you want the Lord to help you, you must act. It remains for *you to* decide the question, whether you will be the Lord's or no; whether you will live for the kingdom, or be shut out forever. May the Lord help us to decide aright. Let us be careful and not prove stumbling blocks, but have a meek and *quiet* spirit, which in the sight of God is of great price. PHEBE.

For the Crisis.

From Br. C. Whitney

BRO. GRANT:—I never desired, or prayed more earnestly for the coming of that same Jesus who ascended from the top of mount Olivet, than at the present time. O that he would come speedily, to give life and immortality tothe dear saints who sleep in their graves. The hope of the resurrection is more dear to me than ever. Our little Mary, the youngest of our children—our lovely little Mary has fallen asleep in Jesus. The cruel tyrant death has laid his icy hand upon her little form, and we have borne her from the home where she was so much loved, and laid her in the silent tomb.

Her age was about two years and a half; of an age when she was very interesting and dear to the family. She was sick but a few days with inflammation of the bowels, which terminated in dropsy of the brain.

We miss her at every turn. Her seat is vacant at the table; her voice is hushed in death. Yet the promise of God is sure —"Thy children shall come again from the land of the enemy." I expect in a little while, it may be in a few short months, to see that same little Mary with a glorified body, free from sickness, pain and death. Oh yes, I expect to meet her in that land where sorrow never shall invade, where her voice will be heard mingling with the melody of birds, in notes of praise to her Maker. The promises of the gospel afford consolation to my companion and myself.

Paul tells us to comfort one another with the hope of the resurrection from the dead. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him"

O glorious hope! Blessed hope! how it encourages the child of God to be not weary in well-doing, for the bright prospect of eternal glory is before us, and the best of all is, we shall *soon be there* if faithful. Oh may the Lord preserve us from evil in this time of peril, that we may meet our loved one in the world of glory. E. WHITNEY.

Boston, Dec. 28th, 1856.

"God Is."

God is One.
God is a Spirit.
God is holy.
God is great.
God is good.
God is kind.
God is almighty.
God is omnipotent.
God is omniscient.
God is omnipresent.
God is immutable.
God is eternal.
God is immortal.
God is merciful.
God is allwise.
God is benevolent.
God is love.
GOD IS OURS.

B. B.

We never regret hours spent in holy devotion.

The more we waste self, the more wealthy we become. E. B.

Honor pursues those who pursue humility.

Domestic Summary.

FROM NICARAGUA.—The following articles from Costa Rican journals, give the Central American view of the recent proceedings of Walker, of which we have heretofore given the fillibuster version:

[From the (Costa Rica) Weekly Album, Nov. 29.]

By the Courier of yesterday we have dates from Rivas to the 20th, and from Massaya to the 18th.

A fierce conflict was going on at the latter place, which had already lasted since the 15th. Walker, with his accustomed celebrety of movement, finding he could not dislodge Gen. Canas from his position at San Juan, re-embarked for Virgin Bay on the 14th, and attacked Massaya with such vigor that he effected a lodgment in the town, and burnt the church of San Sebastian and some houses.

On the 16th the battle re-commenced, and the allies having surrounded his position, cut off and captured all his baggage-mules and horses, and two guns. This, it would seem, has brought him to a state of siege in a part of Massaya, and 800 Guatemalan troops were momentarily expected from Managua to cut off his retreat, who had slept there on the 17th.

The battle was still raging on the 18th, without any decided advantage being obtained, but Gen. Belloso writes in confident terms about his success, and hopes to be in possession of Granada on the 20th.

Gen. Canas was still in Rivas, with the division under Gen. Oceres, in all 500 strong, and expected to attack the fillibusters who remained in Virgin Bay on the 21st.

Some twenty deserters had arrived in Punta Arenas from that place, who were engaged in the action of the 12th near San Juan. They report some fifty more to be on their way, as their ill success had dispirited them, and they are more apprehensive of Nicaraguan vengeance than Costa Rican ill-treatment.

Walker's loss on the 12th was fourteen killed and twenty-seven wounded. Everything seems to be going on prosperously, and we anticipate good news by the next mail.

The operations of Walker already begin to wear a desperate aspect. He is evidently seeking a decisive engagement, and the heavy re-inforcements he is receiving every fortnight enable him to make light of his losses.

The Costa Rica forces are soon expected to be in the field, commanded by Gen. Don Jose Joaquin Mora, or the president in person.

The "Boletin Official" of same date thus announces the latest intelligence from the seat of war:

Gen. Canas writes from Rivas on the 20th Nov.:—In theaction of the 12th Walker nad 14 killed and 27 wounded; Don Manuel Cardenas has been named Prefect of Rivas; Gen. Jeres and his division continued under the orders of Gen. Oanas: Walker, availing himself of the advantages which the steamers give him, left Virgin Bay on the 14th, and attacked Gen. Belloso on the 15th at Massaya, destroying the church of San Sebastian, which incensed the natives very much.

On the 16th Walker lost all his baggage-mules and two cannons, and suffered considerable loss among his men. On the 18th the fighting continued; 2,000 men were in Massaya under Gen. Belloso; they had suffered but few losses, and had inflicted considerable injury on the enemy.

On the 17th 800 Guatemalan troops slept in Managua, and the next day attacked Walker's rear guard. On the 20th it was expected Granada would be taken and the transit road fall into the hands of the allies.

NEW ORLEANS, Dec. 29.

Steamship Texas sailed for San Juan this morning, with 500 recruits for Walker's army.

The Slave Excitement.

AUGUSTA, GA., Dec. 18.

We find the following intelligence in the Alabama Advertiser and Gazette:

In York district, S. C., to-day, the slave excitement continues.

Powder and muskets have been found in possession of the slaves.

A despatch from Columbia says fifteen negroes have been killed by their owners in Perry.

Escapes of slaves are numerous.

The whites, in all directions, are arming themselves.

LOUISVILLE, KY., 30th.

A great excitement exists in Nashville, in reference to a rumored rising among the negro slaves. The corporations met and passed an ordinance requiring the military to hold themselves ready for any emergency, and appointed a large number of additional watchmen.

The Washington correspondent of the Tribune says:

I have reliable information from New Orleans that within a few days, there have been serious troubles among the slaves in Louisiana, and that as many as 20 negroes have been hung, but the newspapers carefully refrain from any mention of the facts.

A party of South Carolinians from Kansas passed through here to-day, returning home, having abandoned that territory as presenting no hopes to their political enterprise or personal fortunes.

They and others from the South relinquish the experiment as desperate, and complain of the limited material aid furnished by their own section.

The tariff bill reported by the Committee of Ways and Means at the last session, and set down for Tuesday next, as the special order, will probably be superceded by prior business, and be deferred to a more distant day.

A CALIFORNIA SAND TEMPEST.—A California paper of Dec. 3, gives an account of a severe sand tempest which occurred at Los Angelos about the 20th of November.

The dust and sand were lifted from the earth and carried along a continued cloud, enveloping every thing and obscuring every object from sight. The houses on the opposite side of tne street at times could not be discerned. All out-door business was suspended. With difficulty a person could walk the streets, not alone from the fury of the blasts, but from the cutting effects of the sharp sand, driven so forcibly against the face and person.

All travel on the roads was suspended. So thick was the cloud of sand, that from noon the sun became obscured. Teamsters could not keep the road, all efforts to guide their animals being fruitless. Many of them could not find out, even by groping on the ground, whether they were on the road or on the open plain. They could not see their leaders from the wheel animals.

Teams along the road came in contact, the drivers neither being able to see nor hear the approach of each other. In many cases the mules were overturned by the violence of the wind. Light wagons were tossed aside as if they were corks.

Instances have come to our knowledge of gentlemen, perfectly familiar with the road, losing it, and having to camp out all night, within a few miles of town.

In fact, from the beach of San Pedro to the coast range of mountains, nothing was visible but dark clouds of sand and dust.

The worst of it is that the sand was deposited in places several feet deep on the pasture lands, thus inflicting the severest calamity on stock owners, by depriving the cattle of what little food they were able hitherto to pick up off the already parched and bare pasture grounds. The amount of injury inflicted in this district, in this particular, is incalculable.

A similar tempest, but not so violent, occurred in this vicinity in the month of March, 1845, rendered memorable by being the day on which was fought the battle of Cahuenga, between the Californians under Don Pio Pico and Micheltorena's forces."

Poetry.

For the Crisis.

BRIGHT IS OUR HOPE OF BETTER DAYS.

BY L. MILLS.

Tune.—Happy day.

The judgment day is rolling on,
Probation's hours are nearly gone;
Our warfare here is almost o'er,
We soon shall leave this barren shore.

The trump of God we soon shall hear,
And hail with joy the festal year;
When we redeemed from earth shall be,
And robed in immortality.

With joy arise and tune your song,
And gird your armor firmly on;
With patience wait 'till Christ shall come,
And sing for joy we're going home.

Hope to the end—the prize is sure
To all that to the end endure;
Then banish all your doubts and fears,
And God will wipe away your tears.

Around God's throne there then shall be
A tried and faithful company.
O, may it be our lot to stand
Amid that throng at God's right hand.

Our parting scenes will soon be o'er,
The faithful meet to part no more;
The wicked then outcast will stand,
For they've no right on Abra'm's land.

Jerusalem with streets of gold—
Whose glories yet remain untold—
Is shining there in glory bright,
The Lamb of God its glorious light.

The tree of life will there be seen,
With branches robed in verdure green;
But shall I ever worthy be,
To eat the fruit of Life's fair tree?

These trying days will soon be past,
Our conflicts all will end at last;—
Then loud to God my song I'll raise—
Bright is my hope of better days.

Lanesville, Conn. Dec. 1856.

Foreign News.

Arrival of the Europa.

NEW YORK, Dec. 8.

The steamship Europa arrived here at 4 o'clock on Saturday afternoon. Her dates to the 13th inst. one day later than those of the Canada.

The fall of Herat is confirmed. It surrendered to the Persians on the 26th of October. The English troops had arrived in the Persian Gulf. A dispatch from Vienna states that France was mediating between the belligerents and endeavoring to persuade Persia to yield to England.

Prussia has closed all communication with Switzerland, and will make no further propositions.

A St. Petersburg correspondent of the Konigsburg Journal states that it is understood in St. Petersburg that Gen. Birjuloff, who commands the troops on the Russian frontier, has received orders to enter Persia with 50,000 men at the first requisition made by the Shah of Persia. At the same time it is said that two Corps de Arms have been set in motion toward the Austrian frontier. The correspondent then says, as a comment of his own on this statement, that, "Russia cannot look on as a passive spectator to the bold steps the British government is taking towards Persia, or of the tergiversations of Austria, and that it will not be Russia's fault if new warlike complications arise. Of the Russian army, however, it is added, quelle ne demande pas mieux than to measure its strength with the Austrians whom it saved in 1850."

The Augsburg Allgemine Zeitung contains a communication, dated from the Polish frontier, which, in some degree, corroborates the statement of the movement of the Russian forces, northward and eastward. It states that the entire Russian army, which has hitherto been stationed in the South, is not only to remain there during the winter, but also a considerable portion of it is to be moved farther southward, to the frontier of Bessarabia and the Coast of the Black Sea.

LATEST.—[By telegraph from London.] The overland India mail arrived at Triest on the 12th, with Bombay dates to the 17th of Nov. and Calcutta the 8th.

War was proclaimed against Persia at Calcutta on the 1st of Nov., and the last division of the fleet for the Persian Gulf left Bombay on the 1st of Nov. Five thousand troops are to occupy Karrack and Bushire.

THE SUNKEN VESSELS AT SEBASTOPOL.—Among the passengers by steamship Baltic, arrived at New York on Thursday, was Mr. John E. Gowen, who is on his return from St. Petersburg where he obtained the contract to raise the sunken Russian fleet at Sebastopol, consisting of seventy-seven vessels, twelve of which are frigates. Mr. Gowen, it will be remembered, raised the hull of the U. S. steam frigate Missouri, burnt at Giberaltar. The Liverpool correspondent of the New York Herald says:

Mr. Gowen had five or six competitors, among them the Credit Mobillier of France, and yet the contract was awarded to him at figures above all his competitors, from his well known reputation and success at Giberaltar with the Missouri.

This contract so obtained, is not only a well deserved compliment to Mr. G.'s skill as a submarine engineer, but a national one, which should give every American cause for pride, as in magnitude and value it is the largest contract ever obtained by any American from a foreign government. Mr. G. returns to America to complete the necessary machinery, and returns in May to complete operations at Sebastopol.

Europe.

We publish in the morning paper news by the Europa, which is one day later than previous dates.

Although the news by this airival is not decisevely important, there are indications in it which lead, irresistably, to the conclusion that the peace of Europe has not been secured, and that, ere long, England and Russia will be engaged in a struggle once more. In this case, as England cannot expect the alliance of France, she will come out of the struggle with a fearful loss, and should she be victorious, will gain no advantages worth the life of a single subject.

It is clear that an immediate resort to hostilities is apprehended by the British ministry. The London correspondent of the Philadelphia North American writes on the 9th inst.

"I know from private sources that at the arsenals and dock yards there is no abatement of energy and activity; the re-produc tion of expended stores is going on with increasing rapidity; the different departments are being inspected and re-organized; good hands are constantly sought after, and by liberal promises, obtained for the navy,"

The Duke of Cambridge is constantly engaged in bringing the army in the most effective state, and that it is in fine condition at this moment. Beyond dispute, vessels of war, of all calibre, now building or repairing, are being finished with expedition, and get ready for the sea.

In this undercurrent, in short, it is clear to perceive that the government are making preparations for the result of the Congress, whichever way it may head, and the complexion of their expectations ought surely to be gathered from the manner in which they are getting ready for it. All this activity in army and navy, in arsenal and dockyard, may be with the object of extirpating the errors of the past, which has, no doubt, something to do with it; but why all this action and energy—why this bustle, and why seek to give it a different aspect than that which really pertains to it? for the increase of men and effort is not made known and not suffered to be? It is difficult, however, to forget the continued occupation of the Principalities, the announcement that the Greek occupation is to continne, and that the British squadron in the Black Sea is to winter at Sinope."

But is Russia idle all this time? An unusual activity pervades her arsenals, dock-yards and founderies. "It is true," as the correspondent before quoted remarks, "as an indication of peace, there is an announcement that the army under Gen. Luders has been dissolved." So, no doubt, it has; but the soldiers have not been disbanded—they have been merely drafted into other regiments; and the dissolution of the army, therefore, is but another name for distribution. There are strong indications of an alliance between France and Russia which may be consummated at an early day

The matrimonial project of uniting the son of the Prince Jerome to a sister of the Czar would favor and strengthen a political alliance, which is an event much feared by the English government and people. Russia, though defeated in the Crimea, is not conquered. She is unconquerable by any force that England can bring against her. She is extending her power and views on every hand, and an entrance into India, the object of Russian ambition through many reigns, though long deferred, has never been relinquished.

There is a rumor not authenticated, however, that Russia has made an alliance with the Emperor of Ohina against the rebels, on condition of being granted a port and a certain quantity of land on the west side of the island of Chusand.

We wait to see the result of the second Paris Conference which was to meet about Christmas, and the result of the mediation of France with Persia. Hostilities may be averted, but the prospects that the peace of Europe is safe are extremely doubtful.—Herald.

To crown an Emperor in Russia costs as much money as we pay our Presidents in 40 years.

Kossuth is now delivering public lectures as a means of support for himself and family.

THE world may make a man unfortunate, but not miserable; that is for himself.

True pleasure grows in the soil of purity.

Wisdom dwells with those who make her welcome.

Obituary.

Fell asleep in Jesus, Dec. 9th, 1856, Sister Nancy Stokes, wife of Bro. Joel Stokes of Lawrence, Mass., after an illness of about four weeks of typhoid fever, in the thirty-seventh year of her age.

Sister Stokes, in her early age, saw the need of salvation. She sought and found the pardon of her sins, joined the M. E. church in Lowell, and was a consistent member of that church until the early part of '43, when she heard the heart-cheering, soul-refreshing and heaven-inspiring tidings of our soon coming King. She, like a noble Berean, sought to see whether these were so; her judgment became convinced, when she embraced the truth with her whole heart, in the love of it, with her beloved husband; from which time their house became one of prayer and a home for many of the saints of God. For the last ten or twelve years Sr. S—— has been a firm believer in the unconscious state of the dead, and of no immortality except through Jesus Christ, that all the righteous would come forth in the morning of the resurrection, when the sleeping dead shall hear the voice of the archangel and the trump of God. A firm believer in the Gospel of the son of God, she fell asleep to awake when the Lord shall again appear in his glory.

Our Brother is left to mourn the loss of his dearest earthly friend and bosom companion, who had shared his joys and sorrows for fourteen years. The poor pilgrim has lost a warm hearted friend. Many has been the one, that has found rest with Bro. and Sr. Stokes; but she rests in her final resting-place, in the town of Freedom, N. H., by the side of an only daughter that was taken from them some eight years ago while on a visit there at that time.

And now sister Stokes sleeps by her side. Thus Bro. Joel is left alone. His once happy family now sleep in death; but he sorrows not as those that have no hope, for he looks forward to that time when the redeemed shall come again—when those loved ones will inherit the kingdom of God.

D. L. STOKES.

Lawrence Dec., 30, ,56.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

:o:

General Conference.

The Lord willing we propose to hold a *general Conference* in Boston, at Chapman Hall, commencing Tuesday evening, Feb. 10th at 7 o'clock, and continuing through the week and over the Lord's day. Particulars next week.

Bro. Couch appoints to preach at Portland, Me., Jan. 11.

Bro. H. F. Carpenter appoints to preach in Boston, Jan. 11.

Bro. J Partridge appoints to preach at Hillis Centre, Jan. 11.

January 6th and 7th, as the Brethren Hoyt and Hodsdon may appoint.
Lake Village, Sabbath, Jan. 11.

Bro. Brewer and myself will commence a series of meetings at Waterbury, Wednesday eve. Jan. 7th, to continue over the Sabbath. Brethren and sisters from abroad are invited to attend. S. G. MATHEWSON.

If the Lord will, I will preach at
Charlemont, Mass. Friday eve, Jan. 2.
North Adams, Sunday Jan. 4.
South Adams, " " 11th
Cheshire, Mass. " " 12th.
Lebanon Springs, N. Y. 14th and continue evenings through the week and over the Sabbath.
Otis, Mass. Sunday 25th.
Winsted, Ct. Wednesday, 28th and continue through the week.
Campville, Monday eve, Feb. 2nd.
Northfield, Tuesday and Wednesday, 3d and 4th.
Litchfield, (South Farms,) Thursday eve, and continue through the week.
C. GOODRICH.

Any brethren wishing to address me, will please direct to any of the above *Sunday* appointments. C. G.

Providence permitting I will preach at Lowell, 2nd and 3d Sabs. in Jan.
Communications received at the above places after Dec 18th.
W. S. CAMPBELL.

BUSINESS MATTERS.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

D Stokes, M A Clark, P R Burnham H Pratt, C C Chase, E P Wormwood, J Gay, S Woodruff, L Dudley, M D Richardson, H W Norville, W H Wild, J T Hodgson, B H Couch, J Blaisdell, S Harding, J L Rich, J Tewksbury, A B Gillett, E Chadwick, S Blanchard, L A Hoitt, $1 00 each.

W F Carpenter, N Keene, S E Griffin, E Dyer, C Fairservice, $2.00 each.

S E Roques, W A Durand, A Johnson, 50 cents each.

W Simms, $5.00; T W Higgins $5.00, J B Dodge $1.41.

F[illegible] BOOKS.—Geo. Bliss, 18 cts., B Dodge, 39 c[illegible]

J. K. Lombard.—We are out of "Ancient Landmarks."

F. W. Higgins.—All right.

BOOKS SENT.—J. B. Dodge, J. K. Lombard.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Persons ordering publications will do well to send a small amount to pre-pay postage. The postage on TRACTS, if sent in packages of eight ounces, or more, is only one half cent per ounce.

:o:

THE THREE COVENANTS. By Z. Campbell. Price 5 cents; postage 1 cent.

TREATISE ON MATT. XXIV. By I. C. Welcome. 33 cents; postage 6 cents.

AN EXPOSITION OF THE BOOK OF SEVEN SEALS. By S. S. Brewer. Price 5 cents; postage 1 ct.

FUTURE PUNISHMENT. By H. H. Dobney. An able and convincing argument. Price 75 cents: postage 16 cts.

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THE CHRISTIAN'S ONLY HOPE: or, the Faith once Delivered to the Saints. By Z. Campbell. Price 10 cents; postage 1 ct.

PAULINE THEOLOGY, or the Christian Doctrine of Future Punishment as Taught by Paul. 15 cents; postage 1 ct.

THE SAINTS' INHERITANCE. By William Shepherd. Price—four copies, 25 cents; nine copies, 50 cents; eighteen copies, $1; one hundred, $5—post-paid.

CHURCH DEBTS. By William Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents: postage 9 cents.

THE WORLD AS IT WAS, AS IT IS, AND AS IT WILL BE. With several poems. By Mrs. A. C. Judson. 38 cents postage 3 cents.

THE DISCUSSION: Between Prof. H. Mattison, of the Methodist E. Church, and George Storrs, Editor of the Bible Examiner. Price 25 cents; postage 3 cents.

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The above named publications can be obtained at the office of the World's Crisis, 107 Hanover street, Boston; H. L. Hastings, Rochester, N. Y.; W. Pratt, [illegible]; F. Porter, 20 Erie street, Philadelphia; S. S. Brewer, 54 Wilson street, [illegible] R. I.; S. W. Bishop, Portsmouth, [illegible]

Poetry.

ABOVE AND BELOW.

BY JAMES RUSSELL LOWELL.

O, dwellers in the valley land,
Who in deep twilight grope and glower,
Till the slow mountain's dial hand
Shortens to noon's triumphant hour,—
While ye sit idle, do ye think
The Lord's great work is idle too?
That light dares not o'erleap the brink
Of morn, because 'tis dark with you.

Though yet your valley sleep in night,
In God's ripe fields the day is cried,
And reapers with their sickles bright,
Troop, singing, down the mountain side;
Come up and feel what health there is,
In the dark dawn's daylight eyes,
As, bending with a pitying kiss,
The night shed tears of earth she dries!

The Lord wants reapers; O, mount up
Before night comes, and says, "Too late!"
Stay not for taking scrip or cup,
The Master hungers while ye wait:
'Tis from these heights alone your eyes
Th' advancing spears of Day can see,
Which o'er the eastern hill-top rise,
To break your long captivity.

Lone watcher on the mountain height,
It is right precious to behold
The first long surf of glorious light
Flood all the thirsty east with gold:
But we who in the shadow sit,
Know also when the day is nigh,
Seeing thy shining forehead lit,
With his inspiring prophecy.

Thou hast thine office; we have ours;
God lacks not early service here,
But what are thine eleventh hours?
He counts with us for morning cheer
Our day for him is long enough,
And when he giveth work to do,
The bruised reed is amply tough
To pierce the shield of error through.

But not the less do thou aspire
Light's messages of love to preach;
Keep back no syllable of fire,—
Plunge down the rowels of thy speech.
Yet God deems not thy seried sight
More worthy than our twilight dim,
For meek obedience, too, is light,
And following that is following Him.

From the Calendar.

LINES.

BY L. H. S.

"Rooted and built up in Him;—and stablished in the faith."—Col. ii. 7.

Heed no blast that bloweth,
Though it rock the tree,
Heed no stream that floweth,
Torrent though it be;
Fear no cloud that thunders
O'er the concave dim;
Rest thee in His strength and merit
Who forsakes no trusting spirit;
Rooted and built up in Him.

Heed no wind of doctrine,
Toward the haven steer,
Guided by the pole-star,
Though the proudest veer,—
To thy bosom clasp the Bible,
Pilot 'mid the billowy brine,
Let no earthly chart deceive thee,
Let no erring leader grieve thee,—
Stablished in the faith divine.

Original Articles.

For the Crisis.

Parental Government.

BY ZETA.

NUMBER II.

"*Train up a child in the way he should go; and when he is old he will not depart from it.*" Prov. 22 : 6.

Is this passage of scripture believed to be true, by the mass of professed christians?

I fear not. It is often quoted in my hearing, and reference at the same time made to profligate persons, who had pious parents, perhaps christian ministers were their fathers, for they often rear very unruly children.

But children brought up as specified in the above text are not often to be found in that class. Read it again. "TRAIN UP A CHILD IN THE WAY HE SHOULD GO,—not indulge him up, but *train* him up, which signifies to draw, to entice, to break, to exercise, to discipline, to form by instruction, teach, educate, &c. This must be done by constant and arduous labor, and an even, determined disposition. When this is done, few indeed, notwithstanding the depravity of the human heart, will depart from it.

The old adage—"as the twig is bent the tree is inclined"—is a good illustration of the human mind. Children are too often neglected until they have formed unruly habits in the incipient stages, before they are thought to be old enough to be instructed, or corrected. Those possessing common intellects, can properly receive correction at the age of six months, in small matters.

This looks to some like folly. To such I would say, many children receive lessons in bad habits as young as this, and by them learn to rule their nurse, to be rocked to sleep, carried about the house, sit or lie in particular positions; to pull plates, cups, knives, and other articles from the table. In these things they are often indulged, to keep them from an intemperate use of their vocal organs.

Thus they go on, and when a year, or eighteen months old, they rule the family in many essential points. Chairs are turned down for carriages, shovel and tongs used as horses, or as hammers, whips, or other tools. The parlor becomes a wood and carriage yard; the best furniture is used as mere stagings to climb about upon. A little older, and the sugar-bowl is often visited by the cunning little hand; the molasses cup sends forth its yellow stream of sticky liquid, dripping from the besmeared little fingers, across the tablecloth and dishes. The preserve dishes act the same part. The pie and the best cake must be first served out to these young gentlemen and lady rulers. Step by step they bring everything under tribute to them. At six or eight years of age, they must visit where and when they please; have such clothing, such styles, such cost as they wish, and other things likewise. By this time they are nearly ruined. A little farther on, and they are saucy to their parents, irreverent to their superiors, independent as a naval officer, and command their parents in language suited to a southern slave-driver.

It may be thought that I notice small things in the above catalogue. Well, there are many who know full well, that most of the notoriously wicked men and women began their career in these small things. When an evil is being traced out, it is well to find the root of it. Just let parents train their children well until they are six years old, and then there is but little trouble in leading them afterwards. Watch over them carefully, and prevent them from imbibing those evil habits I alluded to, and a multitude of others—break their wills—direct their affections, and teach them to be obedient to ALL your commands, and they have a foundation formed for virtue and goodness on which you can build.

But, neglect your children—let them grow up in such habits—lie to them—promise and not fulfill—threaten and not perform—scold, and mean nothing—get angry and whip, pound, abuse, vex, and provoke, &c., until they are six years old, and nine out of ten are spoiled. The young mind is quick to learn, and if you do not store it with good principles, it will get bad ones. It is not over crowded with the ever anxious thoughts, the calculations, plans, and cares of the mature mind; it watches every motion, catches every sound, hears and ponders every word, seeks to interpret every look, and by these influences the mind of the child is being formed. How much care then should be taken to bring to bear on children, all right examples, proper words, pleasant looks, and virtuous and pure associations. How important the command of God,—"Train up a child in the way he should go."

But some will say, "all children are not alike; my children cannot be made to mind like some, they have such dreadful dispositions."

It is true that nature gives a variety of shades of temperament; all cannot be trained alike. But *all should be trained, and made to obey.* Those which require punishments, must have them. Thus, we need wisdom to discern how to train the different dispositions.

"But I cannot do it," say some.

Then go to God for wisdom, who giveth to all liberally. Study his word faithfully, and there you will find much instruction about governing your children. Hear the word:

"Apply thine heart unto instruction, and thine ear unto the words of knowledge. Withold not correction from the child; for if thou beatest him with the rod, he shall not die; thou shalt beat him with the rod and shalt deliver his soul from hell." Prov. 23 : 12–14.

Such is the instruction of Solomon, for the stubborn-tempered child. This should not be administered until more mild means fail, and when it must be done, it should be done faithfully, not in mockery, not in anger, but in mercy to the child, and with prayer to God that it may be made a blessing.

Not long ago, I read of a minister who took a disobedient child into his study, talked to him, prayed with and for him, and then whipped him for his offence. The child grew up, became a christian, and dated his conviction for sin, and need of religion, at that interview in his father's study. Many similar cases might be stated. Children should never be punished in anger, or in an agitated state of mind. They should always be punished when promised it. They should always know what they are punished for, and candidly reasoned with and instructed in relation to its importance. When this course is taken, the rod will not be needed often on the same child, rarely more than twice or thrice. How beautiful a sight is a modest, loving, truthful, obedient child. Such are something like the angels of God.

For the Crisis

"Repent and be Converted."

BY H. PRATT.

No. II.

The next guide-post to which we shall refer, was in the days of Noah. There were special directions to be observed while in the path of life and ordinances but one of which we will notice.

After Adam had been driven from the garden and lost his title to earth, the Lord promised of the seed of the woman to raise up a second Adam who should taste death for all, that whosoever would believe in him, might not perish but have everlasting life; and the remission of sins was by virtue of this promise, in the shedding of blood. Now as this required a sacrifice of the firstlings of the flock, there were some even then who chose their own ways instead of being directed or converted by the law of God. Hence, Cain, instead of sacrificing his lamb, made an offering of the fruits of the field, thinking no doubt, as some talk now, that "it makes no difference what we believe if we only act right." Why was it then that Abel's offering only was accepted? Was not Cain honest in his sacrifice? did it not cost as much as Abel's? Was not Cain's "belief as dear to him" as was Abel's? Why then not fellowship Cain? why let this difference of opinion separate them?

1st. Because *light* hath no fellowship with *darkness*, and they can't walk together, for there is no communion, nor union, and God has fixed it so. Oil and water won't unite; put them into the same vessel—shake them together, and they rapidly seek their separate positions soon as left to themselves. Now it was not the cost of the sacrifice, or the honesty of heart with which it was offered that was acceptable to God; but it was "by *faith* that Abel offered a more excellent sacrifice than Cain.—Faith in what? In God's promise, that his Son should be made an offering for sin.

Now the Lord required of them in the pathway of life to show their faith in his promise by the shedding of blood.

But when we come to the cross, there is no more shedding of blood, and, as Isaiah says, "he that sacrificeth a lamb is as tho' he cut off a dog's neck." Faith, I say, in the promises of God is what has made the people of God a peculiar people.

This, then (i. e. the shedding of blood), was to be observed till the great atonement was made, and no farther. Then another promise becomes the object of hope and faith, which is, a resurrection from the dead at the coming of Jesus, and is typified by baptism, as Peter says, baptism is a figure of our salvation. To shew our faith in this promise, we are to be buried with him in baptism—planted in the likeness of his death. But do you think immersion essential? No more so than the shedding of blood was before the first advent. But will not sprinkling or pouring do just as well? Yes, just as well as Cain's sacrifice, and no better. Then you would cut off all who are not immersed? No, I would have them know that the object of baptism is to shew our faith in the resurrection of the dead, then be converted by the law of God, which says, be planted in the likeness of his death so that by "faith" (like Abel,) we may offer a more EXCELLENT sacrifice.

Having noticed thus briefly some of the ordinances by the way, we turn again to the guide-post in the days of Noah. The way of life was made plain even then, tho' God had determined to destroy man from off the earth; but, it was to leave all for God and truth.

An Ark was now the only way of life; it was the right way, and God's minister preached it, for he was a preacher of righteousness.

He was converted into the right way by the word of the Lord, and went about building an ark accordingly. Well, he didn't condemn everybody that did not think just as he did. "By which he condemned the world."

What was the test of christian fellowship here?

Christian character.

How was this developed?

By obeying God—by "being moved with fear" and building an ark.

But was not the belief of others just as dear to them as was Noah's to him?

No doubt of it.

And he condemned them all?

Yes—"the world."

But they were all wicked.

Yes, and it was because they would not be "converted" and build an ark.

What! could they not have been saved and still kept about their busines?

Nothing but repentance and being "converted" could save them then, "and as it was in the days of Noah even so shall it be in the day when the Son of man is revealed." O, how essential it is to know the right way, and have courage to walk in it, though, like Noah, we condemn the world.

Poetry.

For the Crisis.

LINES.

BY S. S. BREWER.

To Advent Backsliders everywhere.

"So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth."

Backsliders, it's time to awake,
And gird up the loins of your mind;
Arise! and quick from you shake
Unbelief, that makes you so blind,
Canst thou slumber while God calls arise!
And love the vain things of this earth?
Creation is trav'ling, and sighs
Aloud in the pangs of new birth.

I would thou wert cold or wert hot—
Lukewarmness God never could bear,—
And because thou neither art not,
His glory you never can share.
Too long thou hast hugged to thy heart
Your substance, from many in want,
And often refused to do part,
By whining in meanness, I can't,

Now do you in truth say, I can't,
With money and means at your hand?
The Lord will soon say that you can't
Enter into the fair promised land.
How once you could sing, shout, and pray,
And spread the glad tidings abroad;
Then happy by night and by day,
In telling the goodness of God.

The prayer-meeting night came around,
Your heart was all teeming with love,
No music so sweet as the sound
Of the songs to your Father above.
With prayers full of faith and desire,
Borne safe to the temple above,
They melted and raised our hearts higher,
Uniting in brotherly love.

Alas! what a change to behold—
Alive to the world—to God dead!
In meeting now stupid and cold,
Oft sleeping and nodding your head.
The word of the Lord has gone forth,—
Let it ring from the north to the south,
Proclaim from the west to the north—
"The lukewarm I'll spue from my mouth."

Providence, Oct, 1856.

Corespondence.

For the Crisis.

From J. B. Dodge.

BRO. GRANT:—It is a long time since I have written anything for your excellent paper. I call it excellent, for there is none like it, as far as I am able to judge, except it be the Bible Examiner. I have them both and should be very unwilling to part with either of them. There are others which are good, but these are my choice.

I love to read the many good and encouraging letters from the little flock who are looking and waiting for Jesus, though we are scattered as sheep are sometimes when the shepherd is gone. But the good Shepherd has his eye upon us, and will soon bring us all into one fold, and make us to lie down in green pastures and beside the still waters. The blessed hope of eternal life through Jesus is as precious to me as ever. I would not exchange it today for the whole world. I feel more and more determined to see the end of these things.

I have been disappointed, but I am not discouraged; cast down, but not destroyed; afflictions abide me, but God has not forsaken me, and will not unto the end, if I am faithful.

I do feel to rejoice and lift up my head, knowing that our redemption is at hand. The cry of peace and safety is about over and destruction is coming. The mighty nations of earth are now getting ready for a time of trouble such as never was before. The cup must be passed around, and all must drink. The great Image is about to be smitten on the *feet*, and the kingdoms of this world are to become the Kingdom of the Lord Jesus, no more to be broken up, but to stand forever.

The starting point seems to be Italy; the fire once begun there may fill the whole world very soon with a blaze that cannot be put out, nor smothered. There is not a single government upon earth that stands on a permanent foundation: all are trembling, and may it increase until they reel to and fro like a drunkard, and fall to rise no more.

Oh! Lord, let thy kingdom come, that that will may be done on the earth as it is done in heaven. Rend the heavens and come down! take to thyself thy great power and reign! let the wickedness of the wicked come to an end! Praise the Lord, O my soul!

Brethren, cheer up! the day is dawning; our trials are almost ended; our groans and sighs and tears will soon be forever put away; we now walk by faith, but soon, very soon, faith will be lost in sight. Soon we shall behold the glory of God, and our Redeemer as he is; be made like him, and experience that joy of which we now have but a small foretaste. We shall then meet all our Father's family, from righteous Abel, down to the last, and with that glorious company be gathered to our eternal home. We shall then sing redemption's song with voices that shall never tire, and shine as the sun in the kingdom of our Father. We shall then understand more fully the mysteries of the kingdom of heaven. We shall then run and not be weary, walk and not faint.—There will the wicked cease to trouble, and the weary be forever at rest. The poor slave will be freed from his unmerciful master, and the voice of the oppressor no more be heard. No more death, no more pain. Brethren, let us press forward, the prize is sure; but let us keep in mind this truth, that it cannot be obtained without running to the end of the race. Let us run for life, and look not behind us, but remember Lot's wife. The Devil is come down to us in great wrath because he knoweth his time is very short; let us try to resist him a little longer and the conflict will be over,—the battle fought—the victory won. Thanks be to God, who hath promised to give us the victory through the Lord Jesus Christ.

Should the eyes of some poor sinner fall upon these lines, let him be assured that this is no cunningly devised fable, but truth, that will stand when all temporal things are passed away. "Awake thou that sleepest; and arise from the dead, and Christ shall give thee light." Just look back on the past, and see the dealings of God with wicked men. Where are the antedeluvians who resisted God? Not even a stone marks their resting-place.—Look at the cities of the plain. The dark waters of the Dead Sea rest above them; they were burned to ashes—set forth as an example to those that should hereafter live ungodly.

Remember, sinner, that you, living under the sounding of the gospel, are much more accountable than they. O, be wise; flee to Christ and live while mercy is free.

Your Bro., looking for the sinner's friend. JOHN B. DODGE.

Pawlings, Nov. 20, '56.

For the Crisis.

Redemption Sure.

It will not always be night. Morning will come at length. Tears will not always flow. We shall reach the world of smiles and songs at last. We depend not on the word of man, or angels, but on the plain word of our eternal God. "Heaven and earth shall pass away, but his faithful promise shall not fail. How sweet the promise! "They shall be comforted." Not may be, or perhaps shall be. Blessed be God, I love to read it as it stands—"THEY SHALL BE COMFORTED."—Glory to God for His "shall be." E. B.

"Worship God."

Almost every thing else under heaven and in heaven is worshipped by the mass of mankind rather than God. A few worship God. Many who profess to worship God, only worship "a form of godliness." Some worship the acceptable minister of God. Some worship a fine meeting-house. Some worship a vain choir of singers. Some worship show and display. Some worship a sectarian church. Some worspip their gifts. Some worship their opinions. Some worship their "profession." It is a great thing to worship God! E. B.

Wisdom dwells with those who make er welcome.

Choice Selections.

Illustrations

FROM THE LORD'S PRAYER.

"I'll never forgive him—never!"

"Never is a hard word, John," said the sweet-faced wife of John Locke, as she looked up a moment from her sewing.

"He is a mean, dastardly coward, and upon this Holy Bible, I—"

"Stop, husband! John! remember he is my brother, and by the love you bear me, forbear to curse him. He has done you wrong, I allow—but O! John, he is very young and very sorry. The momentary shame you felt yesterday will hardly be wiped out with a curse. It will only injure yourself, John—O, don't say anything dreadful!"

The sweet-faced woman prevailed—the curse that hung upon the lips of the angry man was not spoken, but he still said, "I will never forgive him—he has done me a deadly wrong."

The young man who had provoked this bitterness, humbled and repentent, sought in vain for forgiveness from him, whom, in a moment of passion he had injured almost beyond reparation. John Locke steeled his heart against him.

In his little store sat the young village merchant, one pleasant morning, contently reading the morning paper. A sound of hurried footsteps approached, until a hatless boy burst into the store, screaming at the top of his voice, "Mr. Locke, Johnny is in the river—little Johnny Locke."

To dash down the paper and spring for the street was the first impulse of the agonized father. On, on, like a maniac, he flew to the river, pallid and crazed with anguish. The first sight that met his eyes, was little Johnny lying in the arms of his mother, who, with her hair hanging disheveled around her, bent wildly over her child. The boy was just saved; he breathed, and opening his eyes, smiled faintly in his mother's face, while she, with choking voice, thanked God.

Another form lay insensible near the child. From his head the dark blood flowed from a ghastly wound. The man against whom John Locke had sworn eternal hatred, had, at the risk of his own life, been the savior of his child. He had struck a piece of floating driftwood, as he came to the surface with the boy and death seemed inevitable.

John Locke flung himself on the green sward, and bent over the senseless form. "Save him," he cried huskily, to the doctor who had been summoned; "restore him to consciousness, if it be only for one little moment—I have something important to say to him."

"He is reviving," said the doctor.

The wounded man opened his eyes—they met the anxious glance of his brother-in-law, and the pale lips trembled forth—"do you forgive me?"

"Yes, yes, God is witness, as I hope for mercy hereafter, I freely forgive you; in turn I ask your forgiveness for my unchristian conduct."

A feeble pressure of the hand and a beautiful smile was all his answer.

Many days the brave young man hung upon a slender thread of life, and never were there more devoted friends than those who hovered over his sick bed. But a vigorous constitution triumphed, and pale and changed, he walked forth once more among the living.

"Oh! if he had died with my unkindness clouding his soul, never should I have dared to hope for mercy from my Father in heaven," said John Locketo his wife, as they sat talking over the solemn event that had threatened their lives with a living trouble. "Never, now that have tasted the sweetness of forgiveness, never again will I cherish revenge or unkindness towards the erring. For there is a new meaning in my soul, in the words of our daily prayer, and I see that I have only been calling judgments upon myself while I have impiously asked—"Forgive us our trespasses as we forgive those who trespass against us."—*Ex.*

Advantages of Expository Preaching.

1. The messages of the pulpit are, upon this plan, more likely to be received by the people with *authority*.

2. "The whole counsel of God" is, in this way, more apt to be delivered.

3. "Expository preaching" presents a strong inducement to keep up the knowledge of the Greek and Hebrew languages.

4. By this method, the pastor can bring out points, in practical duty, which he might not otherwise present.

5. It brings the mind of the preacher and people in direct contact with the Scriptures, and hereby opens to view that inviting and inexhaustible mine of truth.

6. By "the expository style," the preacher is less likely to run the circle, or deal out the peculiar views of a partisan and favorite leader.

7. The practice is commended by the example of Christ and his Apostles of whom we read as being "mighty in the Scriptures," and as "opening" Scriptures to their disciples.

HE is a fool who grumbles at every mischance. Put the best foot forward is an old maxim. Don't run about and tell acquaintances that you have been unfortunate. People do not like to have unfortunate people for acquaintances. Add to a vigorous determination a cheerful spirit if reverses come, bear them like a philosopher, and get rid of them soon as you can. Poverty is like a panther—look it in the face an it will turn from you.

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Over all communications for the paper, write *For the Crisis*.

Over all business matters, write *Business*.

Original Articles.

For the Crisis.

Conversations Between a Brother and Sister.

BY JULIA A. FERRIS.

No. II.

Sr.—I am now ready to talk with you again, on the subject of our faith, if you have leisure.

Bro.—Certainly. We will first finish the subject already commenced, concerning the nature of God.

Sr.—We must be very careful and reverent when discussing the nature of the "high and lofty One that inhabiteth eternity." Still, the more we know of a being who is altogether lovely, the more will our love for that being be increased. Therefore, it is our duty to "acquaint ourselves with him" and to learn all concerning himself which he has seen fit to reveal.

Bro.—Very well; He has seen fit to reveal that "God is a spirit." Do you believe this?

Sr.—Certainly; and that he is a consuming fire, and a husbandman, and a sun, a shield, and that he is love.

In the sense in which these terms are applied to him, I believe them to be *properly* applied. When speaking of his relation to the finally wicked, he is called a consuming fire. When speaking of his care over the vine of his own right hand planting, he is called a husbandman.—When speaking of him as the enlightener, and defender of his people, he is called a sun and a shield. When speaking of the spiritual, or pure and holy manner in which we should address him, he is called a spirit; conveying the idea, that as *he* is pure and holy, so in purity and holiness must he be *worshiped*. Now, I see no need of making confusion here, or of fancying, because he is called a consuming fire, that he must be a conflagration; or, because he is called a husbandman that he must be a farmer; or, because he is called a spirit, that he must be dissolved into a mere principle, without any distinct entity as a *living being*.

Bro.—Then you do not believe him to be an immaterial substance?

Sr.—Substance is *matter*, and *immaterial matter* is a term too ridiculous to be applied to anything, much less to the living God. No, brother, he is the *living God*, and *not* an immaterial substance.

Bro.—Then you cannot believe in his omnipresence..

Sr.—I believe he is omnipresent by his spirit; as when we say, "open the blinds, and let the sun into the room," the sun is present by its light and warmth, but the luminary itself is in the heavens; so, I believe the spirit of God is the vivifying, life-giving *principle* which pervades the universe; but the *being* whom we call God has his throne in the heavens. The idea of his omnipresence, (as Archbishop Whately says,) "strictly speaking, is not that *God* is everywhere present, but rather, that all things are *present to him*—as falling under his perfect knowledge, and complete control." He sitteth upon his throne in the heavens, judging right, and his whole created universe is present before him.—In short, the simple definition of my belief in God is, He is "Our Father which *art in heaven*."

For the Crisis.

Read that Book!

Not that old novel, not that almanac, not that old newspaper, but that Book of God; that *Bible* that has been covered with dust so long. Come, take that book and search it. You don't know how good it is. Come, dig, there's many a "placer" there richer than all the "diggins" of California, or Australia; there's many a *rock there* with more of the pure *gold* in it than all the auriferous quartz of the southern mountain chains.

Come, read that book! It is full of good things. There is food there, tender grass for little lambs, milk for babes, meat for them of full age, medicine for the sick, cordials for the faint, balm for the wounded, comfort for the disconsolate, life for the dead, salvation for the lost.

Come, read that book, search it, feed on it, hide it in your heart that you may not sin; let it dwell richly in you, let it fill and cheer your weary soul. Let it be a lamp to your feet, and a light to your path,—let it guide, comfort, strengthen and direct you.

Sinner, read that book and learn to escape the damnation of hell. Backslider, read that book and come back to Christ; if you had read it more you might have saved yourself sorrow and tears.

Christian, read that book; 'tis God's message of love to *you*, a sinful man.—Read it, believe it, obey it, and it shall make thee wise unto salvation. H. L. H.

Dec. 2, '56.

For the Crisis.

A Lament.

BY EDWIN BURNHAM.

O thou holy, beloved, and ever-blessed One, why dwell I not with Thee? Why do I lonely sigh, and groan, and weep in exile anxiety? How long shall earth with its curse of desolation, and bands of corruption compass me about? When will the lingering hours of gloomy night retire before the splendor of eternal morning? When will the brooding clouds of mortal sorrow pass from over my anxious soul, and be succeeded by the clearness of smiling, immortal day. Alas for me! The joys of earth no longer attract my heart. I walk alone among the multitude, where the faithful are not found. My hope is not their hope. Their joy is not my joy. They speak of comfort which to me is no comfort. They tell of pleasure where I see nothing but boding sorrow, and gathering wretchedness. They point me to the bower of happiness, but I look only to see the precincts of death. I see them sporting on the very trembling border of the horrid gulf of final damnation. They mock my groans, deride my tears, laugh at my sighs, and scoff at my prayers. They do not comprehend my motives, and do not understand my designs.

I sigh for the society of the pure, the meek, and the holy. The few of such that I find are more lovely than I can tell. O when shall they all be gathered together into one place? Alas, and then I may not count one among them! O poor unworthy me! Was ever one so feeble, so poor, so needy, so erring, so inconsistent? Alas my Master! how ungratefully have I requited thy wonderful love! How slow have I been to believe! How cold my heart toward thee has often been! Canst thou possibly receive such an one as I into thy blessed kingdom?

And yet thou knowest that I love thee. My soul mourneth that I see not thy lovely face. I wait, but thou comest not. I watch for thee more than they who watch for the morning light; and still I sigh in disappointment. How often have my eyes fevered with holy anxiety, been lifted up to the heavens, eagerly imploring a sight of thy glorified form, and then have turned away, to dim again with anguish! O absent One, come and justify thy word, which now the wicked despise and trample under their unhallowed feet. Do they not return hatred for thy love, and turn thy merciful pleadings into ridicule? Alas, and do not those who profess to be thy very friends, thousands of them, hang up thy cause to bleeding reproach at the corner of every street? Many that loved thee once seem now to have forgotten thee. Some have turned to their farms, and have become absorbed beyond measure in that department; others to merchandise; and others otherwise; and few learn the lesson, so easy to learn, and practice too, to be "not slothful in business, fervent in spirit, serving the Lord." Thy cause lieth largely waste and neglected. Alas, wilt thou find faith on the earth at thy coming?

Will the few of us who have given all for thee, and do still give all for thee, endure unto the end? By thy grace it must be so! We may be tempted, desolate, disappointed, yea, "killed all the day long," but we will, by thy help, *be only for thee*.

For the Crisis.

Parental Government.

BY ZETA.

No. III.

"And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Eph. 6: 4.

In former articles we have stated something of the importance of training children while very young, alluding to small acts which must be corrected, evils that must be stopped. Such items are as small fibres to the root of a plant, or tree, which gather nourishment from the soil, and produce the growth of the main body.

In the above text, fathers are first cautioned against the abuse of the mind or temper of his children—not to provoke them to wrath. In many instances this caution is not heeded.

There is a variety of ways to provoke to wrath, as well as "to love and good works;" and this great crime is often committed against children while still very young. They are often deprived of their proper rights, to see if they will contend for them, until all their stock of patience is exhausted: they are put in an uncomfortable position, to see how they will bear it; they are required to do what they cannot endure, to see their energy developed; they are sent on "fool's-errand," to see how they will act in disappointment, and in many other ways they are often tried, all in sport, by their thoughtless parents and tutors, to stir up their passion of resentment and hatred. When old enough to do service, and engage in amusements, improper tasks are required, without instruction, and scolding, threatening and whipping follows, if the task is not well performed.

All slight accidents, or imperfections in the child's course, are made occasions for scolding, fretting, or undue jesting and ridicule. Innocent amusements, and proper recreations are forbidden. Improper names are called, bitter sarcasm used in case of errors, or actual faults. All these and many more such things serve to provoke children to anger, and ruin their temper, by tampering with it, irritating, fretting and souring the mind, until all loveliness and goodness is driven out, and malice, hatred, and bitterness take their place.

In such cases, children have no inducements to be good, or to do right. They see nothing before them worthy the effort; consequently, the Lord has given the following admonition,—"Fathers, provoke not your children *to anger*, lest they be DISCOURAGED." Col. 3: 21.

The effort, then, should be made to encourage the minds of children to do well. To do this, God has charged fathers to "bring them up in the nurture and admonition of the Lord." To bring them up, signifies to impart intellectual nourishment, to educate, gently reprove, to counsel against fault, to instruct in duties, to caution, direct, reprove, reclaim, &c.

To do this work, what instrumentality is the best adapted for our use?

We answer. The scriptures of the Old and New Testament contain the most healthful and useful instruction for children, of all writings extant. The word of the Lord is the most potent instrument, with which you can instruct your children, when old enough to read, and get ideas from what they need. Here, the child can be shown, and taught the first principles of goodness, and obedience to God and his parents. All the principles of love, virtue, industry, temperance, gentleness, patience, forbearance, forgiveness, righteousness, &c., are here clearly taught and exemplified. Here are the most striking examples of the evil results of waywardness, idleness, disobedience, irreverence, avarice covetousness, anger, and other vices.

Let us for a moment carefully notice the importance which the Lord attached to the duty of teaching children his law. Hear. "And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. . . . . And when thy son asketh thee in time to come, saying, what meaneth the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son," &c. Please read Deut. 6: 6-25. Here the father is taught to instruct the child in the things the Lord has done for them. But mark, the father is first required to have "these words" in his own heart. This is important. Then the children will feel that there is some virtue in the instruction, when they see that their parents love and revere the words they teach them. It is also taught in Deut. 4: 9, 10. David makes mention of it in Ps. 78, in the most forcible language, saying, "I will utter dark sayings of old, which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known unto their children; that the generation to come might know them, even the children which should be born; who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments."

But few of the many statements of Scripture can be given which show the importance of instructing our children in the law of the Lord. But many parents seldom teach their children these things, because they make but little use of the word of the Lord for themselves, and know but little of its value. Others think children cannot understand scripture, and this is because they are taught by some teachers that they cannot understand it themselves. Others leave it all to the Sabbath-school teachers, but this will not be faithful treatment. The school, although it has been useful to a great extent, does not teach much of pure Bible and often teaches many hurtful heresies, which blind the minds of children. Parents must study the Bible, and love and obey it themselves, then faithfully, studiously and prayerfully teach it to their children. It will instruct, lead and admonish, better than anything else. It is the foundation of all wisdom and goodness.

The echo of love is love.

Our love to God is the response of His love to us. E. B.

Correspondence.

For the Crisis.

From Bro. H. Munger.

BRO. GRANT:—By request of a number of brethren, I will give, as near as I can, the state of the cause in the different places I have visited this month of December.

Winsted,—is recovering from a long sickness of chronic diarrhea; the body is yet weak, but the digestive organs are good, and crave the right kind of food, and are likely to live. Some have come in of late, and are determined to go on understandingly, hereafter.

Newfield,—is recovering from prostration of the whole system, probably caused by over action and taking sudden cold. But the body has commenced working, and each member is in his proper place. They will get along if they keep up a circulation, and guard against a relapse.

At *Litchfield Station*, the body is in tolerable working state, but rheumatism is lingering about. Exercising unto godliness will help many, much; a little bathing of the parts affected, with warm tears, probably, will work a cure soon.

Bridgeport.—The body here has been laboring under the spinal difficulty. The two sides suffered much for want of sympathy one with the other. But the warm bath system has worked well in this case, thus far. It has warmed the extremities and is likely to preserve what little internal heat there was left. The outer cords are relaxing, and a warming influence seems to pervade the whole system, and if they will follow the same course, and not take medicines from every quack, they will get into a healthier state, where they will see children begotten. The Lord give the increase and prevent a relapse.

Newark, N. J.—This body is not dead, but, like many others, is diseased by using strong food the year round. Salt and dry food, without a change, will give the scurvy; when the time comes to change the diet and resort to laxatives or vegetables, it must be done, to preserve a healthy state of the system. There are some stomachs that cannot take the same food the year round, and must not be blamed for going where they can get a change of diet. Internal heat is necessary here to give life to the body, and there are some signs of its taking place, by a change both in exercise and diet.

New York.—The body was struggling to rise from a general prostration, in consequence of a stagnant state of the blood. It only wanted a light surgical operation, when this was done, the lancet was followed with a rush of blood. Life and vigor appeared immediately. So sudden was the effect for the better, that it astonished all present; and members that had for months been opposing each other, to see which should be the greater, melted down before the Lord, and were willing to become servants according to Christ's example. Luke 22: 26. This sudden change so affected the congregation, that backsliders and sinners quailed, and over twenty rose for prayers. Some got blessed in such a wonderful manner, that they shouted old-fashioned, and gave glory to God in good earnest. We got the victory over the fear of the world, so much so, that the wicked in the Porter House, immediately under us, dismissed their shouting and came up to see what was going on over head. The Jews held a meeting in the third story, over ours, who probably never saw it on this fashion before. Some of them had an errand into our meeting. But nothing hindered it,—it went on in power until nearly ten in the evening, when I closed the meeting. There was a general rejoicing one with another, all willing to agree to go into the work anew, and try to save others; to stop debating on points of doctrine, as they had done, which caused this stagnation of blood; and if they will do these things, they will never fall.

Brn. Matthias and Roworth, and two other preachers, were present, rejoicing to see the work take a new start, and took hold in the name of the Lord. God will work, if we will let him, in his own way. I think his work has begun here. One sister said she was so blessed that it seemed to her she was dissolving. This is what the church wants, a melting or dissolving, instead of warring one against another. I left N. Y., Dec. 22, 4 o'clock P. M. Had a snow-storm — hard time — hindred ten hours.

Peacedale.—Here, there is a consistent and united body. They have been guarding for years against anything that would cause division or disease in the body; and have therefore been very successful. I stayed here two days. Some three or four serious. Two rose for prayers. There is a good number here that work for God, and but two or three brakemen. The whole church prize Bro. Hastings' labors, especially since he has left.

Providence. The body here is recovering from a partial smash-up in consequence of getting one wheel off the track in '54, on the days ending, and other extravagancies, that crept in unawares. But there is a steady intellectual and spiritual growth in grace, as in many other places. I was sick here two days with a cold. Stopped with Brn. Pray and Brewer. Took medicines from Dr. C. O. Towne, and started for New Bedford, by a special request.

New Bedford. Reached here at two o'clock, the 27th. A stranger, in unlucky circumstances, I traveled, in all, over five miles, before I got a place and then it was an inn. But as Christ had no place in one of those places, I was uneasy. When I got rested, I started again and found Bro. Howland; he took a stranger in, and I felt at home. I had a trial both of strength and patience, carrying a heavy valise two hours, being sick, to find a place to stop. Truly, I thought tending saw-mill was preferable to this. But I found the brethren had made preparation for me, but I did not get hold of the arrangement, as they did not inform me. I anticipated a hard time, and was glad I had but one day to stay. But Sunday morning I was disappointed in seeing so large a congregation out in good season. I thought I discovered symptoms of dropsy in this large body; some of the limbs a little bloated; a rush of blood to the head, drowsiness and inactivity was manifest. I selected, for the first dose, Peter's medicine, found in his second letter, 1: 12. Most of them took it, saying, to add graces, was more necessary than doctrines, for the body lacked vitality.

Second dose, from Dr. Luke, 9; 23. This produced spasms in some parts of the body, which caused the water to run out of the eyes, and the bloat to grow less. This caused some sensation, and a few seemed to be troubled.

Third dose, from Paul, 1 Cor. 2: 11; this dose opened their eyes to see that God's people could know double as much as a sinner, or fancy professor, about the things of God. This caused some to rejoice, and some praised the Lord.

Unexpectedly to me, the church voted to have me stay the following week, which I consented to, on conditions they would stop contending and work for God, in helping sinners. Monday evening, I gave Job's pills, 14: 1. Shewed this world was full of trouble, from our birth to our death; and all mortality was chasing a shadow, while the devil was on their track, &c. Symptoms more favorable. Bloat going down.

Tuesday, at two o'clock, prayer and class meeting. Water runs off more freely—many confessed.

Tues. evening, I produced Malachi's search-warrant, Mal. 3: 8; and found fifteen or twenty acknowledged the fact of robbing, in tithes and offerings, in days past, and began to bring back and confess their guilt. This set the water running freely. One Californian confessed publicly, that he was the greatest robber in the house, and melted right down. This was like an electric shock; set others thinking. Some twelve rose for prayers. Thank God, I began to feel more at home, and more like getting over my trial and hoarseness.

Wednesday, two o'clock, had a good time talking from Heb. 11: 6; showed

that God was something, and had a body and parts; that our faith did not consist in a long, idle surmise, as some suppose, but in working out orders given to us, and expecting the thing promised, without consulting the forbidding circumstances, that seemed to stand in the way of obtaining it. Do what God tells us, and expect what he has promised us for that particular act. Works are the backbone of faith; no works injure the spine, and wrong works break both legs, and the body is maimed. This new idea started a number to commence working for faith, instead of expecting it without working. They got blessed in the first start, and we had a good meeting.

At ten o'clock in the evening, (it being watch-night) by a special request, I went over to the Christian meeting-house, and talked from Isa. 43: 10. The congregation, seeing a stranger, and hearing a strange discourse, secured the best order and attention. Many wept, and nearly thirty came forward for prayers, determined to commence the new year by giving their hearts to God. A good number got blessed and told of it.

This is the first time I ever met with this sect anywhere. But I found wheat among the chaff, as in all other places. I hope the sifting time will soon come, that the wheat may be gathered into God's garner. The preacher in this church is very liberal in sentiments, and has some of the spirit of the first founder of this church in this place,—Elias Smith, 1807.

Thursday, the 2nd, meetings were well attended, and a growing interest. Esther's history presented, to show the wonderful works of God, in taking weak instruments to accomplish great ends. This produced good effect.

Friday afternoon some spasms appeared, but so many members had got better, that a fit was prevented. In the evening, I gave Timothy's powders, to show the cause of these spasms, and prevent the brethren from supposing gain to be godliness, as some had done, debating about questions to no profit, and striving to be rich and to get the mastery. This will always produce such spasms, bnt the godliness that brings contentment is the right kind; this will be a great nervine, and will prevent these spasms. Even if we are poor we shall be content. See Tim. 6: 6, 7. This seemed to quiet the nerves, and the body appeared moist and warm, generally.

Saturday. Very stormy, but we had two good meetings, and fair weather in the house.

Sunday. Three meetings. Many out, some of all kinds. I gave tonics, and strengthening bitters, which produced action. Strangers were astonished to see such unity and strength. The Lord worked by his people all day, and especially in the evening. From twenty to thirty rose for prayers, and the church was in good praying order—the time well improved. There is a large body here, in good working order, and I expect they will not winter-kill. I did as well as I could in carrying them through a course of medicine.

HIRAM MUNGER.

For the Crisis.

From Bro. L. Boutell.

BRO. GRANT:—It is some time since I have spoken through the press to the reproach-bearing people, looking for redemption.

Various have been the reasons, but poor health has been the main one. Since May, I have been unable to labor in the field but part of the time, and although still ailing, I am better than I have been, for which I do thank the Lord. Sometimes I feel sad; then I look over the promises and know they are sure; then my head is up and I am rejoicing with joy unspeakable and full of glory.

I am still winging my way among the flock of God, doing all I can in Jesus' name, by way of exhortation, stirring them up by way of remembrance, to double their diligence, holding on the "one faith," that purifies the heart and overcometh the world. Since July, I have spent most of my time in this State, Conn., and in N. H. I find a variety of views among us. But *good religion* can get along among them all, without being cross or willful.

I go to preach where there are some believers in the "Age to come" and what shall I do? My commission being like Paul's to the Gentiles, I preach them a gospel that winds up with the age, or dispensation. They tell of an age in which mortal and immortal, righteous and wicked will be in dreadful conflict, with Christ [illegible]d, subjugating his enemies. I look for Isaiah's "age"—"they shall all be righteous." "They shall inherit the land (earth) forever."

Again, they tell me of a thousand years' reign of Christ on David's throne. I turn to Luke; he assures me that David's throne shall be established, and that He that shall be called the Son of the Highest, shall sit upon it AND REIGN.

How long?

"Of His kingdom there shall be no end." I say *Amen*.

Again, they tell of special favors for Jews, and others under the new Covenant in the future age. I think this a great error; but I don't fly all to pieces about it, for I am sane enough to know that it will all be right when Jesus comes. And by grace I am determined to be where I shall say Amen, at the fulfillment of the word of life.

I see there is a desire for harmony in the body, and it is quite desirable; but not at the expense of truth. Every one taking the word for his standard, with freedom to think and speak in the gospel, should concede the same to others, leaving off measuring men, *only "by their fruits."* This could but result in good, and bring about a oneness visible, which the church possesses.

I see with grief, some falling off on the right hand, others on the left; worldly-mindedness creeping in, the power of the gospel disappearing, all showing that we have come over the right track, and our Lord is coming; and that when he does come, there will be but little faith, and that will be among the JUST.

If there ever was a time when all our energies should be enlisted in the one all important work of saving men by the preaching of the Gospel, it is *now*. And while we have nothing to boast of, we are a peculiar people, having been made so by a recognition of the fulfillment of dispensational truth, due the church at this time.

We are in the toes of the great image; the signs have been seen in the heavens; the track of blood can be plainly seen. The sun has responded to the call, the moon could but speak, and refused her light; the stars, as by prophetic eye, loose their balance, and fall to the ground. In keeping with the sure word, "the powers of the heavens shall be shaken"—thrones crumble in its fulfillment. The last deceptions are visible everywhere; the hour of temption is fully come! O what wait we for now, but the opening heavens to reveal Him whom our souls love. Glory to God! He is soon to be revealed in the clouds of heaven, with power and great glory. The judgment is right upon us. Your duty is now to be up, awake, watching. I feel well with the prospect right upon us. Glory, immortality, eternal life.

I pity the cold-heartod, covetous, worldly, self-righteous, self-loving, honor-seeking, backslidden in heart and life. Their doom will be certain, unless they speedily repent and turn to their first love, and do their first works. The people looking for Jesus must come on to higher and holier ground, or their identity will be lost, and they lost too. O that their faith might be increased, and this would give vigor to the branch, and it would bring forth fruit—a new crop.

Why, we are the people that are to be in readiness to be translated at a moment's warning, and caught up together with the sleeping dead, which will be aroused by the last trump. O Lord, revive thy work, and speak to thine own covenant-abiding people once more. Amen.

It is no time to look for a world to be converted, or to look for a political reform, in the nation. The old engine with her mighty train is running the down grade; her directors and conductors cannot stop it, if they would, "and they would not if they could." The great godlike business for us all is, to snatch men as from the fire, for soon all is over, it will be too late —the gulf of destruction is reached.

This is a sad picture but truthful. The end of all things is at hand. Brethren, in the name of the Lord and by his grace, love and mercy, let us gird up the "loins of our mind," have more confidence in the Lord and his blessed truthful word, letting the last cord be cut that binds us here, and run, not as uncertain, but crying, life, *eternal life.*

I have seen of late some things that encourage me to still labor on in the field. The Lord is with us, and will be to the end. Amen and Amen.

Brethren, don't forget me, in my feeble state, in your prayers. I long for the better day of glory.

Thy brother in hope,

L. BOUTELL.

Groton, Dec. 1856.

The World's Crisis.

BOSTON, JANUARY 14, 1857.

A Question.

A friend of mine, a believer in the existence of spirits separate from the body, wishes me to ask you to reconcile the words of Christ, John 11: 26, (And whosoever liveth and believeth in me shall never die;") with the doctrine that the dead are unconscious. G. HALL.

ANSWER.

We see no reason why this passage is not in harmony with the unconscious state of the dead. The text itself clearly intimates that those who do not believe in him at the time when this scripture is fulfilled *will* die. If this verse teaches the conscious state of the dead, it is *only* of those who believe in *Christ*, as the Savior of men, which would cut off nearly all who believe in modern spiritualism, besides every other class of infidels. It is plain that the *promise* in this passage applies alone to the *righteous*, thus proving that no wicked man is conscious after death. By observing the context, we think the plain meaning of the passage will appear.

Ver. 14. "Then said Jesus unto them plainly, Lazarus is *dead*." If Lazarus was conscious, then he was not *dead*, for the Bible declares—"*the dead know not any thing*." If he was not dead, then the Savior's statement was not true, for he positively asserts—"Lazarus is *dead*." We see no possible way to prove he was immortal and *alive*, only by impeaching the testimony of Jesus. Has any one the presumption to make the attempt? Lazarus was not only *dead*, but "he had lain in the grave four days." "Martha said unto Jesus, Lord, if thou hadst been here, my brother had not *died*." It appears that Martha did not suppose her brother was alive and conscious.

"Jesus saith unto her, thy brother shall rise again." Observe, he does not say he shall come from heaven and enter his body again. "Martha saith unto him, I know that he shall rise again in the resurrection at the *last* day." She had not been instructed as some are at the present time, that the resurrection takes place at death. She does not say I know he *did* rise into the spheres, or ascend to heaven more than four days since, but, "I know that he *shall* rise."

"Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet *shall* he live." When? "In the resurrection at the *last day*." What will the Lord do with his children who are *alive* on the earth at that time?

Ans. "Whosoever liveth (at that time) and believeth in me shall *never* die. This was a new truth to Martha, hence the Savior says, "believest thou this?"

Paul is afterwards instructed to write on this point to his brethren, and to say in 1 Cor. 15: 51, "Behold I show you a mystery; we shall not all sleep (or die) but we shall all be changed, in a moment, in the twinkling of an eye." When? "At the last trump; for the trumpet shall sound, and the *dead* shall be raised incorruptible, and we shall be changed."—Again, in 1 Thess. 4: 16, 17, he makes the point still plainer—"The Lord *himself shall* descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the *dead in Christ* shall rise first; *then* we, which are *alive* and remain, shall be caught up together with them in the clouds, to meet the Lord in the air."

We see clearly from these passages, that John 11: 26, ("whosoever *liveth* and believeth in me shall never die,") is to be fulfilled at the coming of the Lord at the last day, when the dead will be raised, and when those living at that time, who believe in Jesus, will be translated like Enoch and Elijah without dying, and "be changed in a moment" from mortal to immortality, and at the same time the *dead* in Christ shall rise from their graves and be gathered unto Christ.

To the Subscribers of the Christian Reformer.

DEAR BRETHREN AND SISTERS:—You will see by the "circular" in another column, that the Crisis committee have purchased Bro. Turner's mail book, hoping that all parties interested may be mutually benefited, and that we may form a pleasing acquaintance with the patrons of the *Reformer*. We shall try to make the Crisis just such a paper as is needed at the present time, one calculated to comfort and strengthen the christian reader during these last day perils.

We hope that a veil of charity may be thrown over our past mistakes in theory and practice; and what we ask for ourselves, we freely grant to others; and by the help of the Lord we will endeavor to be, more fully than ever,—*Bible christians.*

N. B.—Those who send for the Crisis were subscribers to the *Reformer*, are requested to mention it when they write.

CIRCULAR.

DEAR BRETHREN AND SISTERS: *My former Patrons and Subscribers:*—I have come to the conclusion at last, that I shall not, at present, if ever, publish an Advent paper. My state of health and embarrass circumstances are such as to make it impossible to do so with safety and propriety.

I have contracted with the committee of the *Crisis*, to sell them my mail book on the following conditions:—

I convey to them my mail book, containing the names of all the subscribers to the *Reformer*, for which they agree to pay me fifty cents for every one of those subscribers, who become paying subscribers to the *Crisis*, or half of every dollar paid them.

They pay me sixty dollars in advance, and when they shall have secured 120 subscribers from my book, not now on theirs, the sixty dollars will be paid; then, I shall receive fifty cents for every subscriber obtained, not now on their books, who pays in advance.

All I receive for my subscribers, will be counted on the "old debt" of the *Watchman*; so that, by the advanced sixty dollars, the "old debt" is made so much less; and should all my old paying subscribers become advance paying subscribers for the *Crisis*, nearly half ths old debt would be thus paid, and then, with a little effort on the part of the ministry, the rest could soon be paid me, and I should be freed from embarrassment—should be again myself.

From this time, the little influence I have will be exerted in favor of the *Crisis*. I shall do all I can to increase its patrons, for where no Advent paper is taken, the glorious truths for which I have suffered so much in common with others, is dying out.

This State is suffering much for the want of a a soul-stirring Advent paper, and I really hope the *Crisis* will from this time supply this pressing want.

Dear brethren and sisters, I invite you to become subscribers for the *Crisis* at once, and to pay for it in advance. One number will be sent you with this Circular, and you will feel, I trust, that you can no longer do without it. Subscribe for it at once, for by so doing, you will be accomplishing several good things. You will be helping me essentially, you will be paying the "old debt," you will be blessing yourselves, and families if you are parents, you will help the Committee of the *Crisis*, and will be aiding, in a very important manner, in keeping the Advent truths before the world.

I trust these considerations will induce you to become subscribers without delay, that we may all be benefited together.

It pains my heart thus to take my leave of you as a publisher and Editor, but, it must be so; nevertheless, as I may have opportunity, I shall still address you. I remain unchanged in regard to the truths I have advanced; they are all as dear to me as they ever were, but, I can now do but little toward spreading them, as I am obliged to earn a living.

To those who have not paid me for the Reformer, AND TO NONE ELSE, *let me say*, if you have religion! if you have honor!! if you have simple benevolence, and are not too poor to go abroad yourselves, you will pay me what you owe me, and pay it now. I am in great want, and what is due me from my subscribers would make me and my family comfortable. Please forward what you owe me now, and direct to Elder J. Turner, Hartford, Conn. To become subscribers, send your name and money to Elder Miles Grant, Boston, Mass., Crisis box. Yours as ever,

J. TURNER.

For the Crisis.

Slander.

"Whoever brings derogatory charges against the established character of another, without proof of the same; and whoever circulates such unproved charges, is guilty of slander, and is to be dealt with ecclesiastically for the purpose of securing repentance, acknowledgment, and reparation." MISS BEECHER.

"There are loose ideas respecting our obligations not to take up a slanderer's report against another. Men do not realize as they should the sin of circulating false reports. It is sin, because God has forbidden it. 'Thou shalt not bear false witness against thy neighbor.' It is forbidden, because to lie about another, subjects the subject of falsehood to a great amount of unnecessary suffering. It alienates friends, man's confidence, impugns motives, blasts reputation, and destroys character.

Solomon says, 'He that uttereth a slander is a fool.' Prov. 10: 18. He is such if he does it with good intentions. If he does it maliciously, he is a knave. The Psalmist says, 'Whoso privily slandereth his neighbor, him will I cut off.' Ps. 101: 5. Jeremiah speaking of 'grevous revolters,' says, 'they are walking with slanders.' Jer. 6: 28.

Again, he says, 'Take ye heed every one of his neighbor, and trust ye not in any brother; for every brother will utterly supplant, and every neighbor will walk with slanders; and they will deceive every one his neighbor, and will not speak the truth.' Jer. 9: 5. St. Paul makes a man incapable of holding the office of a deacon, if his wife, even, be a slanderer. 1 Tim. 3: 10, 11."—*Advent Herald* of July 20th, 1850.

"Let it be graven upon our memory, that the person who repeats a slander, even though he give the name of his author, is no better, and far more mischievous, than its originator. He endorses the lie by his repetition of it; and as, without his endorsement, it could never gain credit, he is responsible for the mischief by the law of God and man.

We would take a spurious note far more readily from an honest man than from a known counterfeiter, and every additional hand it passes through, adds to deceptions. Besides, slander is more accumulative than a snow-ball. It is like a salad, which every one will season to his own taste, or the taste of those to whom he offers it; or like the kite of a child, to which additional exaggerations are attached, each light in itself, but together forming a counterbalancing weight, without which the airy trifle would fall again to the earth, when, with eager speed, he runs to make it soar aloft."—*The Golden Vase.*

How then can those who persist in slandering others ever expect to attain to eternal life. The evil of this one sin is incalculable. Think of its frequent occurrence, and that amongst those who pretend that they are waiting for the judgment. Away with such pretensions while by your conduct you prove that you have no saving faith in the occurrence of a future judgment. What! believe that God will destroy the slanderer, and while persisting in the sin pretend to be looking and longing for the very event which will secure your destruction! Preposterous! May the mercy of God be granted to all such ere it is too late! too late! JOHN HOWELL.

For the Crisis

"Repent and be Converted."

BY H. PRATT.

No. III.

Nothing is more crossing to the natural man than denying self, yet it is the first principle of action in the pathway of life.

When we are converted to God it is to be *his* servants—to walk with him, fear him, "and keep his commandments, and obey his voice, and serve him, and cleave unto him." Deut. 13; 4.

The Lord will have a tried people—he will prove you as he did ancient Israel, "to know whether ye love the Lord your God with all your heart and with all your soul."

The Lord has not only made the pathway plain, but has had prophets to warn of dangers, and lastly, the spirit of truth to guide into all truth.

Micaiah pointed out the way to Jehoshaphat, but he was so anxious for a union with Ahab, although his hands were yet dripping with the blood of Naboth, that he refused to be converted or directed by the prophet of the Lord, and so up he went to Ramoth-gilead and only saw his mistake in time to save his life.

Jehoshaphat was anxious to know the word of the Lord; and the lying prophets all say go; but he asks again, "is there not here a prophet of the Lord besides, that we might inquire of him?" "There is yet one man, Micaiah, the son of Imla, by whom we may inquire of the Lord; but I hate him."

However, Micaiah is called, and flattered to speak smooth things like all the rest of the prophets; but no, thank God, there was one that would tell the truth, though he provoked the king, maddened the prophets, and was smitten on the mouth by the man that had made the iron horns, and finally, is shut up in prison. A blessed good salary for the man of God.

Now, as Jehoshaphat refused to be *converted* by Micaiah, he meets another seer on his return, who said to him, "shouldest thou help the ungodly, and love them that hate the Lord? therefore is *wrath* upon thee from before the Lord."

Nevertheless, he repented and concluded afterwards to fight the battles of the Lord alone; and when Moab and the children of Ammon and the Ammonites came out against him, instead of calling upon Ahab, or the king of Israel, he *called on the Lord* and the spirit of the Lord came upon Jahaziel, and he said, "hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat; thus saith the Lord unto you, be not afraid nor dismayed by reason of this great multitude; *for the battle is not yours but God's.* . . . Ye shall not need to *fight* in this battle; set yourselves, stand ye still and see the salvation of the Lord with you."

Here was the guide-post of the Lord for them, and Jehoshaphat was *converted* by it, and bowed himself, and all Judah and Jerusalem fell before the Lord *worshiping the Lord*, "and Jehoshaphat stood and said (being converted he could now strengthen his brethren), "Hear me, O Judah, and ye inhabitants of Jerusalem; *believe in the Lord your God, so shall ye be established: believe his prophets, so shall ye prosper.*"—Glory to God, for *such conversions* as that. "*The law of God is perfect converting the soul.*"

For the Crisis.

From H. Grew.

BRO. GRANT—The perusal of an article on the Sabbath in your interesting periodical induces me to offer a few thoughts on the nature of positive institutions as distinguished from moral precepts.

Moral precepts are founded on the immutable principles of justice and righteousness. They are commands to do right which is the duty of all intelligences in the universe, the infinitely holy and blessed God not excepted.

The positive institutions of the old and new testaments of divine appointments, such as sacrifices of animals, feast days, sabbaths &c., are founded on the sovereign will and pleasure of God, and, not being *violations* of moral principle, are binding so long as the Almighty is pleased to require their observance.

Positive institutions are mutable. Moral precepts are immutable. The same positive institutions, (which are tests of obedience,) are not appropriate to different dispensations; consequently, they have been changed by divine wisdom.

Sacrifices, sabbaths, &c., which were shadows of things to come, (even of Him who has come) are "done away." Col. 2: 16, 17, and whosoever allows another to judge him as disobedient for not keeping a sabbath day, violates the divine command. But if the fourth commandment was a moral precept, it would be still binding and must remain so. To change the day would be an immorality. To do any manner of work on the seventh day would be an immoral act.

It is true indeed that disobedience, both in respect to moral precepts and divine positive institutions, involves immorality, not, however, because positive institutions are, in themselves considered, of a moral nature, but because it is an immoral principle to disobey any command of God, he being perfect, it is morally impossible that he should require anything which is morally wrong.

Some persons maintain the arbitrary proposition, that a thing is right *primarily* and *simply*, on the ground that God does it. They say it is right because God does it. It appears more correct to say, that God does it because it is right. If every thing that God does is right *primarily* and *simply* because God does it, what becomes of his moral character?

Were this the case, he would appeal to no other standard than his own will. He does, however, appeal to the immutable standard of righteousness in various passages, such as the following: "Judge ye between me and my vineyard." "Are not my ways equal and yours unequal?" So Abraham understood this subject, when he said, "Shall not the Judge of all the earth do right?" *Inferentially*, indeed, it is true that a thing is right because God does it. We infer this justly from the glorious truth that God is too perfect to err either in wisdom or goodness.

I rejoice, dear brother, to notice the general disposition of the brotherhood at your late meeting, to inculcate the principle of forbearing love, until "that which is perfect is come." May divine mercy prepare us for that welcome day of our Lord's appearing. Yours in christian love,

HENRY GREW,

Phila. Jan. 9. 1857.

NEVER court the favor of the rich by flattering either their vanities or the vices.

For the Crisis.

From Bro. A. F. Cressy.

Bro. Grant:—I feel it my duty to write a few lines for the Crisis. Feeling cast down beneath the burden of a guilty conscience, I am resolved by the help of the Lord, no longer to walk in the path of the transgressor. Having once enjoyed a fullness of the spirit of the Lord, I am constrained to cry out as did Job;—"O that I were as in months past, as in the days when God preserved me. When his candle shined upon my head, and when by his light I walked through darkness."

Having found by sad experience that the way of the transgressor is hard, I take this method of writing to the brethren to inform them, that, by the help of the Lord, I will no longer live upon the husks which are fit only for swine; but "I will arise and go to my Father" where there is bread enough and to spare. Having once had a taste of the bread of heaven, I can never *forget* the glorious feast.

I can only look back upon my life for the past year with a feeling of remorse, for, as Job says, "They that are younger than I, have me in derision." And why should they not? for I have neither feared God nor loved men. And I can assure the brethren of North Adams, that I will yet prove myself to be an honest man before God, and I trust before men. Could the church in that place know of the suffering I have endured for the year past on account of my unfaithfulness. I am sure it would constrain each member to live with an eye single to the glory of God. O may we together, and from henceforth live in a manner acceptable to God, keeping his commandments. For, it is written,—"Blessed are they who do his commandments, that they may have right to the tree of life and may enter in through the gates, into the city." This is my prayer, and I trust that the church will say, amen.

Your unworthy brother,

A. F. Cressy.

Shelburn Falls.

For the Crisis.

From Bro. A. Andrews.

Bro. Grant:—You left us the 24th of Nov. and your visit was a blessing to the little church. The next Tuesday and Thursday evenings we had heavenly meetings. Sunday the 30th, Bro. Munger was with us, and preached three times, also Monday evening, Dec. 1st. On Tuesday evening, the 2nd, a good prayer meeting at Bro. Bassett's. Thursday and Friday evening, 4th and 5th, Bro. Brewer was was with us at the Chapel, and preached on historical prophecy. Saturday evening, the 6th, prayer meeting at Bro. Osborne's; and two converts (of that day) testified what the Lord had done for them. Sunday, Bro. Ira Morgan gave three sermons at the chapel, and last night we had a prayer meeting.

In our meetings the influence has been most heavenly, and the work of the Lord has progressed. Quite a number have turned to the Lord, and backsliders are returning at almost every meeting. Our meetings were never in a healthier state; and the prospect now is that this good work is to continue, and many souls are to be converted, and backsliders from the churches reclaimed. Last evening an *awful bad* backsliders from the Methodist church, came in and confessed, and begged for prayers; and a sister from the Baptist church, came and desired prayers for the conversion of her husband.

We are having very solemn times, but they are happy times for the little flock. Let us throw off our contracted views and exercise faith with works, and God will give us an abundant harvest. This is the prayer of your unworthy brother, that we may come to the kingdom with our sheaves with us.

Yours in love, Ali Andrews.

Bridgeport, Ct., Dec. 11, 1856.

Long Sermons.—At the South Carolina Conference of the Methodist Episcopal church, the presiding Bishop decided long sermons, except on very special occasions, to be improper, contrary to the discipline, to the practice of "the Fathers," and, to some extent, subversive of the ends of the Christian ministry. The limit, on ordinary occasions, according to the Bishop, hould be from thirty to forty-five minutes.

Truth is like a torch—the more it is shaken the more it shines. But it sometimes burns people's noses Can't help that—such noses had better keep out of the way.

In governing others you must do what you can do, not what you would do.

Poetry.

DO GOOD.

Do good! do good! there's ever a way,
A way where there's ever a will;
Don't wait till to-morrow, but do it to-day,
And to-day, when the morrow comes, still.

If you've money, you're armed, and can work enough
In every street, alley, and lane,
If you've bread, cast it off, and the waters, though rough,
Will be sure and return it again.
Then do good, do good, there's ever a way,
A way where there's ever a will—a will;
Don't wait till to-morrow, but do it to-day,
And to-day, when the morrow comes, still.
—*Golden Rule.*

Obituary.

The melancholy intelligence has recently reached us, that our amiable and much loved sister in Christ—Mrs. Susan Dillwyn Conner, late consort of Commodore Conner,—died at Cintra, Torquay, England, on Sunday morning, Nov. 30th, 1856.

This afflicting news reached us by the Torquay Directory, an English paper, and by a letter from her friend, Mrs. Read, of Philadelphia.

The health of Mrs. Conner was seriously impaired, and her feeble constitution received a severe shock last spring, at the death of her honored husband, from which she never recovered. During the summer, she embarked for England, hoping that the voyage would revive her nearly exhausted strength. But, on arriving in England, she became gradually weaker till the last Sunday morning in Nov., when she sweetly sank, without one struggle, to sleep in Jesus, in hope of *eternal life*, which God that cannot lie, promised before the world began, unto our glory!

Many are the tears of christian affection that will spring spontaneously, and freely flow in memory of her cherished name. But the object of this notice is to state briefly the facts relative to her death.

She possessed in a high degree the "ornament of a meek and quiet spirit, which in the sight of God is of great price." Her last days were most peaceful, in sweet accord with her habitual trust in Jesus during the years of her unobtrusive, but exemplary life. Nothing but the grace of God can fill the void which death has made in her family, and large circle of christian friends. Our earnest prayer is, that the void may be so filled. O Lord, endue us more plentifully, with thy heavenly grace, that when thou shalt "gather thy jewels" we may be "counted worthy" of a place among them, and so "bear the image of the heavenly—the Lord from Heaven."

The soul *fills* at the mere mention of a destiny so blessed and glorious! The spirit *thrills* at the thought of meeting all the excellent, the amiable, the wise, and the worthy,—enrobed in glory that well becomes "the bride"—the brethren of the King of Kings, in Paradise restored.

Our lamented sister cherished this hope more than her life. It is the *blessed hope*—the appearing of the glory of the great God, and our Savior Jesus Christ. To her it seemed an impending event, for which she needed to be habitually "ready." "Then this mortal shall put on immortality." "And *so* shall we ever be with the Lord."

"O glorious hour! O bless'd abode!
We shall be near and like our God!
And flesh and sense no more control,
The sacred pleasures of the soul."

J. B. Cook.

Died in Lawrence, Mass. Dec. 12th, '59, George W., son of Dudley L. and Eliza W. Stokes, aged four months. His sickness was short, but distressing, the disease being lung fever and congestion of the brain. God's grace enabled Bro. and sister Stokes calmly to give up their little one, and in this hour of affliction this blessed hope imparts comfort.

Died, in Gardiner Mass., June 21, '56. Sr. Sylvia Perley, aged forty six years and two days. She was sick eight months. She murmured not, but endured her great suffering with christian patience. She selected the text to be preached from at her funeral, found in 1 Thess. She looked for that "blessed hope." Martha Perley.

Domestic Summary.

Polygamy and Slavery.—Brigham Young turns all the arguments for Slavery to the account of Polygamy, and talks about his peculiar institution, defends it by scripture, and extols its virtues in much the same way that our Southern brethren defend and extol slavery. He further copies the South by declaring that if polygamy is not tolerated he will go out of the Union; but we do not notice that he demands its forcible extension. He says in one of his recent sermons:

"It is not the prerogative of the President of the United States to meddle with this matter, and Congress is not allowed, according to the Constitution, to legislate upon it. If Utah was admitted into the Union as a sovereign State and we chose to introduce slavery here, it is not their business to meddle with it.

If we introduce the practice of polygamy, it is not their prerogative to meddle with it; if we should turn to be Roman Catholics to-day, if we all turn to the old Mother Church, it would not be their prerogative, it would not be their business, to meddle with us on that account. If we are Mormon's or Methodists, or worship the sun or a white dog, or if we worship a dumb idol, or all turn Shaking Quakers and have no wife, it is not their prerogative to meddle with these affairs, for in so doing they would violate the Constitution.

There is not a Territory in the Union that is looked on with so suspicious an eye as Utah, and yet it is the only part of the nation that cares any thing about the Constitution.

'Mormonism' is true, and all hell cannot overthrow it. All the devil's servants on the earth may do all they can, and as Br. Clinton has just said, after twenty-six years faithful operation an exertion by our enemies, including the time when Josepq had scarcely a man to stand by him, and when the persecution was as severe on him as it ever was in the world, what have they accomplished? They have succeeded in making us an organized Territory, and they are determined to make us an independent State or Government, and as the Lord lives it will be so. (The congregation shouted amen.) I say, as the Lord lives, we are bound to become a sovereign State in the Union, or an independent nation by ourselves, and let them drive us from this place if they can: they cannot do it. I do not throw this out as a banter; you gentiles, and hickory and basswood "Mormons" can write it down if you please, but write it as I speak it.

I am still Governor of this Territory, to the constant chagrin of my enemies; but I do not in the least neglect the duties of my Priesthood, nor my office of Governor; and while I honor my priesthood I will do honor to my office as Governor — This is hard to be understood by the wicked, but it is true."

Horrible State of Affairs at the South.—From time to time we have found in Southern papers accounts of intended slave risings, arrests of slaves, some of whom have been whipped to death, and others hung. A lull follows, and the previous accounts are denounced from the same quarter as exagerations. It is evident, however, that there still exists a wide-spread alarm at the South. The late papers from various sections of that region are filled with details of further arrests, followed in some cases by a resort to lynch law on the supposed guilty parties.

The Canton, Ky., Despatch publishes a letter dated Pembroke, Dec. 13:

"Last Wednesday week, about 12 o'clock, the news came here that the negroes at the furnaces at Stewart county had rebelled, and that they had crossed the Cumberland river, and would attack Lafayette that nght, and with this came other rumors from Dover.—I fixed up immediately and went to Lafayette that night. The report I found to be false, but the town was in a state of perfect excitement upon the negro question. The citizens had called to-gether their most substantial men and formed a committee, and were engaged in the examination of the negroes. I was permitted to witness the investigation, which was rather general and indefinite, but others had told startling facts in regard to the insurrection. Mr. Rust owing to the excitement, had dismissed his school that morning. Thursday morning I went to Dover, and arrived there about 2 o'clock. The people had hung four negroes at 11 o'clock that morning, and two more then in town were to be hung. I got to the place of execution in time to see the last one got off. Of the six that were hung, three were preachers. They were all proved to be ringleaders. I learned that the men at the forge were at work whipping the truth out of their negroes, so I rode out there that night, and was up with them all night. I never had such feelings in my life. I saw a list of negroes that had been whipped, and was told what they all had stated, and then I heard the balance examined, some taking five and six hundred lashes before they would tell the tale, but when they did tell it it was the same as all the others had told. Some told the whole story without taking a lick.

Those that were examined were not permitted to see those that were not; they were kept entirely separate, and a guard over each.—One of the negroes at the forge died from whipping that night, several hours after the operation.

The substance of the testimony there was, that Christmas eve they were all to "rise.'—Old Hal, Amos, Anderson, Grey and Ishmael, were to murder Parish, the manager, and his family, except his wife, and she in future was to be the wife of Ishmael.

They were to kill young Pepper next (brother of Judge Pepper), and other whites that might be about the place.

They were then to meet the Mill negroes at the forks of the road at Pidget's, near Long Creek, and were to make a joint charge upon Dover; after they had cleaned up Dover and provided themselves with arms and ammunition, they were to scatter out over the country generally. At the mill, the negroes, or rather Bob Murrell, was to kill George Lewis first, then Henry Erwin, and then the balance indiscriminately.

Lewis and Erwin whipped Bob Morris to death. At the old Dover furnace, Charlie Napier was to kill young Tom Buckingham next, and Bill Blair was to kill Edward, George's son, and Henry and Willy Lynus, and then go to the mill. Robert George hung Charley Napier one day about 11 o'clock, and let him hang till next day about 1 o'clock—26 hours.

We are at work here to-day. We have one negro in chains, and will hang him, I think, certain; if the committee will not, the community are determined to do it. I think we will have quite an exciting time before we get through.

I have no doubt but that it is a universal thing all over the Southern States, and that every negro fifteen years old, either knows of it or is into it; and the most confidential house servants are the ones that are to be the most active in the destruction of their own families.

The negroes, everywhere they are examined, all agree that the men, women and children are to be slain, and that the young women are to be kept as wives for themselves, and a good many of them about Dover and the furnaces, went so far as to select their future companions.

A brilliant meteor, in appearance like a rocket, showering large pieces of fire, was seen in many places in Eastern Massachusetts last Friday morning. The light from it was as bright as that of noonday, and in several places a loud report was heard.

A fight took place on Christmas day among a number of Philadelphir oystermen in Patuxent river—One man was killed and buried at Drum Point. Three others were taken ashore wounded. Three boats were lashed together and the fight continued all night.

Beware of talkative professors; they are generally dangerous characters; wise Christians are "swift to hear, slow to speak, slow to wrath."

Prosperity is no just scale; adversity is the only balance to weigh friends.

Foreign News.

Arrival of the Fulton.

Sandy Hook, Dec. 31, 1 p. m.

The steamship Fulton, from Havre 17th inst., has passed this point.

The quarrel between Switzerland and Prussia, had gone so far that it was feared the next step would be to open hostilities.

Milaud, who attempted to assassinate the King of Naples had been hung.

The British had taken the Island of Ormuz and Karack.

The navigation of the Baltic was reopened Dec. 14.

Constantinople advices state that Persia had recognized, by proclamation, the English declaration of war.

The Russians under Gen. Phillipson, have re-taken Souyoak, Kalph, after a gallant resistance by the Circassians.

Arrival of the Niagara.

Halifax, Dec. 31.

The Royal Mail steamship Niagara, from Liverpool, at 3 p. m. on Saturday, 20th inst., arrived here at 11, 30 this evening, en route for Boston.

Prussia is making great preparations to move against Switzerland. Considerably more than two army corps, as first intended, will be mobilised for immediate service.

AUSTRIA.

The state of public feeling is reported to be so bad in Hungary that the Austrian heads of departments are to meet in consultation on the subject.

Arrival of the North American.

Portland, Jan. 8.

The steamship North American, Capt. Grange from Liverpool, 8 a. m. Dec. 24, arrived at this port at 5 o'clock this afternoon.

THE CONGRESS OF PARIS.

Contradictory statements respecting the Conference continue to abound. The principal statement is in letters from Vienna of 14th, stating that Count Buol had received from Count Walewski no official notification that France cannot accept the interpretation of the Belgrade and Isle of Serpents questions, in the absolute sense determined on by England, Austria and Turkey. Count Buol had sent this unexpected announcement, in all haste, to the Emperor in Italy.

Paris papers publish the text of the letter, under reserve.

The London Globe, the British government organ, denies that there is any difficulty in the way between France and England.

The London Daily News believes the difficulty does exist, and will postpone the meeting of the Congress indefinitely.

The Paris Debats thinks that all hope of adjustment is not lost, and the Congress may open within the time specified.

The Paris Constitutionnel thinks Congress will open early in January, and be satisfactory.

PRUSSIA AND SWITZERLAND.

Diplomatic relations are broken off between Prussia and Switzerland, and matters are becoming extremely complicated.

No reply had been received up to the 16th to the note of the 8th, addressed by Prussia to the Great Powers, on the affair of the Neufchatel. It was, however, supposed that Russia and France would approve, while England and Austria disapprove, of an armed demonstration by Prussia.

Meantime, Prussia persists in forcible measures. Prussia has notified the Germanic Diet that her own troops are sufficient for the exigency, and preparations are being made for the assembling of 45.000 men at Berlin by Jan. under command of Gen. Van Groben, to march on Switzerland.

The Swiss are behaving with the greatest gallantry. The population is called to arms, and responds with enthusiasm. Twenty thousand men are to be put under arms without delay, of which 10,000, under Gen. Bourgeoise, will defend Basle, and the other half, under Gen, Zeigler, will garrison Schaff hausen. The van and reserve of the army w ll operate in the field.

Unlimited credits for military puposes have been voted.

The Federal Diet is convoked for the 27th December.

Great Britain.

It was reported on 'Change that Government is arming all the gunboats for service, probably for the East.

Spain.

A Madrid despatch of the 29th, reports that a revolutionary club had been discovered in that city. Numerous arrests were made and papers seized.

Italy.

Naples.—The principal powder magazine at Naples had exploded, killing many soldiers.

A government announcement says that bands of insurgents are still flying about in various parts of Sicily, but there is no fear of a general revolutionary movement.

Persia.

Persia continues her warlike preparations.

The Times' Paris correspondent states that the Russian army amounts to 40,000 men complete, on the shores of the Caspian, and is still in cantonments. The Russian General had, however, sent three superior officers into the nearest provinces of Persia to examine the situations of the towns and forts, and to take plans of the routes by which a passage might be made for an enemy.

A correspondent of the Independence Belge, writing from Naples on the 22d ult., says: "Vesuvius was blazing away last night, and was evidently in great force. For the most part one sees only the reflection of the light, which is thrown up from the interior of the crater, but at times it rises up in all majesty, and illuminates the entire city."

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

General Conference.

The Lord willing we propose to hold a *general Conference* in Boston, at Chapman Hall, commencing Tuesday evening, Feb. 10th at 7 o'clock, and continuing through the week and over the Lord's day. Particulars next week.

P. S.—In consequence of the storm our Brn. did not assemble as anticipated, hence we shall not be able to give particulars relative to the conference until *next* week.

If the Lord will, I will preach at Lebanon Springs, N. Y. 14th and continue evenings through the week and over the Sabbath.

Otis, Mass. Sunday 25th.

Winsted, Ct. Wednesday, 28th and continue through the week.

Campville, Monday eve, Feb. 2nd.

Northfield, Tuesday and Wednesday, 3d and 4th.

Litchfield, (South Farms,) Thursday eve, and continue through the week.

C. Goodrich.

Any brethren wishing to address me, will please direct to any of the above *Sunday* appointments. C. G.

Providence permitting I will preach at Lowell, 2nd and 3d Sabs. in Jan.

Communications received at the above places after Dec 18th.

W. S. Campbell.

Providence permitting, I will commence meetings in Worcester, where Bro. Ayers may appoint, on Thursday evening, Jan. 15, and continue each evening through the week and over the Lord's day. M. Grant.

Providence permitting I will preach at Plymouth Hollow, Ct., Jan. 25.
Newfield Ct., Feb. 1.

Communications received at New Britain Ct. W. S. Campbell.

If nothing in providence shall prevent, O. G. Smith will preach at

West Alton,	Sabbath	Jan.	18.
London Ridge,	"	"	25.
Meredith Centre	"	Feb.	1.
Lake Village	"	"	8.
Melvin Village	"	"	15.
Hodsdon School House,	"	eve.	16.

Bro. Grant will commence the 2nd series of meetings at Chicopee Falls, Thursday, Jan. 22nd, and continue over the Sabbath.

Also Bro. Edwin Burnham at the same place, to commence Thursday, Feb. 19th, and over the Sabbath; and in the first week in March at Springfield. There will be provision made for entertaining the brethren from abroad at all these meetings.

Hiram Munger.

BUSINESS MATTERS.

J B Dodge should have been credited, 59 cts, instead of 39 cts., for books, in the last paper.

John Monta—You have paid to No. 17.

Books sent.—G S Hastings, Theresa Taylor, A Cummings.

N. K. Thurston.—You have paid to No. 76
Anson Little. " " 130.

S. H. Waldron, it was a mistake in giving you credit for $1,00 for the poor.

Brn. Baker and Ruddell, we will send your books soon as we can get them.

Bro. O. G. Smith, all right.

H. H. Northy.—By mistake your papers were sent to So. Windsor Conn., instead of Me.

Elder C. P. Dow's P. O. address is Saxe's Mills, Highgate, Vt., where he wishes all letters sent by correspondents in the States; or if from Canada, to Philipsburgh, St. Armands West, C. E., as he has located in St. Armands.

Books Sent.—G S Hastings, Theresa Taylor, A Cummings.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

D C Terry, C Caswell, C Bemis, A Avery, J A Bigelow, H G Dearborn, Wm Collier, E Cleaves, M McGregor, Chas Willet, A Richardson, W Baker, G S Hastings, J Rice, W Lwhorn R Seymour, P Alling, C H Smith, M Perley, C McNeil, T D Bailey, M Smith, D Newton, S Watkins, A Emmons, J Bushman, E Hoyt, A Smith, E Ayres, W C Clark, W O [illegible], O Jones, $1.00 each.

C M Smith, W Harrow, M R Potter, E Loomis, S Hall, W T Bishop, A Rowe, J Monta, J Thompson. $2.00 each.

C Bolles, $5.00; A P Hyde, 50 cts; J Richardson, 50 cts. A B Holt 51 cts.

For the Poor.—A Smith, $1.00; E Ayres, $1.00; Sr Dennet, $1.00; T Taylor, 27 cts; W C Clark, $1.00.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Persons ordering publications will do well to send a small amount to pre-pay postage. The postage on tracts, if sent in packages of eight ounces, or more, is only one half cent per ounce.

THE THREE COVENANTS. By Z. Campbell. Price 5 cents; postage 1 cent.

TREATISE ON MATT. XXIV. By I. C. Welcome. 33 cents; postage 6 cents.

AN EXPOSITION OF THE BOOK OF SEVEN SEALS. By S. S. Brewer. Price 5 cents; postage 1 ct.

FUTURE PUNISHMENT. By H. H. Dobney. An able and convincing argument. Price 75 cents: postage 16 cts.

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BOUND TRACTS. By H. L. Hastings. Containing nearly 200 pages, in plain cloth binding. 40 cents; postage 6 cents.

THE CHRISTIAN'S ONLY HOPE: or, the Faith once Delivered to the Saints. By Z. Campbell. Price 10 cents; postage 1 ct.

PAULINE THEOLOGY, or the Christian Doctriue of Future Punishment as Taught by Paul. 15 cents; postage 1 ct.

THE AGE OF CONQUEST NEAR AT Hand; or the Glorious Reign of Messiah, by Elder Z. Campbell. Price 12 cts.—Postage 1 cent.

THE SAINTS' INHERITANCE. By William Shepherd. Price—four copies, 25 cents; nine copies, 50 cents; eighteen copies, $1; one hundred, $5—post-paid.

CHURCH DEBTS. By William Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents: postage 9 cents.

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THE DISCUSSION: Between Prof. H. Mattison, of the Methodist E. Church, and George Storrs, Editor of the Bible Examiner. Price 25 cents; postage 3 cents.

THE PLAIN WAY, or Conviction and Conversion, and The New Birth. By J. Lenfest. Single copy, 12 cents; $8 per hundred. Postage 1 cent per copy.

THE VOICE OF THE CHURCH ON THE REIGN OF CHRIST. By D. T. Taylor. A most excellent work. Price $1. Postage 18 cents.

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TRACTS.—The Church not in Darkness—The Three Worlds—The Last Days—by H. L. Hastings. The New Heavens and Earth—A Voice of Warning from the Four Winds—by D. T. Taylor. Noah, his Age and Ours—The Desire of all Nations—It is Done—by John Cumming. State of the Dead, by Milton. Intermediate State, by Drew. Each 24 pages. Price 5 cents single, $3 per hundred. ——Outline of the [illegible] of Man; Ancient Landmarks; Destiny of the Wicked; The Great Incentive; 3 cts. single; $1.50 per hundred. ——Future Punishment, The Key of Truth. The Night Cometh, price 2 cents single, $1 per hundred.

The above named publications can be obtained at the office of the World's Crisis, [illegible] Hanover street, Boston; H. L. Hastings, Rochester, N. Y.; W. Pratt, Moline, Ill.; [illegible] F. Porter, 20 Erie street, Philadelphia, [illegible] S. S. Brewer, 54 Wilson street, Providence, R. I.; S. W. Bishop, Portsmouth, N. H.

Poetry.

For the Crisis.

MEDITATIONS.

BY C. H. FULLER.

Hopes of youth,
  How bright ye are!
Gleams of Truth's
  Glad radiant star.

Dreams of light,
  How soon ye're past!
Though so bright,
  Ye will not last.

Love's bright gleams,
  How soon ye're gone!
Happy dreams,
  Ye've left me lone.

Friendships dear
  Are false sometimes;
Hearts are sere,
  For men seek dimes.

Scenes of mirth,
  How soon ye cloy!
Leaving dearth
  Instead of joy.

Pleasure fair
  With gen'rous boon,
Lures us where?—
  What! fled, so soon?

Worldly gains,
  What transient joy!
What remains,
  Save base alloy?

Fortune's smiles,
  How quickly flee!
Satan's wiles,
  Haste now from me!

Hopes there are—
  So faith believes,—
Better far
  Than Earth receives.

Endless life,
  Ere long to ope,
Joy so rife—
  O glorious hope!

Love there is,
  That brightly glows,—
Purer 'tis
  Than Alpine snows;

Boundless, sure,
  In ev'ry clime
'Twill endure
  Through endless time.

Wisdom pure,
  Serenely shines,
Only sure
  To earnest minds.

Studious seek
  Its lone retreat;
Patient, meek,
  With steady feet.

'Biding thee
  By its mild ray,
Thy path shall be
  A pleasant way.

Fort-Plain Seminary, Dec. 6, '56.

Original Articles.

For the Crisis.

Bible Women.

OR WHAT BIBLE WOMEN HAVE BEEN —WHAT THEY SHOULD BE.

BY B. MATHEWSON.

No. I.

In the few remarks I may, in weaknes, offer on this subject, I shall endeavor to follow the teachings of *scripture*, without regard to modern etiquette. Because much of modern "modes and forms" are diametrically opposed to God and His word. Our observation often convinces us that "that which is highly esteemed among men is abomination in the sight of God."

Probably most who will read this are familiar with the account of the creation, but they will suffer a brief reference to the subject, as a kind of basis on which to erect a superstructure.

In the beginning God created an earth so perfect that He himself called it "very good;" clothed it with herbage, fruit and flowers; created a great variety of animals to walk and feed thereon, perfectly adapted to the parts designated them; an innocent class of ærial songsters, with their golden and variegated plumage, filling the air with their sweet melody; a multitudinous variety of marine animals particularly adapted to their watery element; almost an endless variety of beasts, all calculated for the service and accommodation of a being, organized "in the image of God"—but a "little" inferior in nature to a class called angels.

What vast preparations made by an Almighty God to fit up an abode, a proper residence for man, ere he has an existence! Then it pleased the Creator to take particles of this earth, and so arrange them as to form the perfect machinery of man,—but as yet, silent and unconscious as those particles ere they were arranged—when this skillful Architect "breathed" breath or air "into his nostrils," inflating his lungs; thus the heart began its beating, propelling the blood to the surface, and noble man stood, erect, and beautiful, before his Creator, physically, morally, and intellectually perfect! Also, every object, animate and inanimate, kindly furnished him by a wise and munificent Creator, bore the same *perfect* impress.

But after all, there is a lack. Adam does not complain, yet his provident Benefactor discovers (no doubt) a mysterious shade of loneliness upon his ample brow, which elicited the words—"it is not good for man to be alone, I will make him an help *meet* for him." Not one of those sylph-like creatures modern fancy may have painted her—partaking more of the ethereal than material; not a beautiful statue on which to hang all the gold, pearls, costly array," and fantastic gewgaws his hard toil can purchase; not a waxen doll, a mere plaything destined to no share in the sober realities of life, but an HELP MEET! that is, a being that can sympathize with and enter into the sphere of meditation and feeling peculiar to man, and assist him in all the common vocations of life, whether mental or physical.

Already there existed a class of superior and inferior beings, but for Adam there existed no congenial associate. There is a pleasure in mingling with superiors occasionally; and again, it affords true gratification to a benevolent soul to manifest lenity and affability, by associating with inferiors at times.

But what a vacuum must inevitably be experienced without some association with congenial spirits. A munificent Benefactor immediately resolves to supply the vacancy. He therefore "caused a deep sleep to fall upon Adam"—took out one of his ribs, of which he formed a lovely bride—a companion—an associate—a sympathizing and confiding friend, and presented her in all her loveliness to Adam.

What exquisite joy must have been his at this moment, as he stands convinced, by his own visual organs, that he is no longer alone, but in possession of an associate, neither too high or too low to appreciate what he appreciates; one that is equitable to converse, advise, reason and plan with himself.

What a glow of animation must have encircled his noble brow when first he escorted his fair bride around their paradisiacal home, pointing out here and there its most exquisite beauties and luxuries, to be equally shared with his fair consort, whose hands were not too fair to help him "dress and keep it."

The inquiry may arise in what respect was woman to be a "helpmeet" to man? Certainly the sacred record does not define her sphere to be *exclusively* of the domestic kind. And from the examples therein contained, may we not reasonably infer that her Creator designed her as an *helpmeet* in every department her ability should render her capable? May we not conclude this advice of a modern heroine —"Let woman do *all she can do and do it well*"—is consonant with the teachings of the great Law-giver? Ought she not to receive the same encouragement to improve the talent with which her Creator may have endowed her, awarded to the other sex?

Some seem to imbibe the idea, that the scriptures forbid woman the privilege of improving her talent, providing it be of a public character; but if we will patiently investigate the sacred oracles we shall find the reverse substantiated therein.

It is true, the scriptures abound in patterns of excellency found in the vale of domestic life. The apostle recognizes Sarah as belonging to this class, and sets her as a model for christian women. He particularly recommends her reverential obedience to her husband's office as an oracle of God. In the communications heaven bestowed on her husband she evinced magnanimous veneration, and addressed him with great deference, "calling him lord." We find her also co-operating with her husband in acts of hospitality. She utters no word of complaint when he solicits her to *hasten* her agile step, that his guests may be accommodated without loss of time. She manifests delight in honoring his guests with a proper entertainment, as every *good* wife will do.

It must be conceded, however, that Sarah was one of those women who have a mind of their own. It is quite apparent she did not deem it sufficient merely to follow in the wake of her husband—believing what he believed—speaking what he spoke with a parrot-like imitation, without seeking to understand the mind and will of God for herself, as a separate, accountable being! Had not this moral energy been hers, she might have suffered the annoyance of having her own pure Isaac contaminated by associating with the carnal, mocking, Ishmael. In this matter she seemed to understand the Divine will more perfectly than her husband; and when apprised that God would have the miscreant expelled, she was firm and unshaken in her purpose, though "the thing was very grievous in Abraham's sight," when he heard his meek and gentle Sarah exclaim:

"Cast out this bond-woman and her son; for the son of this bond-woman *shall* not be heir with my son, *even* with Isaac."

In seeking to know the Divine will by earnest prayer, woman may prove herself an invaluable "helpmeet." It is apparent from the foregoing example that woman is to seek "wisdom" for herself—understand for herself, as she will be required to answer for herself at last. Though she is not to "rule," yet she is not obligated to restrict the expansive spirit of pure benevolence, because her husband may not have opened this holy gate before her. If she possess sufficient energy to unlock the golden portals, unassisted, while walking therein, she will receive the approbation of a *christian* husband; and I do not find her obligated to indulge a spirit of parsimony, though it be discovered in the heart of a husband.

That illustrious woman, resident in the city of Shunem, situated in the valley of Esdraelon, possessed sufficient energy to move first in the noble deed of giving entertainment to the servant of God. At first she would have him share hospitalities in her own domestic circle; but with woman's sagacious eye, she soon discovered the necessity of more retirement for one who was continually traveling from place to place with that anxious solicitude known only to a faithful servant of God, when he discovers the church in danger of being led into wickedness by wicked rulers—wearing a professional cloak of godliness, like Ahab, who "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." She might have been apprized of the revengeful anticipations of his Queen, respecting his life, which served to heighten her sympathy when blended with her own conviction of his deep spirituality; for "she said unto her husband, behold now, I perceive that this is a holy man of God which passeth by us continually." She then besought her husband to build a room for him, where he could be better accommodated. He immediately complies, though he manifests no particular interest in the matter; yet such is the influence of a "wise" woman that "the heart of her husband doth safely trust in her." Prov. 31 : 11.

So comfortable did he find himself in his attic, his heart, swelling with grateful emotions, desired to make some return for her unwearied kindness. She did not desire an increase of riches, or honor, but she was childless, and a son, to be heir of their inheritance, would make great accessions to her joy. This boon was granted her. But alas, the golden goblet was pressed to her lips only to be dashed aside! The beautiful boy lives long enough to be the darling pet of the household—then dies! O earth, thy joys are short. What is to be done now? The man of God is far away, on mount Carmel. Shall she wait only to follow the example of her husband in the matter? If so, her boy would have been consigned to the tomb. Her energetic soul, warm with a mother's love, conceives a plan—she importunes her husband for a single beast attended only by one servant, to go with all haste to the prophet. He gently remonstrates with her for allowing her grief to shape so wild a purpose, when it was "neither new moon nor Sabbath." The words of a deeply wounded soul are few; she only replies,—"It shall be well"—and vaulting into her saddle, bade her attendant drive the animal to the top of his speed, until she arrives at Carmel—"the highest point on the coast of Palestine. In her agony she clasps the feet of the Prophet, who manifests no indignation at this liberty, but endeavors to soothe her by directing his servant to take his staff and go lay that on the face of the child.

But she resolutely declares, "As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose and followed her."

The sequel is well known. Her darling lives again, all through the means of *her* pious energy. And think you not her husband rejoiced with, and considered her a more emphatic "helpmeet," than if she had never moved herself?

My dear sisters, let us see how many good deeds we can do, and do WELL.

For the Crisis.

"Love one another."

BY MERRILL.

If we are children of God, and expect to be heirs of the kingdom, we must live as the word of God teaches us, trying to do all the good we can while we live in this world, especially unto the house-hold of faith. My brother, or sister, did you ever envy the rich, or despise the poor? if so, we think you need more of the true spirit of Christ.

We have need enough to visit the throne of grace more, and to wrestle with God.—Let us love one another, and not despise any because others do not believe as we do, nor appear as we do, or stand as good in society, or dress as plain, or enjoy as much of the presence of God.

We must not despise any one, for God so loved the world that he gave his only begotten Son to die, that all might be saved. Let us, as a body of Christians, do our duty to our fellow-men around us, praying for all. The kingdom is for all who wll repent and turn to God.

Some may say, what is our duty? If we do not know, let us take our Bibles from our shelves, which have been laying so long that you can write your names on their dusty covers, and pray for knowledge, and the spirit of Christ to lead into all truth.

If the stranger comes to us hungry, let us feed him; if sick, administer to his wants. Remember the words of our dear Redeemer—"Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Let us ask ourselves the question, have we wronged a brother or a sister, and caused the heart to be sad and the tears to flow? May the Lord forgive us.

Let brotherly love continue. Let the grace of God abound in our hearts, remembering to do unto others as we would have them do unto us; and see that we offend none of God's little ones who are trying to serve him, no matter how poor in spirit. They have a glorious promise left them,—"Blessed are the poor in spirit for theirs is the kingdom of heaven." May the grace of God be with us. Amen.

Poetry.

For the Crisis.

HOPE.

BY S. G. MATHEWSON.

Blest hope! thou sweetest boon of earth,
  Thy very name is dear!
Can angels ever tell thy worth
  To pilgrims toiling here?

Angels thy worth can never tell—
  Ask Alpine mountains cold,
And hear the songs of martyr's swell
  Thy worth to them of old!

Thy cheering presence gave them power,
  When death's black arrows fell,
To look for Time's triumphant hour,
  When they with Christ shall dwell.

But in this dark and groaning world,
  Earth's sorrows we must share;
And, if death's darts are at us hurled,
  Hope says, we'll triumph there!

And in temptations' awful hour,
  When sorrow's cup we drink,
And clouds of darkness o'er us lower
  We from their vengeance shrink;

We look at *hope's* sweet smiling face,
  And all our sorrows flee;
She points us to that happy place,
  And bids us joyful be.

Blest hope! thou precious gift of God,
  We crave thy presence still;
That when this thorny road we've trod
  We'll sing on Zion's hill.

That Eden home we long to see,
  And in its blessings share;
In rev'rence Lord we bow to Thee,
  And for that world prepare.

New Hartford, Ct., Jan. 1, '57.

Choice Selections.

For the Crisis.

BRO. GRANT:—The following touching incident appeared a few years since, in many of the religious and secular periodicals of the day; but I believe, has never appeared in the columns of the *Crisis*. I thought its readers might be both gratified and profited by its perusal. If you should thus think, please give it a place in your paper.
B. MATHEWSON.

The Efficacy of Prayer.

Mr. B. was a merchant in Baltimore, and did a very heavy business, especially in grain. One morning, as he was passing over the vessels that lay at the wharf with their various commodities for sale, he stepped upon the deck of one, at the stern of which he saw a negro man sitting, whose dejected countenance gave sure indication of distress; and he accosted him with—

"Hey! my man, what is the matter with you this morning?"

The negro lifted his eyes, and looking at Mr. B., replied—

"Ah, massa, I'se in great trouble."

"What about?"

"Kase I'se fotcht up here to be sold."

"What for? What have you been doing? Have you been stealing? or did you run away? or what?"

"No, no, massa, none o' dat; it's bekase I didn't mind the audes."

"What kind of orders?"

"Well, massa stranger, I tell you. Massa Willum werry strick man, and werry nice man, too, and ebry body on de place got to mine him; and I break trew de rule; but I didn't tend to break de rule, doe; I forgot mesef, an I got too high."

"It is for getting drunk, then, is it?"

"O no, sah, not dat nother."

"You are the strangest negro I have seen for a week. I can get no satisfaction from you. If you would not like to be pitched overboard, you had better tell me what you did."

"Please, massa, dont frow de poor flicted nigga in de wata."

"Then tell me what you are to be sold for."

"For prayin, sah."

"For praying? that is a strange tale indeed. Will your master not permit you to pray?"

"O yes, sah, he let me pray easy; but I hollers too loud."

"And why did you halloo so in your prayer?"

"Kase de Sperit comes on me, an I git happy fore I knows it; den I gone; can't trol mesef den; den I knows nuthin bout massa's rule; den I holler if ole Sattin hissef come, wid all de rules of de quisition."

"And do you suppose your master will really sell you for that?"

"O yes; no help for me now; all de men in de world couldn't help me now; kase when Massa Willum say one ting, he no do anoder."

"What is your name?"

"Moses, sah."

"What is your master's name?"

"Massa name Colonel Willum C——."

"Where does he live?"

"Down on de Easin Shoah."

"Is he a good master? Does he treat you well?"

"O yes; Massa Willum good; no better massa in de world."

"Stand up and let me look at you."—And Moses stood up and presented a robust frame; and as Mr. B. stripped up his sleeve, his arm gave evidence of unusual muscular strength.

"Where is your master?"

"Yander he is, jis comin to de wharf."

As Mr. B. started for the shore, he heard Moses give a heavy sigh, followed by a deep groan. Moses was not at all pleased with the present phase of affairs. He was strongly impressed with the idea that B. was a trader and intended to buy him, and it was this that made him so unwilling to communicate to Mr. B. the desired information. Mr. B. reached the wharf just as Colonel C. did. He introduced himself, and said—

"I understand you wish to sell that negro man yonder on board the schooner."

Col. C. replied that he did.

"What do you ask for him?"

"I expect to get seven hundred dollars."

"How old is he?"

"About thirty."

"Is he healthy?"

"Very; he never had any sickness in his life, except one or two spells of the ague."

"Is he hearty?"

"Yes, sir; he will eat as much as any man ought, and it will do him as much good."

"Is he a good hand?"

"Yes, sir, he is the best hand on my place. He is steady, honest, and industrious. He has been my foreman for the last ten years, and a more trusty negro I never knew."

"Why do you wish to sell him?"

"Because he disobeyed my orders. As I said, he is my foreman; and that he might be available at any moment I might want him, I built his quarter within a hundred yards of my own house: and I have never rung the bell at any time in the night or morning, that his horn did not answer in five minutes after. But two years ago he got religion, and commenced what he terms family prayer—that is, prayer in his quarter every night and morning; and when he begun his prayer, it was impossible to tell when he would stop, especially if (as he termed it) he got happy. Then he would sing and pray and halloo for an hour or two together, that you might hear him a mile off. And he would pray for me and my wife and children, and all my brothers and sisters and their children, and our whole family connection to the third generation; and sometimes, when we would have visitors, Moses' prayers would interrupt the conversation and destroy the enjoyment of the whole company. The women would cry, and the children would cry, and it would set me almost frantic; and even after I had retired, it would sometimes be nearly daylight before I could go to sleep; for it appeared to me that I could hear Moses pray for three hours after he had finished. I bore it as long as I could, and then forbid his praying so loud any more. Moses promised obedience, but he soon transgressed; and my rule is never to whip, but whenever a negro proves incorrigible, I sell him. This keeps them in better subjection, and is less trouble than whipping. I pardoned Moses twice for disobedience in praying so loud, but the third time I knew I must sell him, or every negro on the farm would soon be perfectly regardless of all my orders."

"You spoke of Moses' quarter; I suppose from that he has a family."

"Yes, he has a woman and three children —or *wife*, I suppose he calls her now, for soon after he got religion, he asked me if they might be married, and I presume they were."

"What will you take for her and the children?"

"If you want them for your own use, I will take seven hundred dollars; but I shall not sell Moses nor them to go out of the State."

"I wish them all for my own use, and will give you the fourteen hundred dollars."

Mr. B. and Col. C. then went to B.'s store, drew up the writings, and closed the sale, after which they returned to the vessel; and Mr. B., approaching the negro, who sat with his eyes fixed upon the deck, seemingly wrapt in meditation of the most awful forebodings, said—

"Well, Moses, I have bought you."

Moses made a very low bow, and every muscle of his face worked with emotion as he replied—

"Is you, massa? Where is I gwine, massa? Is I gwine to Georgy?"

"No," said Mr. B., "I am a merchant here in the city; yonder is my store. I want you to attend on the store; and have purchased your wife and children too, that you may not be separated."

"Bress God fer dat! And, Massa, kin I go to meetin sometimes?"

"Yes, Moses, you can go to church three times on Sabbath, and every night in the week; and you can pray as often as you choose, and as long as you choose, and get as happy as you choose: and every time you pray, whether it be at home or in church, I want you to pray for me, my wife, and all my children, and single-handed, too; for if you are a good man, your prayers will do us no harm, and we need them very much; and if you wish to, you may pray for everybody of the name of B. in the State of Maryland. It will not injure them."

While Mr. B. was dealing out these privileges to Moses, the negro's eyes danced in their sockets, and his full heart laughed outright for gladness, exposing two rows of as even, clean ivories as any African can boast; and his heart's response was, "Bress God! bress God all de time, bress you too, massa! Moses neber tinks bout he gwine to have all dese commondationers; dis make me tink bout Joseph in de Egypt."

And after Moses had poured a few blessings upon Colonel C., and bidding him a warm adieu, and requesting him to give his love and farewell to his mistress, the children and all the servants, he followed B. to the store, to enter upon the functions of his new office.

The return of the schooner brought to Moses his wife and children.

Early the next spring, as Mr. B. was one day standing at the store door, he saw a man leap upon the wharf from the deck of a vessel and walk hurriedly towards the store. He soon recognized him as Col. C. They exchanged salutations, and, to the Colonel's inquiry after Moses, Mr. B. replied that he was up stairs measuring grain, and invited him to walk up and see him.

Soon Mr. B.'s attention was arrested by a very confused noise above. He listened, and heard an unusual shuffling of feet, some one sobbing violently, and some one talking very hurriedly; and when he reflected upon Col. C.'s singular movements and the peculiar expression of his countenance, he became alarmed, and determined to go up and see what was transpiring.

When he reached the head of the stairs, he was startled by seeing Moses in the middle of the floor, down upon one knee, with his arms around the Colonel's waist, and talking most rapidly, while *the* Col. stood weeping audibly.

So soon as the Colonel could sufficiently control his feelings, he told Mr. B. that he had never been able to free himself from the influence of Moses' prayers, and that during the past year he and his wife and all his children had been converted to God.

Moses responded; "Bress God, Massa C., doe I way up hea, I neber forgit you in my prayers; I ollers put de ole massa side de new one. Bress God! dis make Moses tink bout Joseph in de Egypt agin."

The Colonel then stated to Mr. B. that his object in coming to Baltimore was to buy Moses and his family back again. But Mr. B. assured him that that was out of the question, for he could not part with him; and he intended to manumit Moses and his wife at forty, and his children at thirty-five years of age.

Moses was not far wrong in his reference to Joseph. For when Joseph was sold into Egypt, God overruled it to his good, and he obtained blessings that were far beyond his expectations: so with Moses. Joseph eventually proved the instrument of saving the lives of those who sold him. Moses proved the instrument in God's hand of saving the man's soul who sold him.

Old Moses is still living and doing well. He long since obtained his freedom, and at present occupies a comfortable house of his own; and I suppose sings and prays and shouts to his heart's content.

[Methodist Protestant.

Do the work of to-day with the thought of the *last day* in the mind.

Let the cares and troubles of to-morrow come with to-morrow—do not anticipate them.

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Original Articles.

For the Crisis.

Facts.—The Divine Word being Fulfilled.

Abstract of Sermon by J. B. Cook, on John 10: 35.

"The kingdom of men" has appeared in *four* forms. This *fact* fulfills "the word." "These great beasts which are FOUR, are FOUR kings (kingdoms ver. 23, 24, 27,) which shall arise out of the earth." Dan. 7: 17. These "four horns" are the Gentiles "which have scattered Judah, Israel and Jerusalem." Zech. 1: 18—21.

The fact, that Babylon was followed by Persia, Greece, and Rome, each in succession—the symbolic, Gentile "beasts," that "lifted up their horns over the land of Judah to scatter it," shows a complete accomplishment. Four is their only number, near ten times repeated, in the word of God. FOUR, with their predicted appendages, do in fact fill out the history of the civilized world, for about three thousand years!

This word of the Lord, embracing as it does, many minute events concerning the return of Judah from captivity in Babylon, their history on to the birth, life, death, resurrection and ascension of Messiah, the progress of the Gospel, the destruction of Jerusalem, and "desolation of the sanctuary" to this time, the concurrent fortunes of the church and Judah in dispersion, under the progressive revolutions in Roman history, furnish the firmest basis for faith. There is nothing else that can be proposed for human belief so solid, so so firmly fixed by *fact,* so secure against mistake. Therein is embraced the sum of all argument—all knowledge. It is God's word concerning this world with Jew and Gentile; nay, they are the best known facts through the entire period of authentic history, that answer to, and so fulfill that word. The chariot of divine providence has ever moved directly down the track of prophecy—the sure *word* to which we *do well* to take heed!

THE FACT that the symbols in Revelation are consecutive, and attended usually with an authorized explanation, furnishes a help to an understanding of their import, and their intended application. The dragon gives up its seat to the beast which rules through "forty-two months," when it goeth into "captivity,"—to be "killed with the sword." Its place in prophecy is then filled by another power, which prevails till the "Lamb stands on Mount Zion." Imperial Rome yielded its seat in Italy to Papal Rome,—"its seat" was the city of seven hills.

This system, embodied in the code of Justinian, did exist at the basis of legislation, from about 533, the conquest of the Goths, till the French Revolution reached Rome, 1798. The French Republic—"like a lamb,"—the French Emperor, that "spake as a dragon," as did the Roman Cæsar, when "the dragon" was its symbol, succeeded.

These facts were of the utmost importance. They did comprehend the political, ecclesiastical, and commercial interests of the world, of both Jew and Gentile.

THE FACT that the period of the Papacy in prophecy leads on to the "time of the end," when many must "run to and fro" with increase of "knowledge," is too obvious, in our rail-rush, to allow of misapprehension. The world's progress since Napoleon has been beyond all parallel! Indeed, the name of Napoleon became the watch-word of revolution, progress, and glory! This gave it its controlling charm over the European masses. They ascribed to Napoleon what belongs to God, whose wonderful providence is only fulfilling his word. Dan. 12: 4; Nahum 2: 4.

THE FACTS that complete and crown the series, (as symbolized) are those which fulfill the last headship or Dynasty, in its relations to the Romish church and kingdoms,—as they go to "the judgment," to make way for the millennial kingdom—the kingdom of heaven. Rev. 17: 1—18; 20: 1—6. Our limits allow but a bare statement.

1.—The prophetic description is in these words: "*Was, and is not, and yet is!*"—By this we are to know that it is the one "that goeth to perdition."

The facts of our age agree; Napoleon I "was;" then he was *not* head, but died in exile. Napoleon II was "not" head of the Roman world at all, but Napoleon III "is." He came up from exile—"the abyss;" he takes the controlling head in all the Roman world, in the city of Rome, in Greece, in Northern Africa, in Constantinople, and has "the key"—the supremacy, in Jerusalem and the East!

2.—The number of the last dynasty in the Roman world, is "seven." Four times we read of the "seven heads." This is sustained by "the seven crowns" the "seven kings," and "the seven mountains on which the woman sitteth." This number occurs "seven" times; it has a seven-fold certainty.

The fact is, that as five had fallen in the apostle's time—as the one—the Imperial—then existing was the sixth, there is no number left for the Napoleonic, save the *seventh!* It must "continue a *short* space." v. 10. It must exist so as to justify the description—"was, and is not, and yet is." It must be wounded to death by the sword, and then "healed." Thus, while the last is *the seventh,* proper, yet it is in its last form an eighth, *of* the seven, and goeth into perdition! The seventh is the wounded and healed head; otherwise, it could not be an eighth, *of* (out of) the *seven.* Napoleon III. did, in fact, owe his elevation to his association with the name and fame of Napoleon I. An eighth, of the seven.

3.—"The beast that carrieth the woman," is the inspired representation of his relation to the Romish church. Napoleon III. is the centre, the champion of Romanism.

4.—The city of seven hills is the great concentral city of this vision. Rome is the sphere for the development of all this prophetic imagery. It can not be Russia, or the United States of America, because the only geographical representation confines it to the Roman Empire. France was and is Roman.

5.—The part of the Roman Empire to which the prophetic word points, is none other than France. "Three unclean spirits like *frogs*" take the lead in gathering "the kings of the earth to the battle of the Great Day." Rev. 16: 13, 14.

France did, in fact, hold forth "*three frogs*" on her military standard, from Childeric to Clovis.

France does take the lead in the world's progress; but Paris is the heart of France, and Napoleon is "the head" of Paris! Napoleon III. "IS,"—(I think, the head.)

6.—The ten kings give their power unto this beast till the words of God are fulfilled. Rev. 17: 13—17.

The fact is notorious, that England, Protestant England, has given her material and moral power to Napoleon; yes, the Emperors of Austria and Turkey have, as it were, "held his stirrups," while he has mounted and rode to the pinnacle of Empire.

7.—"The number of the beast" is "the number of a man, and his number is six hundred and three score and six." Rev. 13: 18.

It is a fact that the French Emperor's name, as used in the Romish church service, is 666!

The personal and moral characteristics of Napoleon, also agree perfectly with the prophecy, so far as we can judge.

The crowning truth of Holy scripture, that seems to seal this whole series, is the doctrine of Providence. This doctrine demands that the *right* agency shall rise at the right time, and in the right relations, to fulfill the prophecy. Moses, Cyrus, Daniel, John the Baptist, and every revealed agency, good or bad, has risen at—and only at—the right time. Jehovah says: "My counsel shall stand." "Thus it is written, and thus it must be." There is a divinity giving direction to human destiny. "The *oppressor* shall *perish.*" "The oppressed shall *go free.*" "The judgment" will destroy "the great whore"—the most revolting tyranny ever organized under Satan's subtle sway.

WHEN? "When they shall say, peace and safety, then sudden destruction shall come upon them, and they shall not escape!" "Peace" has been this year proclaimed over Romanism and Mohamedanism—the two great subjects of prophetic judgment. God says,—"sudden destruction!" "The scripture cannot be broken." Let us "be ready"—"in such an hour as ye think not, the Son of Man cometh."

For the Crisis.

Conversations Between a Brother and Sister.

BY JULIA A. FERRIS.

No. III.

Bro.—I would now like to talk with you on the subject of the atonement, and if I find you orthodox on that subject, I can afford to be more tolerant towar minor errors. Since I regard the death of Christ as the axle on which the whole plan of salvation turns, I think it not *safe* to be unsound on *that* question.

Sr.—I perfectly agree with you on the importance of the subject, and will try to give you an idea of my faith, that you may judge of its soundness.

I believe that what we lost in Adam, was restored through Christ, by his dying on the cross, thereby paying the penalty of Adam's transgression, and also by his rising from the dead, securing our own resurrection. Is this orthodox?

Bro.—It appears to be.

Sr.—Still you have misgivings that there may be some secret spring by which the soundness of my faith on this point may be affected. Precisely the state of my own mind with regard to you, my brother. Do you know that I have serious doubts about the soundness of your own belief in the atonement?

Bro.—*Me* unsound? I am a Methodist, and believe that "Jesus died for all."

Sr.—Yes, I know the phrase, "Jesus died for all," is a very common one, but it seems to convey rather a vague and imperfect idea to the minds of those who use it. Let us examine the subject. You say, my belief that Jesus paid the penalty of Adam's transgression, *appears* to be orthodox. What *was* the penalty of Adam's transgression?

Bro.—*Death,* to be sure.

Sr.—Was it *natural* or *spiritual* death?

Bro.—It must have been spiritual death of course.

Sr.—Why do you consider it a matter of course that it must have been spiritual death?

Bro.—I judge from the phraseology employed in the threat, "*In the day* that thou eatest thereof." Did Adam die a *natural* death, *in the day* that he first disobeyed?

Sr.—We will read what your own commentator, Adam Clark, says: "dying thou shalt die"—(marg.)—(after giving it a partially spiritual meaning) from that moment thou shalt become mortal, and shalt continue in a dying state till thou die. This we find literally accomplished. Every moment of a man's life may be considered an act of dying till, &c. "Ye shall not surely die." Here (says Clark), the father of lies at once appears, flatly contradicting the assertion of God, as if he had said: God has *created* thee immortal, thy death, therefore, is impossible. God knows this. for as thou livest by the tree of life, so shalt thou get increase of wisdom by the tree of knowledge."

You see, (according to Clark,) that to say we are *created* immortal, or possess inherent immortality, is to contradict God, and embrace one of the "doctrines of devils." Now God is his own commentator on the words, "surely die," and explains their meaning in pronouncing sentence upon Adam, Gen. 3: 19; "For dust *thou* art, and unto dust shalt *thou* return."

Bro.—That is, his body. Adam's *body did* return to dust, but his *soul* did not.

Sr.—That is, *did not surely die.* Be careful, brother, recollect who originated that sentiment. Now, I believe God told the truth to Adam when he said, "thou shalt surely die," and "unto dust shalt thou return." He was not addressing any separate *part* of Adam (it so, it must have been the *conscious* part), but he spoke to the man himself, the same man who was made of the dust of the ground, and into whose nostrils was breathed the breath of life, and who became a living soul.

Bro.—Ah! there you have it; a *living* soul, not a *dying* soul. Don't you see the pre-eminence given to man above a beast? There is no such term as "living" soul, applied to any creature but man.

Sr.—Not so fast, dear brother. You assume, because it is said, "man became a living soul," that there must have been placed within Adam an inherent immortal principle. Observe, it does not say "in him was placed" a living soul, but "man became" a living soul. Will you please hear me read the marginal corrections, and you will see, that what you suppose to have been implied of man, was positively asserted of beasts. Gen. 2: 30. "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is (Heb.) a *living soul.*" (mar.). 20th: "Let the waters bring forth abundantly, the moving creature that hath soul." (mar.)

Bro.—Stop sister, it is shocking to hear you talk of the beasts having souls.

Sr.—It is not me, but the Bible, which is responsible for this, but there would be nothing shocking in it, if we would allow the word soul its real meaning, *life* or *being.*

Bro.—Very well, suppose I believe the death threatened Adam to have been death in trespasses and sins, and *you* believe it to have been literal death, of what great importance is this difference?

Sr.—It is of *this* importance. If the penalty of Adam's transgression was, to become dead in trespasses and sins, the Redeemer must have become dead in trespasses and sins, in order to pay that penalty, which he certainly *did not;* consequently, the debt has never been paid and the sin is yet unatoned for.

For the Crisis.

Letters to a Friend.

BY T. F. SARGENT.

No. IV.

I assure you, my dear sister, I sympathize deeply in your interior sufferings. It is, however, of great consequence that you yield not to melancholy. It is a dangerous temptation. Satan does not in this tempt you after a gross manner, which you will easily detect, but he aims to make you melancholy which proves a real hindrance to your progress, thereby extinguishing the grace of the interior, and making you insupportable to yourself and others. Melancholy contracts and withers the heart, and renders it unfit to receive the impressions of grace. It magnifies objects, and gives them a false coloring, thus making your burdens seemingly too heavy to bear; and the little consolation you can have from circumstances around you help to nourish this state. The only safe alternative, instead of looking to others, and the confused state of things, is to "look to Jesus," he will save "just now."

My mind of late has dwelt on this promise, and wondered why it was given! "In the world ye shall have tribulation." "Those who will live godly in Christ Jesus shall suffer persecution;" now surely this promise is as truly dictated by love as any of the others in God's Word. And my inference is this: some of the reasons for this Divine arrangement we can see, and others we cannot see; but it is enough for us that He can see them all. "*Even so Father. for so it seemeth good in thy sight.*" To render a prompt and unquestioning submission, is like laying one's head on a downy pillow. Many a disciple of Jesus has been permitted at the last to lean on the breast of the Savior, "and breathe his life out sweetly there." But we know, and read of some who have learned that this privilege is not reserved exclusively for the sick-room and the death-bed, but they may lean always on that sacred breast, and breathe the *whole* of life out sweetly there.

These are those disciples whose meat and drink it is to do His will. The command—"Rejoice evermore, and in everything give thanks," is one I wish to obey. But when we are sorely tried and tempted, the thought arises, "Can I rejoice in all this?" The apostle answers, "Be ye filled with the Spirit." Now the fruit of the Spirit is love, joy, &c.; what a string of remedies we have here! Each one is "a talisman of virtue rare."

Afflictions are the common inheritance of all men. God has a wise design in this, and in all his dealings with us. In many things this design is apparent; it is in various ways revealed to the reflecting mind.

Afflictions, however, are twofold in their nature and their design. To the sinner, they are threatened judgments, "the wages of sin," "the fruit of his doings." But to the christian, they are promised, not threatened.

The word of God abounds with many declarations of promised affliction to the saints of God; but to them all there is a rich assurance of ultimate good annexed.

Afflictions and trials, may be regarded in the light of a school, and in this school the Christian makes his greatest attainments in the knowledge of God and himself.

One suggestion, dear sister, before I proceed to give you my ideas of the benefits of sanctified afflictions; i. e. to study the word of God by subjects, and bring everything possible to bear; thus doing, we shall not want for interest or subjects, and the mind may be active while we are laboring with our hands; also, to seek for divine aid. In drawing our conclusions, we have the promise of the Spirit to lead into all truth. And I know from the Word that the Spirit will not lead me to preach Christ, and another, anti-Christ; neither in the first advent of the Savior were men led to receive Christ and others to reject him; neither now are men led to proclaim the second Advent, and others contrariwise. Holy, godly men, being filled with the Spirit, will have the same faith and hope, and need seek no other basis of christian union, than the Holy Spirit; for all the powers of darkness combined cannot divide them; there is no such thing as disunion if we are filled with the spirit of God.

When Job was afflicted, he felt his ignorance, and prayed to God, saying, "Shew me wherefore thou contendest with me?" This is an example worthy our individual attention. May it be indelibly written upon our memory.

It is the design of affliction thus to draw us nearer to God, and to fit us for greater usefulness in the world. If, when we are afflicted, we can discover no such advantage, we have just cause for alarm. I think we shall find on examination, our trials, and afflictions have done us some good; they have caused us, in a measure at least, to let go our hold upon the world; we have less disposition to indulge our depraved nature—the lusts of the flesh; there is less love and desire of human praise, and less fear of censure; there is less disposition to yield to the enticings and instigations of the adversary; there is deeper consciousness of our own weakness, unworthiness, dependence and wrath-meriting condition; there is a keener relish for the priveleges and means of grace; there is a more grateful appreciation of God's blessings, both temporal and spiritual. There is, or should be, an insatiable hungering and thirsting after entire conformity to all the will of God in heart and life.

That we may be pure and holy, is the prayer of your unworthy sister in Christ,

T. F. SARGENT.

Concord, N. H., Dec 12, '56.

For the Crisis.

Response.

I am receiving a multitude of letters, in response to my "missionary notice," from friends in different parts of the land. Thank the Lord! I rejoice that there are some humble ones who still love the proclamation of the soon coming kingdom! I wish to say to all who have written, and may write to me, I will comply with your invitations and directions as fast as possible. If you do not hear from me, or see me, for a length of time, do not think I slight you: I will come as soon as I get time and means. Trust in God!

EDWIN BURNHAM.

For the Crisis.

To Throw off Bad Feelings.

If you are troubled with gloomy and cloudy feelings, just take a walk out among the poor, and sick, and feeble, which may be in your vicinity, and in doing them good, and comforting them you will forget yourself, and your clouds and gloom will all be gone before you know they are going.

E. B.

For the Crisis.

Brief Sketch of my Life and Doctrine.

BY ELD. JONA WILSON.

Dear Brn. and Srs., I will give you a brief sketch of my ministry, for the last fifty years, lacking a few months. I was educated from childhood by Presbyterian parents. At thirty years of age, I experienced what I thought was religion; at all events, it was what I never experienced before. Being sick at that time, the first sentence I uttered, after this heavenly light broke into my mind, was, I must go down the banks of Jordan, travel the country, and preach the gospel.

My wife and her sister, the only persons present at that time, both unconverted, supposed at first that I was partially deranged; it was such a derangement as I never had before. It has lasted almost fifty years and now with as much weight as ever; but age has forbidden my travelling abroad any more.

The above took place on the seventh day of July, 1807; this was my first sermon, and both of my hearers were converted. One is dead—the other yet lives.

At that time I knew no more about gospel doctrine, than a child does about the Greek language. Baptism was clear to my mind; that gave a preference to the Baptist church, above other denominations. I subscribed to their creed, became a member, and preached with that order thirty-seven years. In that time I baptised thirteen hundred candidates, who joined the Baptist church.

A few sections on doctrine.

1. *The nature of God.* He is a spiritual Being, possessing a body and parts; hence, we read of his hands and feet, and other members of a body.

"But," says an objector, "that is figurative."

So we may *figure* away his whole existence, and have no God, as some do who say God was produced by the four elements—the [illegible] and God the [illegible] which differs very much from Paul's view of God, and the language used in the garden of Eden,—"Come, let us make man in our image." Gen. 1: 26.

Paul says to the Hebrews, that [illegible]

is "the express image" of his Father's "person." Now he cannot be a *person* without a body. Heb. 1: 3.

Again, Paul says Christ is "the image of the invisible God." We see image of a thing, is not the thing itself, but like it Col. 1: 3.

So we see the invisible things of God are clearly seen by the things that are made, even his eternal power and Godhead.

2. *The creation of man.* God made man "of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." It does not say God breathed into man a living soul, but the man made of dust, when made alive, was a living soul. So the *man* was a soul, not the *breath* God breathed into him.

Now if any person will show me knowledge without organization, they will do me a great favor. They may have room enough to search for it, for they can have heaven, earth, and hell or the grave, and then not find it; the reason is, there is no such thing in all the works of God.

3. *Is the living soul—man—immortal?* Paul says "God only hath immortality." 1 Tim. 6: 16. It is a reward of obedience to those that love God and keep his commandments; never to the wicked, Rom. 2: 7.

Consistency would say that before man sinned he was neither mortal or immortal; he was a probationer; his living or dying was to be the result of his own act of obedience or disobedience. If he had been immortal, he could not have died; and if he had been mortal, he must have died if he had not touched the tree of knowledge. Either of these two states would have destroyed his being a probationer, or his accountability to God. That man is mortal, is true; but how did he become so?

I answer; by transgression of God's law, the penalty of which was death, which sentence was given against him, a law of mortality was declared against every living thing that was on the earth, for all was under his control, therefore it was sacrificial. Therefore by sin came death; so death passed upon all, for all are under the law of mortality; and had not the Savior come, suffered, and died, there could never have been a resurrection of any being of Adam's race—saint or sinner; for "without shedding of blood is no remission." Heb. 9: 22.

4. *Christ an adequate Savior for mortal man.* Was Christ immortal?

I answer no; not as the son of man. He had a mysterious existence with the Father, before he appeared here as our mediator; for he tells us of ascending up where he was before." John 6: 62. But how came he here? Paul tells us he "took not on him the nature of angels; but he took on him the seed of Abraham." We have seen that Abraham's seed were mortal—must die; so Christ could die. The Christian has to die, as well as the sinner. If a child should live to be an hundred years old, and not commit sin, he must die, because he is mortal.

Now let us look for immortality, as under a law of mortality. And where can it be found? God has vetoed man's having eternal life from the system of creation, by guarding the tree of life against Adam and all his posterity, by a sword. If they had eaten of it they could never have been saved; for there was no provision made to save immortality. But Christ has satisfied divine justice by being made a curse for us; and so he opened a door of mercy that we might have a lawful pass from mortal to immortality—a glorious door of hope, which is brought to light by the gospel of Jesus Christ, which is "good news" to us.

5. *Salvation a complete redemption from the law of mortality.*

Some suppose *conversion* is salvation from sin; but we find by sad experience, that we sin afterward, being yet probationers. When is redemption completed? At the resurrection of the just, and no part of it before. The triumph of the just is when he—Christ—shall destroy death, and him that had the power of death, that is, the devil. Heb. 2: 14. I once transcribed with my pencil, a verse from old Elder Judson's tomb stone, in Plymouth, Mass. It reads thus:

"Laurels may flourish round the conqueror's tomb,
But happier he who wins the world to come;
Eternal triumphs crown their toils divine,
And all the triumph, Judson, now is thine."*

Oh how contradictory to the sentiments of Christ, and of all the writers of the Bible. There he lies under the power of the devil—unconscious—neither death or the devil destroyed; and yet by him the whole victory is won. The gospel means, good news; and complete redemption when Christ shall come to judge the world at his appearing and kingdom." 2 Tim. 4: 1. So we see none yet completely redeemed, in the present dispensation: but in the world to come. Eph. 2: 6, 7. "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ." This is experiencing what the gospel promises to true believers.

When the serpent tempted Eve, he struck at the character of God, saying, "ye shall not surely die." Here was the origin of unbelief; its criminality cannot be exceeded. What! charge God with being a liar! We cannot wonder that "without faith it is impossible to please God," since unbelief strikes at the holy character of God.

The inspired apostle John, in his first epistle 5: 10–12, says: "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God, hath not life."

O my God! my heart sickens at the thought of that awful trial, which awaits the unbelieving sinner, in the day of judgment—condemned for the same crime the devil was sentenced for in the garden of Eden. In looking at it, I feel somewhat as Peter did, 1 Pet. 4: 17, 18, where he says, "if the righteous scarcely be saved, where will the ungodly and sinner appear? Faith and repentance are the conditions of salvation, which is to be awarded at the resurrection of the just under the personal reign of Christ on earth.

The above has been witten to show the effect of Bible truth on my own mind, within the last thirteen years, the other thirty-seven years I consider lost as to gaining any Bible doctrine sufficient to qualify any man to preach the gospel of the grace of God, that bringeth salvation to sinners.

I close, brothren and sisters, by saying to you that I have traveled by land, to preach, more miles than would carry me three times around this globe. I have preached in ten different states, lived in five, and have baptized thirteen hundred and ninety-two. I am now closing up my labors for time, happy in the change that must soon take place. Amen.

Nov. 1856.

* [Eld. Judson was the father of A. Judson, late missionary to Burmah.]

For the Crisis.

A Request.

Will the dear brethren who have received books and tracts from me, which they have sold and haven't paid for, and especially those who don't answer my letters that I have written to them, have the kindness to pray earnestly for me that the Lord will provide me with means to pay the debts that I incurred in publishing the books; so that I shall not be under the necessity of cheating my creditors out of their honest dues, nor of troubling them any more with duns for what they owe me. Please consider, and grant this special request of your affectionate brother, H. L Hastings, Rochester, N. Y.

P. S.—While you are praying, it might be well to ask God to give some of the churches and brethren money enough to pay the preachers expenses a little better, so that they will be able to pay their bills a little more promptly. H. L. H.

For the Crisis.

Bro. Grant:—Several persons have, sometime since, written to me on different subjects, enclosing postage stamps for me to return answers to their letters—I have, in several cases, neglected to do so until I have lost their names and place of address—if they will inform me, in these cases, I will make all right—if not, I will use up their stamps in writing to the Crisis.

Edwin Burnham.

For the Crisis.

Right Sayings.

Perfect simplicity is the height of true dignity.

Affectation is a fool's ensign.

He who seeks to hide his sentiments, shows his own want of confidence in them.

The World's Crisis.

BOSTON, JANUARY 21, 1857

GENERAL CONFERENCE.

The Lord willing, we propose to hold a *general Conference* in Boston, at Chapman Hall, Chapman Place, commencing Tuesday evening, Feb. 10th at 7 o'clock, and continuing through the week and over the Lord's day.

Our brethren and sisters, who attended the conference two years since at the same place, will recollect that it was one of great interest and profit, and that no effort was spared by the church in Boston to make it pleasant for those who come to enjoy that religious feast; and we trust that those who may be pursuaded to come to the one now proposed will not go away disappointed.

The object of the meeting is to make an effort to arouse the Lord's children to greater activity in his vineyard, and to afford mutual strength and comfort to each other. The apostles and primitive christians had such conferences, and were rewarded with rich blessings. We are confident that the time has come when we should make an *extra* effort to awaken new interest in our fellow men in the great work of preparation for the future world.

Brethren and sisters, come up to the feast, for we expect special help from the Lord of hosts.

We are anxious to meet once more in conference before our Master calls for an account of our stewardship. We very much need the benefit of a mutual interchange of thought and feeling.

We therefore earnestly entreat our brethren and sisters to make this meeting a subject of *special prayer*. Let us meet not as *sectarians*, to advance *party* interests, but as *Christians*, united in love, to promote the best good of our fellow men.

The opposer of all righteousness is making most alarming inroads upon the cause of truth, and shall we *sleep* till he has bound us hand and foot? Shall we flee and faint because our enemy is strong, or shall we like Caleb and Joshua be willing to meet, in the strength of the Lord, all that can come against us? God has committed to our trust, truths which, if faithfully employed, present an impassable barrier against the last-day errors, and the onward march of man's great enemy, and shall we hide them under a bushel? Brethren, *arouse* for the conflict! The victory is sure. *Our King will prevail.* Sleeping soldier, awake and gird thine armor!—"Fight the good fight," and *soon* our waving palms will proclaim the holy triumph upon the hills of *glory!*

In behalf of the church,

M. Grant, Pastor.

Geo. T. Adams,
J. G. Hamblin,
Seth Rogers,
Moses Burlen,
Wm. C. Stone,
Committee.

Forgive Us.

Unfortunately, we did not have papers enough last week, to supply our subscribers. We ask their pardon.

For the Crisis.

Varied Musings.

BY EDWIN BURNHAM.

It is night now—earth's night—dark, dreary, stormy, tearful, oppressive, gloomy, lingering night. O, when will the morning of joy, triumph, and immortality come? But, blessed be the name of our ever-faithful, unchanging, and loving God, it will come! Hail, glorious moment! Hail-morning of celestial, cloudless, transcendent splendor! How suddenly, then, will the fearful shadows, which have hung so long over us, be gone!

Then comes eternal, smiling day! Then comes the feast of comfort, and the song of rapture all divine! Then comes the inheritance everlasting, unfading, unchanging, and all-glorious! Then comes our sweet, our blessed Eden home! Haste, moments, haste, and bring the welcome hour! How slow the months roll by! It must be almost morning. The watchman that is with my God cannot be greatly mistaken. I hear the echoes of the voice of divine prophecy—"THE GREAT DAY IS NEAR"—"*near*," "near!"

"BEHOLD HE COMETH"—"COMETH," "cometh!" O yes: and the echoes are from the heavens, the earth, the nations, the church, the many, and the few. My anxious soul would fain fill up all that is wanting in the prophetic measure now. I would that I might not wait another year. Be patient, my soul—thy Maker holds the elements, and His wisdom must be preferred. His hour will be the most acceptable hour. His designs and arrangements are all perfect. Wait on Him and for Him, and thy portion shall be a blessed portion at last. To the hungry man, the food that he needs is the sweeter for being kept from him at present—so the manna of the immortal kingdom will be the sweeter to the elect of God for being kept comparatively long from them.

To the thirsty man, the water is the sweeter for his being kept long from it; so the waters of life will be sweeter to us, who hope to drink them, for that we are not permitted to drink them yet.

Continued toil and much weariness makes rest, phsically speaking, more pleasant, agreeable, and welcome—so long toil, weariness, and affliction, in this state, will make the rest that remains to us the more welcome when it does come.

It is grateful to meet with loved ones when we have been long absent from them—how grateful will it be for loved ones, long separated, to meet in the home of the immortal!

I speak of long toil, long labor, long waiting; but I only speak comparatively: for Inspiration makes our season of trial and labor here to measure "but for a moment!" Well, I will endure it gladly. I *must not* faint. I must gain the eternal kingdom. Help me Lord! Blow ye winds of earth with all your power, and howl ye raging storms more and more wildly still, the eternal calm that will soon succeed will be the more agreeable.

Let lightnings flash and dance, thunders howl and bellow, earthquakes jar and heave, floods overflow, and flames consume—our God, the eternal God controls, and underneath and around us are the everlasting arms! We weep now; but our rejoicing hour cometh anon. We are the minority of earth now; but we shall be the majority anon. Our enemies ride in triumph over us now; but we will ride in flaming chariots on the heavens, in triumph, soon. We are wandering, dying strangers now; but "we are going home to die no more." Be full of strength, my feeble spirit, and remember "THY GOD IS THY GLORY!"

Edwin Burnham.

For the Crisis.

Parental Government.

BY ZETA.

No. IV.

"*Lo children are an heritage of the Lord. "Thy children shall be like olive-plants round about thy table.*" Ps. 127, 3, and 128: 3. When a declaration like the first in my quotation is made to us in the scriptures, it is enough to command our most strict attention. A boon from the Lord is to be more highly prized than all others, and should have our greatest care. Children are an HERITAGE from the Lord. Some there are, who love their children dearly, and this is right; but they neglect to love Him who gave them their children, consequently they cannot teach them to love and obey their Creator. They have not learned the lesson which Hannah, Samuel's mother, learned,—"for this child I prayed, and the Lord hath given me my petition which I asked of him. Therefore I have lent him to the Lord as long as he liveth; (margin) "returned him to the Lord." 1 Sam. 1: 28. Let all remember that they should give their children back to the Lord, and that this heritage is put in their care to train up, in the Lord, and for him, that they may be guided to the fountain of life, and obtain immortality. They must love them *as* the Scripture saith. Hear a few more on correction:

"He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." God reckons love differently from many parents. "Chasten thy son while there is hope, and let not thy soul spare for his crying." Prov. 19: 18. This duty is as important as it is to feed and clothe the child.

Again. "Foolishness is bound in the heart of a child; *but* the rod of correction shall drive it far from him." Prov. 22: 15. This is the course the Lord pursues with his children,—"Whom the Lord loveth he chasteneth," and thus we receive instruction, to drive our folly from us, and obtain wisdom. "The rod and reproof give wisdom, but a child left to *himself* bringeth his mother to shame. . . . Correct thy son and he shall give thee rest, yea, he shall give delight to thy soul." Prov. 29: 15, 17.

But some one will now point out A. B. and C., who are always whipping, and have bad children too. Well, they don't do it according to the word. When this is followed, children do not need the rod often. There are some good children, and the treatment they have met with has done much more to make them so than nature. In my second citation of scripture, at the head of this article, from Ps. 128: 3, there is a beautiful promise,—"Thy children shall be like olive-plants round about thy table." By turning to that Psalm it will be found that a great and important condition stands connected with this promise. I will quote it. "Blessed is every one that feareth the Lord, that walketh in his ways." This is the character to whom the promise is made. I will quote another like it. Prov. 14: 26. "In the fear of the Lord is strong confidence, and his children shall have a place of refuge. Such ones will teach their children the fear of the Lord, giving instruction in his law. What words are so pure and wise as the words of the Lord? "The law of the Lord is perfect, converting the soul; the testimonies of the Lord are sure; making wise the simple. The commandment of the Lord is pure, enlightening the eyes." Ps. 19: 7, 8. Let children be faithfully taught the word of the Lord, with humble prayer to its author, and many more good children would appear amongst us to bless those around them. I remember having read, a few years ago, an account of a class of christians in Siberia, who had been persecuted and banished to the forests of the interior of that country for their simple faith in the Bible, which led them to reject the mummery and ceremonies of the Greek church. Mr. Goodale, the missionary who visited them, informs us that their children were remarkable for their knowledge of the scriptures, seeming to have committed large portions of them to memory, making them their resort on all questions, using them as their household words, &c. This was in what is called a heathen country. O that it might be so in this so-called christian land.

There are parents, it is true, who are deprived the privilege of doing what they would for their children, some are not permitted to have the care of them; but the most of parents can bring up their own children, and do it "in the nurture and admonition of the Lord." "The just man walketh in his integrity, his children are blessed after him." Prov. 20: 7. The just man will teach his children justice, both by precept and example, justice with God and man. The unjust may, and often do teach their children to be just, but they learn the examples of their father, and will often follow them, rather than his precepts. A lamentable and soul-damning practice is now prevalent among a large class of professedly christian parents. I will mention an item, hoping it will reach the eye of some of them, and the heart also.

Children are taught to defend themselves against aggression, to fight their way, while the words of Christ forbid it. They are taught to use duplicity in various ways to escape detection in error, and to be shrewd to cheat and get the best bargains; to lay plans to obtain what belongs to others,—to covet, to love money, and be niggardly, to be proud, haughty, taught that it is a blessing to be rich, and a variety of that class of evils. But when the word of God is faithfully applied it corrects these evils, and makes christian families, for it leads to Christ as our wisdom, sanctification, and redemption. It makes righteous ruling parents, lovely, virtuous, gentle, humble, liberal, prudent, industrious, just, righteous, courteous, exemplary, christian children, which grow up to bless society wherever they move. Such are always doing something to benefit society, to relieve the distressed; these distribute to the poor, instruct the ignorant, correct the erring, and extend the influence of that gospel which has led them to the fountain of life, and the hope of salvation.

The parents of such children will not be brought to shame, nor left to die in the alms-house, or on the town-farm, nor to drag out a miserable existence in poverty and want, in their old age; neither will such children cause their gray hairs to go down in sorrow to the grave, but "they will be like olive-plants," which bring forth fruit, and when the Lord makes up his jewels, they shall be known by him; "for they are the seed of the blessed of the Lord, and their offspring with them."

For the Crisis.

"To Enjoy, is to Obey."

BY ORRIN P. ALLEN.

Pope expressed a great truth when he wrote the line which is placed at the head of this article; a truth which the most trivial mind cannot fail to appreciate.

Obedience is the source of all true enjoyment, whether physical or mental. To enjoy the sweet blessings of health, we must obey those laws that govern our physical nature; and to enjoy the calm serenity of a peaceful mind, we must obey the law of our higher nature, the precepts of virtue, the ordinances of God. Man is so peculiarly constituted, that disobedience of itself will poison all his anticipated joys. The world may not know his guilt, yet he knows it, and he is also aware that a higher Being has taken cognizance of his unworthy acts.

There is a monitor within man's bosom, whose potent voice never gives rest to the guilty soul; but it ever whispers peace to him who looks to Heaven for guidance. Obedience is the parent of happiness, disobedience of shame and remorse.

Will this hold true in every case? Let us turn to the instructive past for an answer. On every page of its mighty volume we find the proposition substantiated by the history of mankind. When man awoke to a glorious existence in Paradise, he was untainted by sinful thoughts; he gazed upon his great prototype with all the confidence of innocent affection. All the sweet enjoyments of Paradise were his, and he rejoiced in the consciousness of his innocence. But when the hour of trial came, he disobeyed his Maker's law; then, he lost his bliss, his angelic nature, and the approval of Heaven. His transgression stung him with shame, and when he heard again the voice of God, his guilty soul shrunk from the eye of his offended Creator. He was no longer innocent, and he no longer enjoyed. The fruit of his disobedience, which Milton has so nobly sung, was the loss of Eden and his former happiness. A dreary world of change then became his portion, in which he found by sad experience that "the way of the transgressor is hard."

The Israelites furnish us with a striking illustration. As long as they walked in the ordinances of the true God, they triumphed over their enemies, prosperity smiled upon them, and sounds of joy were heard throughout their land. But when they forgot the ordinances of heaven, how soon their prosperity vanished. Yet their sad reverses profited them only for a short time. Behold now the result of their disobedience; they are a reproach among the nations; their prosperity is blighted forever; their once delightful Judea, which smiled with all the charms of oriental beauty, is now desolate, because of the sin of her inhabitants.

This is a national example—not less striking is the example of the individual. How serene the life of him who bows at the shrine of obedience. An expression of confidence animates his brow, and he carries the impress of nobility with him. Such a man is truly noble; he is respected by his brother, and beloved of heaven. Life, to him, is a reality, and he enjoys *its* superior blessings as a reward for his virtues. But can he be happy who scorns all law? Ah no! there is a shrinking fear in his very look, that tells of the troubling emotions, which are ever disturbing his tranquillity. The mark of Cain is upon him, and he goes forth into the world, a wretched exile from the society of the virtuous.

If what we have stated above is true—and all history shows it to be so,—how impressive becomes the great truth, that "to enjoy is to obey!"

Vernon, Vt.

For the Crisis.

Our Father.

BY H. F. CARPENTER.

Thus did He, who taught "the way of God truly," teach us to address Him whose throne is the heaven above, and whose footstool is the earth.

But can it be that we, of such low estate, so corruptible, have been exalted to such a parentage as this? Israel of old boasted and prided herself in the fact that she had Abraham to her father; but where is Israel's boasting to us, while we have to our father, the "God of Abraham"—the God who nursed them when weak in Egypt, and when grown, brought them out with an outstretched arm, bidding the sea roll back its flood—going before them by fire and by cloud-opening in the flinty rock a plentiful fountain for their thirst, and bringing down from the heavens, angels' food; the God at whose presence Sinai shook with thunders and with lightnings, and whose voice they that heard entreated that the word should no more be spoken unto them—who stretched out the north o'er the empty place, and hung a world upon nothing—meted out the heavens with a span and measured the waters in the hollow of His hand,—whose glory fills the sky, and His goodness the earth—the Lord, whose the earth is, and the fullness thereof!

Yet this is He, the mighty God, delighting in mercy, judgment, and righteousness;

long suffering, merciful, gracious, and abundant in goodness and truth, who wondrous things hath done, sustaining the worlds by His might, and crowning them with His loving-kindness. This is He who holds us not at a distance, though vile we may have been, but draws us very near, as children, and bids us call Him "our Father." "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."

But while we are exalted thus, have we whereof to glory in ourselves, whereof to boast? Shall we say to our neighbor "come not near, for I am holier than thou?" O no! for what have we that we have not received? The adoption of sons was "bestowed upon us" by a love such as only a "God of love" can know; it is all of grace, free grace, which came by Jesus Christ. If we have renounced darkness, and now "walk in the light," if we have turned *from* idols, and now serve the *living* and true God, if we have overcome *sin* and are now holy, it is not of ourselves, for of ourselves we can do nothing; it is not *we* that live, but *Christ* who liveth *in* us. Let us therefore be not high-minded, but fear; fear, lest we come short of the *glory of* God, for, if sons of God, we must be partakers of the divine nature; we are no longer of this world but chosen out of it; no more to bear the image of the earthy, but of the heavenly, having put off the old man with his deeds, and "put on the *new* man which after God is created in righteousness and true holiness." We have no longer an earthly parentage, for one is our father, even God.

Having therefore a parentage so high and holy, how unlike the world, who are children of the wicked one, shall we be. As light is to darkness, as righteousness to unrighteousness, as Christ to Belial, so, by "our high calling," are we to them; they, being more and more conformed to this wicked world, we, "beholding as in a glass the glory of God," being "changed into the *same image* from glory to glory."

But what is the nature of God of which we must partake, if children? He is "merciful and gracious, long-suffering, and abundant in goodness and truth." This is His nature—"merciful," O how merciful! "keeping mercy for *thousands*, forgiving iniquity, transgression and sin;" long-suffering, not willing that any should perish, bearing long with iniquity, as in the days of Noah while the ark was preparing; as with Israel's rebellious host; as now he waits upon this perverse generation ere He comes in flaming fire to judgment. Abundant in goodness, numbering the very hairs of our head, bearing our burdens, taking away our cares, good as when He gave man earth's fair dominion, good as when Egypt's oppressive yoke he broke, good as when He fed Elijah by the water-brook, good as when His arm brought salvation down. Have we such a nature as this? Are we merciful, forgiving one another even as God for Christ's sake hath forgiven us? Are we long-suffering, bearing long the injuries we received, as God bears with the world, and with us to-day? Not easily provoked? Do we love and seek the salvation of sinners? Do we delight in loving-kindness? Are we gentle to all men? Are we good? Then are we followers of God as dear children; then have we received the adoption of sons; then can we come boldy to the throne of grace, and from the depth and fullness of a sanctified heart say, in spirit and in truth, "*Our Father.*"

or the Crisis.

From Sr. Mary K. Heath.

Bro. Grant:—As I read the Crisis week after week, I find much to comfort, edify, correct, instruct, and help me to persue the narrow way that leads to life. I love to have the witness that I endure chastising as a child; "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?" Heb. 12: 6, 7.

"But to do good, and to communicate, forget not: for with such sacrifices God is well pleased." Heb. 13: 16. Again, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Pet. 4: 10. I still love the directions given by our Lord and his Apostles; teaching us how, and exhorting us to adorn the doctrine we profess; be helps to each other, do good as we have opportunity to all the human family; glorify our Father which is in heaven, [illegible] and [illegible] of the meek and lowly Jesus.

Truly, "without faith it is impossible to please God." The faith which worketh by love and purifies the heart.

I do rejoice that we can have a present justification by faith in Jesus as our Savior; faith in that which he hath spoken, and thereby have peace with "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1: 1, 2. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Eph. 1: 13, 14.

Brethren and sisters, how necessary it is that we be watchful; that we pray always. As we prize eternal salvation, and desire to escape the things that are coming to pass on the earth, we need to be, amid the increasing perils of the last days, that we grieve not the Holy Spirit, "the Comforter which is the Holy Ghost," by which we are sealed. And be sure we have the title to the inheritance, day by day, the spirit of adoption whereby we cry Abba, Father; and it children, then heirs; heirs of God and joint heirs with Christ to an incorruptible, unfading and everlasting possession.

Be encouraged to gird on the whole armor; resist the enemy steadfast in the faith of that which is written; overcome the world: hope to the end for the grace that will be brought unto the saints of the Most High, at the appearing of our Lord; who is not slack concerning the promise of his second coming, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. That the day of the Lord will quickly come, suddenly, and unexpectedly to the greater part of the human family, I truly believe. "In the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein, shall be burned up."

I rejoice that immortality is so soon to be given to the righteous dead and living, through our Lord Jesus Christ. Surely, the righteous nation which keepeth the truth, will enter in through the gates into the New Jerusalem,

Blest city of our King:
They will have right to the tree of life,
And Jesus' praises sing.

Many of our dear brethren and sisters have fallen asleep in Jesus within the last year. Their voices are no more to be in the prayer-room. Their family circle is broken; the place of the father, or the mother at the family altar, is vacant. O cruel death! Truly thou art the King of terrors. But thou wilt be destroyed, and him that had the power of thee. Heb. 2: 14.

Ye mourning and lonely, be comforted. The loved ones will quickly come, robed in immortality. Isaiah says,—"thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26: 19.

"O hail! happy day,
That ends thy tears and sorrows,
That brings thee joy without alloy,—
O hail! happy day!"

He who hath the keys of hell, the grave, and of death, will "descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ will rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 1: 16—18. Mary K. Heath.

Lynn, Mass., Jan. 1, '57.

From Bro. J. Stockwell.

Bro. Grant:—I still love to hear from the dear saints scattered abroad, and expect they do in return for me. I still love the Savior and his blessed word. He is my Savior and very best friend. It ravishes my soul to think of the many exceeding great and precious promises contained in his blessed word, and of His speedy coming again to earth to be admired in all them who believe.

I have expected the Savior a number of times, and been disappointed, but am not discouraged. Glory to God! I [illegible] stronger and [illegible] the last Crisis said she had been a great lover of *time*, so have I; and, blessed be God, I love it still.

I have been pondering for some months on the commencement of the twenty-three hundred days, and have yet to learn that they did not commence in the 20th year of Artaxerxes, King of Persia. I have been reviewing Bro. Decker's argument on those days and the seventy weeks, and I find one small item which has been overlooked. On the 37th page of Bro. Decker's pamphlet, in an extract from Furgerson's Astronomy, he says, the beginning of Artaxerxes' seventh year is pinned down to the 4256th of the Julian period; now we are not told in what part of that year his seventh commenced, whether in the former, middle, or latter part of that year; any way, it must end in the next 4257th of the Julian period.

Again, we are not told in what part of Artaxerxes' 20th year he gave the command to build Jerusalem; now, as his 7th year must end in 4257, his 20th year must end in 4270th of the Julian period. If Artaxerxes gave the command to build Jerusalem in the latter part of his 20th year, it must be in the 4270th of the Julian period; which, with the 2300 added, carries us to the coming year, 1857, or to 6570 of the Julian period. Last summer, or spring, when Bro. Decker's argument on the season of Christ's coming and his union with the church, was published, I told the friends here, if any one had sent me a ten dollar bill I should not have prized it more highly. I told them too the argument was sound, and would be just as good for the coming year, as for this year.

Again, I have yet to learn that the law is not a shadow of good things to come. As the feast of Passover had its antetype in the death and resurrection of our Savior, we are justified in expecting the feast of pentacost will have its antetype in the union of Christ with the church.

Another question arises. Where will the "feast of tabernacles" have its antetype? The answer, in my mind, is, they dwelt in booths during that feast, a short time before they went every man to his possession; the antetype of which is, the church enters into her chambers a little space, till the indignation be overpast; after that, she enters her everlasting inheritance. Oh, what a thought! can it be? O yes, glory to God! my soul believes it. Amen. Even so, come, Lord Jesus!

Your Bro. in the tribulation and patience of Jesus. Pray for me.

John Stockwell.

P. S.—I just think of a word or two more I want to say, which is this. The brethren and sisters who looked for the Savior in '43, I with the rest, went up to the spring of '44 even to the time of Pentacost. Now, if it was just 2300 days from Artaxerxes' seventh year, to the spring of '44, the 2300 will reach from his 20th year to the spring of '57. Again, if we add two years on to the end of 519, we have, with the addition of 1335, 1857.

I want to say to the Nashua brethren and sisters, through the Crisis, or by letter, I want to hear from you. I have not heard from you since I left your one year ago last Sept I wrote to Bro. Isaac Chapman once, but have received no answer.

Your Bro. in Christ,
John Stockwell.

Obituary.

Died, in New York, on Sunday, Dec. 28, Catherine E., wife of Henry C. Wright, and daughter of James and Elizabeth Dannat.

The subject of this notice enjoyed the advantage of a careful, religious training; her mother being a believer in the gospel of the kingdom. The same has been looking for the hope of Israel from the commencement of the great work of God under brother William Miller and his coadjutors.

She not only enjoyed these religious advantages, but much pains had been taken in her education, which efforts were well requited. She was the only daughter, beloved and cared for by parents and brothers with passionate fondness, and loved by all who knew her.

Her associations during the last few years of he were not promotive of pious thought, growth, being of the gay and worldly; which, as a consequence, formed a trial for faith, we are happy to record, did not prove overpowering and ruinous.

For a year or more, she gave evidence of decline: and was for this period suspended between hope and fear by her friends; but with her it was a season of thought and preparation for the kingdom of God. She was meditative and prayerful. She read the scriptures, wept before God and was penitent. She fell asleep rejoicing and hopeful.

Her last words were [illegible] happy! In the resurrection [illegible] will be [illegible] happy! [illegible] end. [illegible] What a relief, to mourning [illegible] friends leave them in such a state of mind.

To such, how consoling the text—"For if we believe that Jesus died and rose again, even so also them that sleep in Jesus will God bring with him." 1 Thess. 4: 14.

B. Matthias.

Philadelphia, Jan., 1857.
(Herald please copy.)

Fell asleep in Jesus, at Manchester, N. H., Bro. Richard Goodhue, aged 25 years.

Bro. Goodhue sought and found the Lord about seven years ago, and was baptized, and united with the Free Baptist church at Wilmot N. H. Soon after, he thought he had a call to preach. He took up the cross, and tried to do his Master's will. By examining the word of God for himself, he could not see that man had an immortal soul. He left the church; but, not knowing of any people that believed as he did, the churches going against him, the adversary with all his hosts hurling their darts at him, he concluded to give up preaching and go to California. He left Wilmot, N. H., Oct., 1852; but the spirit of the Lord found him in the land of gold.

He had the charge of a church there about two years; but on account of poor health, he started for home Nov. 17. Arrived at Manchester Dec. 17, at his sister's, unexpectedly meeting his mother there. He concluded to stop a few days before going to his home. On Saturday, he was taken senseless, and on the next Friday died, and [illegible] carried home a corpse.

At times, during his sickness, he would sing part of a verse distinctly; and would often shout, glory! hallelujah!

Although all his friends did not have the privilege of seeing him when he could shake the friendly hand, or converse with him, yet they feel to rejoice, believing, if they are faithful to God, they will meet son and brother where there will be no more parting, and where none shall say they are sick.

Seth Goodhue.

Wilmot, Jan. 12, 1857.

Poetry.

THE HEAVENLY LAND.

There is a land where beauty will not fade,
Nor sorrow dim the eye;
Where true hearts will not sink nor be dismay'd,
And love will never die.
Tell me—I fain would go,
For I am burdened with a heavy woe;
The Beautiful have left me all alone;
The True,—the Tender,—from my path have gone,
And I am weak and fainting with despair;
Where is it? tell me, where?

Friend, thou must trust in Him who trod before
The desolate paths of life;
Must bear in meekness as he meekly bore,
Sorrow, and toil, and strife.
Think how the Son of God
These thorny paths has trod;
Yet tarried out for thee th' appointed woe;
Think of his loneliness in places dim,
When no man comforted or cared for him;
Think how he prayed, unaided and alone,
In that dread agony, "Thy will be done!"
Friend, do not thou despair,
Christ, in his heaven of heavens, will hear thy prayer. [*From the German of Uhland.*

MISCHIEF MAKERS.

"The mischief makers;
Nor do they trust their tongues alone,
But speak a language of their own;
Can read a nod, a shrug or look,
Far better than a printed book;
Convey a libel in a frown,
Or wink a reputation down."

Foreign News.

ARRIVAL OF THE ASIA.

New York, Jan. 12.

The Asia arrived at her dock at 10 o'clock. She left Liverpool at 9 o'clock morning of the 27th, brings 80 passengers, and upwards of $100,000 in specie.

The Arago touched at Southampton eve of the 27th.

(The approaching Conference at Paris, the affair of Prussia and Switzerland, and the difficulty between Persia and Britain, continue to be the main features of interest.)

No day is yet fixed for re-assembling of the Congress at Paris. As already intimated, the second Plenipotentiaries will alone take part in it. Count Walewski will preside. There is still some preliminary business to go through with, but it is anticipated that the day of meeting may probably be held within a few days.

A statement is made in the London Times that England and France are now agreed on the points of discussion with Russia. No topics are to be introduced but those relative to Belgrad and the Isle of Serpents. Two or three sittings will suffice.

All the plenipotentiaries, including the Turkish minister, have now received their instructions.

As regards the Neufchatel question, Prussia continues her preparations for invasion and Switzerland for defence, but there exists a belief that the other powers will prevent actual hostilities. There was a rumor that England had agreed to mediate in the matter, but it was doubtful. A large space is devoted by the Continental journals on the question, but they contain little beyond surmises.

Hugh Miller, the geologist, was found shot dead in his house, supposed accidental.

It is stated that negotiations are broken off between the British Minister at Constantinople and Perouk Khan, the Russian Envoy, and the latter is proceeding to Paris, having, meanwhile, requested further instructions from his Government.

Switzerland.—The state of affairs between Prussia and Switzerland is unchanged.

The Prussian Army, 130,000 strong, and not 30,000, as before reported, or about one-half of the entire Prussian force, was under arms. The present state of the controversy has been given. The rights of the King of Prussia were admitted by the great powers, in the Protocol of 1852, but the King of Prussia engaged not to employ hostile means to enforce them.

The arming of 20,000 men, ordered by the Swiss Federal Council, will be immediately carried into effect.

A Council of War, composed of 24 colonels, was to meet at Col. Delour's.

The Swiss are unanimous in their enthusiasm, and in the measures they are adopting.

At present there is no hope of seeing a pacific termination of the affair.

New York, Jan. 15.—The propeller Emeu left Havre Dec. 26. A despatch from Berlin, states that the war enthusiasm in Switzerland was increasing on all sides. The whole Swiss Union is organized for defence. An appeal had been made to the women for the organization of ambulances. The Diet had received from Napoleon, a proposition for an amicable arrangement.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

:o:

If the Lord will, I will preach at Otis, Mass. Sunday 25th.
Winsted, Ct. Wednesday, 28th and continue through the week.
Campville, Monday eve, Feb. 2nd.
Northfield, Tuesday and Wednesday, 3d and 4th.
Litchfield, (South Farms,) Thursday eve, and continue through the week.

C. Goodrich.

Any brethren wishing to address me, will please direct to any of the above *Sunday* appointments. C. G.

Providence permitting I will preach at Lowell, 2nd and 3d Sabs. in Jan.
Communications received at the above places after Dec 18th.

W. S. Campbell.

Providence permitting I will preach at Plymouth Hollow, Ct., Jan. 25.
Newfield Ct., Feb. 1.
Communications received at New Britain Ct. W. S. Campbell.

If nothing in providence shall prevent, O. G. Smith will preach at

West Alton,	Sabbath Jan. 18.
London Ridge,	" " 25.
Meredith Centre	" Feb. 1.
Lake Village	" " 8.
Melvin Village	" " 15.
Hodsdon School House,	" eve. 16.

Bro. Grant will commence the 2nd series of meetings at Chicopee Falls, Thursday, Jan. 22nd, and continue over the Sabbath.

Also Bro. Edwin Burnham at the same place, to commence Thursday, Feb. 19th, and over the Sabbath; and in the first week in March at Springfield. There will be provision made for entertaining the brethren from abroad at all these meetings.

Hiram Munger.

Providence permitting I will preach in Lafayette, R. I, Friday and Saturday evenings, Feb. 6th and 7th, and on the following Lord's day. M. Grant.

Bro. Grant:—Will you please give notice of a meeting to be held at the Classic Hall, to commence Jan. 25th, and hold over two Sabbaths. Brn. Brown, Smith and Cummings are expected to be present.

S. Page.

By leave of Providence I will preach as follows:—

Athol, Mass.,	Sunday, Feb. 1.
Ware,	Feb. 8.
Worcester,	Feb. 15.
Lowell,	Feb. 22.

If these appointments interfere with previous arrangements the brethren in the places named will please address me immediately at Jamaica, Vermont. S. W. Bishop.

The Lord willing, by request I will meet with the churches as follows.—

Worcester, Sunday	Feb. 1.
Springfield, evening,	" 3.
Bristol, Ct.,	" 4.
Waterbury,	" 5.
Middlebury,	" 6.
Plymouth Hollow, Sunday,	" 8.
Northfield,	" 10,
Mattatuck, or Litchfield Station,	" 12.
Newfield, Sunday	" 15.
Winsted,	" 17.
Pleasant Valley, Sunday,	" 22.

Should the above conflict with previous arrangements, please address me a line to Waterbury, Ct., care of G. W. Denny, by the 5th. It is the best I can do at present:

S. S. Brewer.

Providence permitting Bro. Boutell will preach in
Kennebunk, Sunday Jan. 25.
Hollis Centre, Sunday, Feb., 1st.

W. H. Mitchell.

Bro. Hemenway appoints to preach at Portsmouth, Jan. 25.
Concord, Feb. 15.

V. N. Davis, F. Bliss.—We are out of "Plain Way."

W. Baker.—We send you "Satanic Delusion," *bound*, we are out of the unbound.

Tho. Smith.—We are out of "Key of Truth," and "Scripture Searcher."

Books sent.—T. Smith, V. N. Davis, Mrs. J. T. Mayall. H. Bishop, W. Baker, Mrs. L. Hurlbut.

E Rice should have been credited $1.00, instead of C. Rice, in Crisis Dec. 24.

J Monta,	You have paid to No. 97.
D A Jones	" " " 136.
D Thayer	" " 98.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Persons ordering publications will do well to send a small amount to pre-pay postage. The postage on tracts, if sent in packages of eight ounces, or more, is only one half cent per ounce.

—:o:—

THE THREE COVENANTS. By Z. Campbell. Price 5 cents; postage 1 cent.

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THE WORLD AS IT WAS, AS IT IS, AND AS IT WILL BE. With several poems. By Mrs. A. C. Judson. 38 cents, postage 3 cents.

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THE VOICE OF THE CHURCH ON THE REIGN OF CHRIST. By D. T. Taylor. A most excellent work. Price $1. Postage 18 cents.

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JUBILEE HARP. By S. S. Brewer A good selection of hymns well adapted to the present wants of the church. Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. Postage 7 cents.

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Poetry.

For the Crisis.

"WILL THE ANGELS GATHER ME?"

BY MARIA.

When the mighty ones commissioned,
Shall go forth at God's command,
From the earth, the isles, the ocean,
Gath'ring all the scattered band,—
When the bright prophetic hour
Dawns, the ransomed saints to free,
By the trumpet's peal loud spoken,
Will some angel come for me?

Shall I hear a voice unearthly
In the music of its tone,
Calling my poor name, as weary
I may toil and weep alone?
Shall I see the beaming features
Of a form enrobed in light,
Near me, with a heavenly radiance,
Dazzling to weak mortal sight?

Will a strong arm fold around me,
And a pure hand clasp my own,
While all doubt, now trembling, fearful,
From my spirit shall be gone?
Shall I feel "this mortal" changing
Into immortality,
Mine—its deathless bloom and vigor
Ever, ever more to be?

Shall I feel it parting from me
All this long-worn load of woe,
Grief and care, and pain and weakness,
With all earth-things left below?
Shall I then unfettered, soaring
With my angel-guide arise,
Mingle with the shining myriads,
Nearing now the azure skies?

Will that glory-cloud, enshrouding
Whom alone my eyes would greet,
Part, a crowned brow unveiling—
Shut me in, His face to meet?
What shall be the rapture, thrilling
Every chord within the breast,
When the "weight" of bliss eternal,
On my ravished soul shall rest?

Will not e'en the strength immortal
Faint, to hear the longed-for word—
"Come, ye blessed of my Father,"
Dwell forever with thy Lord?
While shall rise in swelling echoes,
Wakened by unnumbered strings—
"Hallelujah!" reign forever!
"Lord of Lords, and King of Kings!"

Oh, when angel ones commissioned,
Shall go forth at God's command,
From each lowly spot remotest,
Calling all the waiting band;
When the bright, long-promised hour
Dawns, earth's burdened hearts to free,
O, with that blest throng, elected,
Will the angels gather me?

Corespondence.

For the Crisis.

From C. E. Gierlow.

DEAR BRN. AND SRS. :—I am still a pilgrim in this vale of tears, looking for the great Shepherd of Israel to come and gather his sheep and lambs home to his protecting fold. Not *one* will be forgotten; all, all will be there. Long have they wandered in this world's dark wilderness, exposed to the ravages of the wild "beasts" who have always been seeking to devour them, sprinkling their pathway with blood and tears, while thousands upon thousands have fallen a prey to their persecutions. But soon, thank God, they shall *live again*, and with the innumerable host of the elect of all ages dwell in His presence where no danger can reach them more!

Oh, how I long for that time to come; I feel sad and desolate—no abiding home —no continuing city—separated from nearly all whom I have loved on earth. Alas! shall I never see you more, until we meet at the bar of God? You my friends, with whom I have enjoyed sweet intercourse, and walked to the house of God in company? Probably not. But I hope to meet you when mortality is swallowed up of life.

Do you ever think of me now, and sometimes offer up a prayer to God—our God, to bless and keep me from the evils with which I am surrounded?

I have many trials known to Him who numbers the hairs of our heads; I shed many tears which He putteth into His "bottle;" I utter many prayers, which, no doubt, He will answer in His own good time. But I am weary of this world's vain strife. I long for home!

Last evening I visited a wealthy family in this city, consisting of parents and seven children. I think I never saw a happier group. The parents are remarkably mild, agreeable people. Their children, the three oldest of whom have arrived at manhood, seem to have inherited the disposition of their parents. The fourth, is a daughter, a beautiful girl of fifteen years; such an one as we read of, sometimes, but seldom find. She seemed too pure, too beautiful for this poor world. I could not wonder that the fond father, as he had previously told me, enjoyed this life with his beloved family. They have created for themselves a little heaven upon earth.— All are kind to each other, no harsh word is spoken here; and what most excited my admiration was the respect that was shown by the children to their parents. What a beautiful sight is a well-ordered family. It makes me sad to think that while others were so much blessed in their domestic circle, my own had been marred and broken by the ravages of Death.

Previous to my coming to the South, I had buried three children, side by side in the cold grave, and when I thought of changing my place of residence, I mentally exclaimed—"must I leave you, my once sweet prattling babes? must I go to my new home without *you*?" But it was a consolation to think I had two others to come with me, so far from my native home. The youngest of these, as many of you know, was the darling of my heart. I loved him too well, and in a few days after I arrived, he was taken away; and O! I think that this was the severest affliction I have ever met with. But "He doeth all things well." Who knows what is in reserve for those who have come to years of maturity? Who can tell, amid the temptations and dangers of this life, whether they will ever be permitted to wear the crown of immortality? Be still, my soul, and trust in God, who hath done what was best for *thee* and *thine!* Thy little ones are safe. Be faithful to the end, and thou shalt find them all again. Trust in God, and soon, very soon, thy tears will cease to flow, and thou shalt rest.

God grant us the consummation of our hopes speedily, in his everlasting kingdom.

C. E. GIERLOW.

Macon, Ga., Dec. 27, '56.

For the Crisis.

From Bro. C. Churchill.

DEAR BRETHREN:—It may not be uninteresting to you to learn the state of the Advent cause in the frontiers of the far West. I came to Iowa last June; commenced to make improvements upon a new place, one and a fourth miles from the little village of New Hartford, in the Beaver valley, at the foot of Beaver Grove; and as there were no schoolhouses, nor places of worship, I gave an appointment in a large saw-mill, that was opened by a Mr. Ensign, as a place of divine worship. Our meetings were well attended during warm weather; some believed in the "gospel of the Kingdom" and of our Lord's speedy coming. Others said, "we will hear thee again on this matter." Others mocked, saying, "all things continue as they were from the beginning"

I have held meetings in several neighborhoods, in private houses, as there is but one schoolhouse within my knowledge, and I hold meetings there once in two weeks.

There are some of "like precious faith" interspersed here and there, upon the broad prairies, upon the west branch of the Cedar river and at the Horse-neck. Some of our brethren are so scattered, that I have not been able to get enough together to organize a church.

Some backsliders have been reclaimed, and several prominent men have become interested, and are reading Advent books that I furnish them, viz: "The Time of the End;" "Messiah's Throne of Millennial Glory;" Cumming's works; Hill's "World to Come," &c., together with a few tracts.

A few professed christians have embraced the Advent doctrine, but there is strong prejudice among the different denominations against us; but few attend our meetings, and not unfrequently almost the entire congregation are non-professors. I have heard of no other preacher in these parts, who proclaims a Savior nigh; and before I commenced meeting, I was told that the way they knew when the Sabbath came, was by the firing of guns along the river, for it was the day they took for hunting.

"Say not there are four months, and then cometh the harvest, but lift up your eyes upon the fields; are they not all white, ready to harvest? the harvest truly is great but the laborers are few. Pray ye therefore the Lord of the harvest to send forth laborers into the field" I am doing what I can. I labor through the week and preach on the Sabbath. Our privations are many, but we will endure them patiently, for the cause of our Master, and the love we bear for perishing sinners. Let us make ready a company to meet Him, for the King is at the door.

CASTLE CHURCHILL.

New Hartford, Butler Co., Iowa.

None are so great cowards as those who are afraid to do right.

He works for his own interest who works for the interest of his fellow men.

E. B.

For the Crisis.

Good Sayings.

Blessed is that man who is wholly consecrated unto the Lord.

The Word of God is an everlasting source of comfort and interest to the sanctified soul.

The person who loves to pray, prays because he loves to, and loves to pray the more, the more he prays.

No person can do a right act without, in some way, being a gainer by it. E. B.

For the Crisis.

Short Sayings.

The way to live for God is to live for Him *wholly*.

Those who trust in God shall be trusted with God's blessings.

The most profitable work that we can do is to work out our salvation with fear and trembling.

No light is so bright as the light of life.

The most fruitful tree is the tree of life, that bears twelve manner of fruits, and yields her fruit every month in the year.

Poetry.

From the Georgia Citizen.

THE LAST EPIPHANY.

BY J GIERLOW.

Awake, my soul! and see those dread portents,
Those dismal harbingers of dire events;
Loud thunders roar, and darting lightnings fly
Through the dark region of the troubled sky;
Dreadfully bright o'er seas and earth they glare,
And bursts of thunder rend the burdened air.
The day is girt with horrors of the night,
And light itself refuses to give light.
Confusion, jarring spreads from pole to pole,
And dissolution siezes on the whole.
All nature suffers, and the pathos far
Spreads from the centre to the farthest star;
Yea, not a wandering atom in the way,
But feels the coming of this august day.
The whirling wind with horror roars aloud,
Drives wave on wave, and dashes cloud on cloud;
The hills, unfixed, their bases now forsake,
The mighty mountains to their centres shake,
And rocks that scorned the billow's frequent dash,
With dread concussion 'gainst each other crash.

Now glory flashes from the golden spheres:
Rejoice, O man! a God—a God appears!
A God! a God! descending angels sing,
And mighty Seraphs shout, Behold your King!—
Hail, virgin-born! lift, lift, ye blind! your eyes;
Sing, O ye dumb! and O ye dead! arise!
Tremble, ye gates of hell! in noblest strains
Tell it aloud, ye heavens! the Savior reigns!

Beam on, eternal day! and let thy light
Dart through our souls, thrice welcome glorious height
Of love ineffable! thy presence, King
Of Kings, forever in thy courts we sing.

Macon, Sept. 56.

Choice Selections.

The French Empire.

BY GEO. STORRS.

The following interesting article was published by Bro. Storrs, soon after Napoleon III. came to the throne of France, and is now published by request, in the Crisis:

The re-establishment of the *Napoleon Dynasty* in France, has opened a new chapter in prophecy, as clearly marking the time in which we live, as any event in modern history. The prophecy relating to this scene is found chiefly in Revelation, 17th chapter.

Prophecy was given as a *light* to the church of God; designed to show it, at the period of fulfillment, the exact position and time occupied by it, that it might never be without a "*day-star*" or *day-dawn*," to guide its steps. It is not necessary to suppose that the church living *before* the events predicted take place, should be able to fix them with exactness; nor for it, when living centuries *after* the events take place, to fix with certainty *all* the events which were the subject of prophecy; this would require more knowledge of profane history than most saints have the means of acquiring. But passing events are more within the knowledge of all; and the prophecies relating to them are what immediately concern the church in whatever period it may be called to labor or suffer.

In the prophecies of Scripture a *beast* is the symbol of a *Dynasty* or *Body of Rulers*. It does not include the *ruled*, or subjects. To suppose this is to destroy the harmony of prophecy. The same dynasty may be, and sometimes is, symbolized by different beasts. The seventh and eighth chapters of Daniel are presented in proof of this. It is not our object now to enter further into that argument, but to show that the Napoleon Dynasty is symbolized in Rev. 17, and then briefly suggest its mission in this present development.

At the opening of that chapter, one of the angels having the seven last plagues, called John to view the position the great harlot occupied when she was going to *judgment*; and he beheld her seated on a scarlet-colored beast, having seven heads and ten horns. That this harlot represents the Papal Dynasty, we shall not now stop to argue, as we consider that point long since settled. The corrupt body of rulers of that corrupt church appear supporting their power by taking refuge on the civil dynasty that is described by a scarlet-colored beast. The description of that beast shows it to be a dynasty differing from any previous one.

The Dragon, Rev. 12, has seven heads and ten horns, but has *crowns* on his *heads*. The first beast, Rev. 13, has the same number of heads and horns, but has the *crowns* on his *horns*. The beast in the 17th chapter appears with the same number of heads and horns, but no mention is made of any crowns; and yet it is shown to have a family relation by the *seven heads*.

The peculiarities of this beast are, that it is "the *eighth*, and *is of* the seven"— that "*it was, is not*, and YET IS;" and that *it is*, by ascending out of the *abussou*— the *abyss*. It had been in power—that power for a time *is not;* then, suddenly, it ascends from its non-existence and appears to the wonder of all except those whose names were in the book of life, that is, of all except the followers of Christ, for whose special benefit the prophecy was given; and who by a careful attention to the words of Christ are enabled to see the approaching consummation in the accuracy of the event fulfilling the prophecy.

In the information the angel gave John, he says, ver, 10—"There are seven kings" —forms of government, or dynasties— "five are fallen, one is, the other is not yet come; and when he cometh he must continue *a short space*."

That these seven dynasties are all *Roman*, we believe, is nearly the universal belief of Protestant Christendom. The *sixth*, that was in power at the time John had the vision, was the Roman *Imperial*. Five forms of Roman government had fallen prior to that time. The *Imperial* was the one then reigning, and was to continue till "the short space" dynasty should arise.

We find the imperial did continue down to 1806. After it was darkened in the western Roman Empire, just previous to the rise of Papacy it still continued in the eastern, at Constantinople, till 1453. Before it fell in the east, it had been revived in the west, in the person of Charlemagne, A. D. 800; and continued unbroken in the Emperors of Germany or Austria, till overthrown by Napoleon Bonaparte, in 1806.

At this point we look for the "short space," or "seventh" dynasty. Accordingly we find Napoleon proclaimed Emperor of France and King of Italy; and assuming to be the *successor* of the Cæsars. Thus the seventh is developed. "It *was*" —but soon, "*it is not*; and the world supposed it had disappeared for ever. But, before forty years pass away, an "eighth" appears from the abyss, to the wonder of the world; but this eighth is not another dynasty—it "is *of* the seven;" it is the same that "*was*" then "*is not*"—and "yet *is*."

Nothing could be more accurate in its fulfillment than the prophecy in the Napoleon Dynasty; and when Louis Napoleon entered Paris on his return from his tour through France, to prepare the way for the proclamation of the Empire, some of the sentiments inscribed on the banners that graced his entry into the city, were such as this—"the uncle that *was*—the nephew that *is*." Thus employing the very words of the prophecy, though unknowingly to themselves.

For a time this dynasty "*is not*." When Napoleon I. abdicated, he did so in favor of his own son, Napoleon II. But that son never came to power—he "*is not*" a reigning portion of the dynasty; and the dynasty, itself, for near forty years, "*is not*." It then "ascended from the abyss," and now "*it is!*" Thus far all seems plain.

We next remark—That in ascending from the abyss, one of the first acts of the beast is to receive the great harlot to *sit* upon him. She takes her seat there just as the "*judgment*" is about to be executed upon her. Here again history and prophecy harmonize. The Papal power was driven from Rome, and was not likely to recover its seat. But the ascending beast sent his *republican* (!) armies to Italy, and the harlot takes her seat on, or by means of, that scarlet-colored beast, where she now sits; because, as yet, Louis Napoleon knows it is for his interest to let her *sit* upon—not guide—his dynasty. So long as he can use her for his own aggrandizement, so long will he consent to let her *sit* as she does.

Thus far the fulfillment seems perfect; but we now approach the future. Here all we can do is to trace the outlines. There seems clearly to be "ten kings"—or small dynasties—yet to be developed, who are to be united to the beast by a voluntary giving "their power and strength to the beast," verse 13; after which, by some means, or from some cause not yet developed, "the beast with the horns," (so the Syriac reads,) will come in collision with the harlot, and "eat her flesh, and burn her with fire." Let the Papal or Harlot power attempt to put bits in the mouth of this beast, or to restrain his ambition, and she will soon find she has been riding to judgment, and her destruction is certain and final.

Another event in the history of this dynasty and its horns is, they will "make war on the Lamb;" consequently this "short space" dynasty will continue in power till the Lamb shall return to claim the kingdoms of this world. That war is briefly spoken of in the conclusion of the 17th chapter, with the emphatic declaration—"The Lamb shall overcome them." The 19th chapter speaks of this war more in detail, and after describing "the armies in heaven," that followed the Lamb, John proceeds to say—"I saw, the beast (the Napoleon Dynasty,) and the kings (the *ten* kings) of the earth (who had given their power to the beast) and their armies gathered together to make war against him that sat upon the horse, (viz., the Lamb,) and against his army."

Thus the battle is set in array—the war commences—tremendous scenes open—a conflict that is to decide the government of this world. Is not this a matter of interest to all? What is to be the result? The prophecy does not leave us in doubt— "The Lamb shall overcome them:" chap. 17: 14;—"the beast was taken, and with him the false prophet that wrought miracles before him. * * * These both were cast alive into a lake of fire and brimstone;" chapter 19: 20. The 17th chapter had said, verse 11, he "goeth into perdition" —is *destroyed*. The 20th chapter tells us this is done when he makes war on the "King of kings and Lord of lords." Then he—that is—this dynasty—goeth into perdition, or is destroyed, and that destruction is final.

Now, whether all these things will take place under Napoleon III.—the present reigning Emperor in France—we will not pretend to say—the events yet undeveloped must determine that. But this we must say, If we have given the right application of the prophecy—and of this we see no reason to doubt—then the Napoleon *Dynasty* will not pass away till all these things be fulfilled; and as it is to be a "short space" dynasty, it does not seem likely that many years more can be allotted to it. If, however, the present Emperor of France is to be succeeded by others of the same family, it will not alter the general features of the prophecy; we are manifestly fast approaching the world's crisis; and the most astonishing events will, most likely, soon burst upon the world, which will cause the hearts of many to fail them with fear and consternation.

Much more might be said upon this subject; and we have by no means exhausted it. All we have aimed to do is, to throw out hints to call attention to prophecy as connected with passing events; this we feel bound to do as a watchman. As to fixing upon particular days or years for the accomplishment of all these things, we have no hand in it; and we are fully settled that all such calculations are injurious in their tendency, and calculated to throw the mind from that calm and sober waiting for the Lord, which ought ever to control and govern us, if we would be preserved from wild fanaticism.

Let us remember, the night is far spent —the day is at hand. Let us watch and keep ourselves unspotted from the world, walking in the footsteps of our blessed Lord and Life-Giver, Jesus the Messiah; that when He who is *our life* shall appear, we also may appear with him in glory.

Beloved reader, let us not forget that this present life is of infinite value to us; because, if improved as God has enjoined and commanded we may gain an unending life. May none of the cares, anxieties, pursuits, or perplexities of this present time lead us to neglect the great and glorious prize of Immortality, Incorruptibility, Eternal Life; which can only be secured by a living union with Christ, the heavenly-appointed Life-Giver. May the Spirit of God be shed on us through Him, that we may be aided to walk in the truth, and be made partakers of Everlasting Life thereby.

For the Children.

Sarah Goodwin and her Boys.

Sarah Goodwin was the name of a poor seamstress, residing in the city of New York. She was not wholly friendless, but those whom she knew, and who would have aided her in her struggles, were very poor and could not. So she, a widow with four boys from the ages of four to nine years, struggled through winter's cold and summer's heat, provided her family with bread and that was all. Meat and luxuries were denied Sarah Goodwin and her boys. The latter were very good children, always in their homes after nightfall, and giving their mother every cent of their little earnings, as often as they found work to do. At last the mother fell sick, and through a weary illness, she had no other attendance, save the occasional help of a neighbor, and the constant aid of her boys. They were never from her side, and it was touching to behold their sympathy, their gentle ministrations; everybody prophesied that they would be blessed in coming years for their thoughtful kindness to their mother.

The widow recovered; but it was now in the heart of winter, and their little stock of fuel was nearly gone. As soon as her strength permitted, she walked through the cold on a cheerless day to the shop of her employer, and told him her pitiful story. But the times were hard, her illness had made room for others as destitute as herself; in fine, they had not one stitch of work to give her. With a sinking heart, but praying to keep her courage up, the poor woman toiled on from one shop to another, until it became late, and what with tears and darkness, she could hardly see her way home.

"If Mr. Hart himself had been there," she soliloquized, bending to the strong wind, and drawing her scanty shawl closer about her form, "I know he would have given me work."

As she whispered thus through her chattering teeth, a tall man with a long gray beard passed by her, and as he did so, something fell to the sidewalk, and lay upon the crusted snow. Sarah paused, she had heard the noise made by the packet, and a mysterious impression led her to search for it. Oh joy! it was a purse, heavy and filled to the brim; yellow and shining lay the gold within, in its strong meshes, as she carried it toward a lighted window.

"My poor boys! they shall want food no longer," she ejaculated, fervently; "this is gold, gold! God put it in my way. He saw I was despairing."

Suddenly, like a flash of lightning, the thought occurred to Sarah that not a cent of the new found treasure was honestly hers. But a moment she lingered, pressing the money with her numbed fingers, the sorrowful tears pressing down her thin cheeks; then starting forward to find the owner of the purse, she walked hurriedly up the street, fearful that the temptation, should she arrive at her poor home and see her hungry children, might prove too strong for her integrity.

Opposite the great hotel, as she stood hesitating which way to take, she saw the stranger enter. She knew him by his long singular beard, and timidly crossing the street, she made her way into the billiard hall, and there, bewildered by the light, knew not what to say or do till twice asked by a servant what she wanted. Of course she did no more than describe the stranger by his tall stature and long beard. But he had already gone out again; she must call on the morrow, they said, and ask for Mr. Ascroft.

The next morning, having eaten nothing,—for she could not touch a farthing of the gold,—she was admitted into the room where sat the stranger. He rose as she entered, and gazed with a curious air till she presented the purse. Then he started with pleasure and surprise, laid down his paper, took the gold, and deliberately counted it over.

"It is all safe," he said; "you have not—"

"Not one piece, sir," said she, eagerly, trembling as she stood.

"You seem very poor," remarked the stranger carelessly.

"I *am* poor," she replied.

"Got a family, I suppose?"

"Four little boys, sir; I am a widow."

"Humph! humph! so I supposed— that's the old story."

"Ask Mr. Hunt, the tailor," cried the widow, stepping forward a little; "he knows me well; he knows that I am poor —I am honest."

A bright spot burned on her cheek as she spoke, and she forced back the tears.

"Now confess," said the stranger, rising and walking to and fro before the fire, "confess that you expected a large reward for this."

"I did think, perhaps," and she turned with quivering lips to the door.

"Stop, stop!" cried the stranger; you know you would never have returned the purse, had you not expected to be paid for it."

"Sir!" said the widow, her tone indignant, her thin form towering, and oh! the withering rebuke of her voice and manner; the stranger paused, holding the purse in his hand; then drawing forth the smallest piece the purse contained, offered it to her. For a moment she drew back, but then remembering that her boys were hungry at home, and in bed because there was no fire, she burst into tears as she took it, saying, "This will buy bread for my poor children," and hurrying away, she buried the bitterness of that morning in her own heart.

It was four o'clock on the same day; Sarah Goodwin sat by a scanty fire, busy in sewing patches on the very poor clothes of her four boys.

"Run to the door, Jimmy," said she to the eldest, as a loud knock was heard.

"Oh, mother!" the boy cried, returning; "a big bundle for us; what is it? what can it be?

"Work for me, perhaps," said she, untying the package, when suddenly there came to light four suits of gray clothes, with four neat black shining caps, each set exactly fitting to the dimensions of her boys.

Almost paralyzed with astonishment, the widow remained on her knees, her eyes riveted on the words—"A present for the fatherless," while the boys, appropriating their wardrobes, danced about the floor, shouting with glee.

"What's in the pocket here? what's in the pocket?" cried Jimmy, thrusting his hand into that receptacle, when lo! out came the very purse of gold she had returned that morning.

A scene of confusion ensued, and the voice of prayer ascended from Sarah Goodwin's full heart. Again and again she counted the glittering treasure. Five hundred dollars! It seemed an almost endless fortune. How her heart ran over with gratitude to God and to the good stranger. She could not rest till throwing on her bonnet, with cheeks now glowing with hope and happiness, she ran back to the hotel to pour forth her thanks. A carriage laden with trunks behind stood at the door. The driver mounted the seat as she reached the hotel steps; and turning her head, there within, sat the mysterious stranger with the long beard. She had no time to speak, but he nodded his head as he saw her with clasped hands, stand there; her very face seemed a prayer embodied.

Sarah never saw the eccentric stranger again. She took a little shop and stocked it well, and put her boys to school.

To-day she is the proprietor of a handsome store. Of her four boys, two are ministers, one is a doctor, and the other is a thriving merchant. Nobody knows where the man with the long gray beard has gone, but if he is living and his eye meets this, he will have the noble results of his generous deed toward Sarah Goodwin and her four boys.

If we look to God for help He will look to us with favor. E. B.

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Original Articles.

For the Crisis.

Bible Women.

OR WHAT BIBLE WOMEN HAVE BEEN—WHAT THEY SHOULD BE.

BY B. MATHEWSON.

No. II.

With the potency of the promised Spirit, "uprightness" is *just* attainable by frail mortals, leaning neither to the right or left, knowing "the scriptures do completely *environ* us," yea plumb us to *erectness*, affording no opportunity for self-indulgence.

The word of God contains prohibitions, warnings, and exhortations for the variety of temperaments produced by a different organization of matter. To the excitable and vivacious, it presents the highest encomiums on "a meek and *quiet* spirit," giving assurance of its invaluable estimate in the "sight of God." It solemnly threatens expulsion from the "kingdom of heaven" to those who possess an opposite spirit of subdued and docile "little children." It also exhorts such against being "overcharged" with worldly cares lest they be found in an unsalvable state. To the naturally tranquil, easy and inactive, it commends and gives promise to the "diligent"—commands activity in "business" and fervor of spirit, and even forbids that nourishment necessary to existence, to those who "*will not work.*" The language of this last prohibition may appear to some, paradoxical with the clemency of an apostle, but to myself, there is a justness in it that does honor to that high appellation! Would it not be a blessing to society for their place in creation to be filled by some being affording some utility to mankind?

God never commends an amiability (if I may be allowed the expression) that connives at sin by suffering it to pass unrebuked—that manifests complacency by not expressing displeasure, when the church are incurring the danger of an "Achan" in their midst, whose hypocritical wickedness will trouble all Israel and weaken their spiritual power! May God increase faithful christian *reprovers!*

The prophet Isa. uses his burning eloquence, with cutting reproof, upon a class of females whom it may be presumed, appeared rather amiable than otherwise.

"Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless women; for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones; strip you and make you bare, and gird sackcloth upon your loins." I understand the "wo" upon those at ease in Zion to stand with equal force upon both sexes.

The Queen of Sheba—known to the Arabians, by their traditions, as Queen Balkis—affords a striking example to her sex of mental, moral, and physical energy. When we consider the wonderful difficulties she surmounted for the acquisition of *religious* knowledge, we marvel not that a greater than Solomon commended her intellectual and moral power as standing paramount to a generation.

The south-western part of Arabia—now called Temen—comprized the Sheba of the Bible; "an area" says the historian, equal to the whole of New England and New York." From this to Jerusalem by the winding way of travel, it must have exceeded by far twelve hundred miles, for it must have been all of this distance in a direct line. A journey equivalent to a tour half round the globe in these days. Her sagacious intellect must have discerned the fatigue and appalling dangers attending such a journey. But as to physical endurance perhaps she was better qualified for hardship than most of New England females; for Baron de Larrey, surgeon general of Napoleon's army in Egypt, said of the people of this same region, east of the Red sea—"their physical structure is in all respects more perfect than that of Europeans; their figure robust and elegant, their intelligence proportionate to that physical perfection."

Glance, if you please, at the map of Arabia and behold what mountains and wide trackless deserts must have been passed—where the lion prowls—the scorpion stings—the simoon sweeps it poisonous breath—clouds and pillars of sand threatening the traveler with a living burial. Sixty nights was her pavilion pitched, and sixty mornings struck, ere she reached the residence of him whose fame had occasioned this two month's journey. But she feels there is no cause for murmuring. No; her anticipations relative to Solomon's wisdom, are more than realized, for she frankly acknowledged "the *half* was not told her. It was doubtless her lively interest in *religious* knowledge that called her to endure the hardships and perils of such a journey—the privation of being separated from her own devoted people, for, at least, some five or six months. Says the sacred record,—she "heard of the fame of Solomon, concerning the name of the Lord," upon which she resolved to prove him with "hard questions." An intellect, sufficient to prove with "hard questions" the wisest man that ever had an existence, does great credit to the female sex. It also goes to sustain the capability of her regal powers.

After many days of profound converse with her friend, she addressed him with the following language,—"blessed be the Lord thy God which delighteth in thee, to set thee on the throne of Israel; because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice;" which gives us an idea of her appreciation of the Eternal—her love and good will to his servant—her just and equitable character as a ruler.

We learn also from the sacred oracles that her magnanimous soul delighted in acts of generosity. It appears she selected the choicest products her own soil yielded, "and very much gold and precious stones" as a present to the king of Israel. From the same source we may understand the slight estimate she set on rank or *position* in *society*, compared with that wisdom" for which her soul thirsted, by her language relative to Solomon's servants,—"Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom." The Savior expressly declares that he "came to hear wisdom." Would that this were oftener the object of travel and conversation.

It is more than probable that this noble and excellent woman spread a hallowed savor,—a healthful and saving influence over her country for centuries. History informs us that eight hundred years after the death of Queen Balkis, and one hundred and sixty before the Savior's advent, the pious Maccabees found it more easy to propagate pure religion in Sheba than elsewhere in Arabia. The tone of morality standing much higher probably through the influence of *one woman.*

Amid the conflicts of these "perilous times" some still exclaim,—"I wish I *knew* what *was right* relative to the requirements of God from man." Well, this desire is very well. But suffer me to inquire how high it stands upon the thermometer of the heart? Would you value such knowledge more than *gold*, yea, than fine gold? Is. 19: 10; and 119: 127. Prov. 8: 11. Have you ever used that careful solicitude you would for hidden treasures? Prov. 2: 9. Or have you ever fasted *three full weeks* to understand the mind and the will of the Lord? Dan. 10: 2, 3. According to our Savior's teaching, the pious exertions of the Queen of Sheba to understand the truth of God's will, at the judgment, condemn "a generation." And shall I inquire who will condemn the present professed church, who seise with avidity the light and useless novel, to the neglect of the holy scriptures which are able to make them wise unto salvation? Like Pilate, some hastily inquire, "what is truth?" but like him are so heated with anxiety to secure an honorable standing in this present world, they cannot stop for an answer.

It is true that many bible-women find but little time to study the scriptures, providential circumstances obliging their sedulous employment necessary to the proper attention an affectionate wife ever manifests for her family. But there remains one high source of communication, unclosed for want of time! I allude to prayer. This is a source of wisdom improvable at any time, condition, circumstance, or position of body, when our hands are employed with temporal pursuits. Praise the Lord, that this avenue to wisdom is ever open, and, like the devoted Hannah, we may call down blessings which will greatly facilitate our usefulness.

Would that all personal charms were used like those of Queen Esther who, when God's people were endangered, not only freely sacrificed her charms, but risked her own *life* also. Upon receiving the sorrowful tidings of the destruction of her people, her pious soul immediately conceived the utility of fasting and prayer. She seemed to understand wherein the great strength of God's people lay, and solicited her people to concentrate their petitions in one unbroken column to His throne who was able "to turn the hearts of men as the rivers of water are turned.' She had evidently tried the efficacy of prayer ere this; perhaps, when she saw herself about to be orphaned and death encircling her dear parents; perhaps, at that opportune moment, she learned to lean on an Almighty arm for support.

For the sake of excluding monotony, what now if we bid a sudden adieu to beauty and princely thrones, and hastily glance at woman in the domestic vale of bible life.

Rachal and Leah built their house in the isolated retreat of domestic life. Not adapted to publicity their virtues shone most in private. Their wise and affectionate regard for their husbands—their faith and sympathy blended with his in the true worship of the eternal—their decision in not mingling with the godless throng—their discreet management of their culinary and domestic concerns, doubtless held an important influence in building the house of Israel. Ruth 4: 11. The last mentioned item may appear to some of small moment to be placed in the scales of godliness, but it evidently was not so considererd by inspiration. In portraying the properties of a *good* wife, it shows us that "she *looketh well* to the ways of her household and eateth not the bread of idleness." It shows also, that such an one unites energy, industry and affection, to provide her family against inclement weather. "She seeketh wool and flax and worketh willingly with her hands. She is not afraid of the snow for her household; for all her household are clothed with scarlet, (or double garments.")

And why should that excellent gift of discreet housekeeping, or as the apostle has it—"guiding the house"—be lightly estimated when so much comfort is involved in its proper execution? What facilities for moral, mental, and physical happiness does the neat and proper adjustment of food, furniture, clothing, in fine, all that pertains to housewifery, afford a whole family! If everything wears the plainest and most simple impress, the *good* housewife possesses a talisman that clothes all with such an air of comfort and neatness as shall cause the heart of a godly husband to swell with [illegible] of gratitude and delight as he [illegible] necessary preparation and re-[illegible], will "her children rise up and [illegible]."

Says the inspired penman, "every wise woman buildeth her house; but the foolish plucketh it down with her hands." Also, that she will be a means of *elevating* her husband, unless she unfortunately possess a Nabal! If so, with Abigail, let her act judiciously and firm to maintain the right. In portraying a *good* wife, why does inspiration point out her husband as occupying an honorable position, unless her virtues had been a means of promoting him with the honored of God? Thus, "her husband is known in the gates, when he sitteth among the elders of the land."

Certain it is if *all* our temporal and spiritual duties are properly performed, there is no time for vain thoughts, idleness, or being "busybodies in other mens' matters."

New Hartford, Ct. Jan. 12, '57.

For the Crisis.

Parental Government.

BY ZETA.

(*Concluded.*)

In my former numbers I have only glanced at a few of the many important duties of parents to their children, nor could I allude to all particulars in many articles more. But there are a few items more to which I wish to cite parents and teachers, and leave the subject. It is highly important first, for parents to understand right principles, and especially the foundation of right principles, and wrong ones also. Do you want your children cruel, tyrannical, boisterous, warlike, and hard-hearted? All good-minded persons will say no. Well, what does most to make children so? I answer. There is a system in full use in society which does more to create the above named dispositions than many are aware of. Many well-desiring persons do not look from cause to effect, and are constantly sowing seed which brings forth a harvest of sorrow and anguish to the good, but of shameless and devilish boastings from mere worldlings. How thoughtlessly do many mothers and nurses implant the habit of *revenge*, and excite the passion of anger in the heart of the child. For instance. The child gets its hand pricked with a pin, or injured otherwise; the pin is addressed as a wicked thing, is taken, bent up, thrown into the fire. Other inanimate things are treated in a similar way, when injuries are received by them. The child hits its head against the table or chair. The mother scolds the article, and pounds it with her hand or something else, to make the child think she is punishing it. The child soon follows the example, grows up with a revengeful spirit—a tyrant, ready to crush every opposing thing, fighting and often killing his fellows.

Again. Thoughtlessly, children are taught to amuse themselves by tantalizing whipping and abusing the household pets. They next go the yard, or field, and gratify their strengthening passions by chasing, goading, and stoning cattle and horses, killing birds and fowls, &c., for amusement. Then they enlist to *put everything* in distress to give them pleasure.

Again, children are often punished with swords, pistols, and other carnal weapons, in imitation, and shown how to use them; by experimenting on the cat, dog, or on each other, while the principles of bravery are taught them. They are soon eager to enter the war field, or navy, and often go to shed the blood of their fellows. Cock fighting, *bull-fighting, dog-fighting, boxing*, &c., are often preached and encouraged by what is called civilized society, and children taken to such scenes of amusement, and animated by the zeal of their parents or guardians to think it fine sport. Duelling often germinates in this soil. Cold-heartedness, cruelty, brutal passions, and vile affections originate in such things; yes, and many children are thus thoughtlessly "*trained up*" to a ruinous end.

Another deadly evil arises from the reading and course of instruction most children receive. It begins with little primers often presenting some brave story, or cruel torture, or war principles, or knavery, fraud, or fool-hardy adventure, which is eulogized as worthy example Longer books come next, filled with biographies of *dead heroes*, covered with the praises of the honorable, held up as the *saviors* of society, and as the *fathers* of the country. Speeches on *war* to excite all the hateful passions, on the art of *battle*, to call forth all the energies of the mind to study it. Histories of wholesale murderers, written by those who spice all their acts of violence with enconiums, and crown them with earthly glory, where infancy only belongs. Such books, of a thousand shades, are feeding our children, young and old. Many of them sanctified by ministers, many of them baptized in the imposing titles of Rev. and D. D. in the title page, as author, or compiler, who uses pious words of regret for the *necessity* of such horrors as he records, while he screens the actor with a shroud of honor, and raises a halo of glory over his tomb. I do not say that history should not be written, but I rejoice that it is; yet, I believe, the style of much of it sends forth deadly poison to the youthful reader. While history of nations, of men, and war, should be published, no glory, honor, or praise should be bestowed upon any act of blood or violence, no enconiums on those who have been raised to eminence by the calamities of others. A veil of horror, of grief, and regret, should cover the face of such evils, while they are held up to be deplored, and shunned by all men. Children should be taught that all fighting among the animal creation, whether by bears, tigers, dogs or men, *infamous, injurious, devilish*, and leads to death,—is the results of sin, and is always conceived in sin, and is always among men, carried on in sin, and can only end in destruction. When children are "trained up in the nurture and admonition of the Lord," they will be thus instructed. The gospel is free from all such evils.

Let parents think of these few evils pointed out, and remember that what is sown will be reaped. If you want good children, gentlemen and ladies, and ripe christians, teach your children to "abhor that which is evil, (always,) and cleave to that which is good."

For the Crisis.

Behold He Cometh.

EDWIN BURNHAM.

What is it that I hear? There is a sound in my ears like the sound of the distant rolling of His awful Majesty's chariot wheels coming to visit the nations and redeem His chosen! What means the low, distant, solemn, awful murmuring sound of moving among the most mighty nations of the earth? Why will peace no longer dwell among them? They cry peace, but, behold, confusion! They refuse to drink of the mingled cup which the mighty God hath prepared for them, but, lo, they must drink! Has not the time almost fully come for the avenging One to sprinkle the blood of the wrathful winepress upon His garments? It is the day of His faithful preparation. The Lord God of hosts mustereth the hosts to battle! O earth, thy doom is well nigh come! O Gentiles, your time is almost filled up! The faithful hear the footsteps of their God approaching! The great event of all events casts its fearful shadow before it. The lamp of Prophecy, to the faithful student, casts now a brilliant light. This is no time for compromise. We are almost at the end of the reign of nations. Believe it, O believe it, fainting, trembling, fearful wondering soul. Were you doomed to a much longer disappointment your God would signify to you: He would not leave you in sorrow for unanswered prayers and disregarded desires. What, shall we ask of Him bread, and He give us a stone? Shall we ask of Him fish, and He give us a serpent? Shall we ask of Him an egg, and He give us a scorpion? Shall we ask of Him for truth, and He give us perpetual error? NEVER! NEVER!! He may leave us in a partial condition of error, for the time being, but, "*the meek will he guide in judgment—the meek* WILL *He teach His way*" "We have not followed cunningly devised fables." No, no.

"God is His own interpreter,
And He will make it plain."

We have had error—perhaps we have some now—perhaps much—but, glory to the eternal God of truth, we are on the road of patriarchs, prophets, wise men, apostles, martyrs and the general host of God; and we are not here by our own seeking: we would not have been here if we had consulted our own will: God has led us here in the course of His own operation with us; and He will take care of us. I believe it, glory to God! I must believe it—I will believe it—it is condemnation and perdition for me to believe anything else. I do not mean that God has led us to say and do all that we have said and done. Far from it. Much that has been said and done broods as a cloud of darkness on our numbers. But light, clear, brilliant, heavenly light, has been sown for us, and has sprung up in our steps. We have said, the Lord Jesus Christ, the Son of Mary and the Son of God, will come again, literally and personally, to earth, the second time. THIS IS TRUE. We have said, the evidences of His immediate coming are scattered thickly through heaven, earth, and ocean—in state and church—among the nations, the masses, and all relations of society. THIS IS TRUE. We have said, it is our position to prepare for and wait for His coming. THIS IS TRUE. We have said, without His coming, and the resurrection of the dead, we are without hope of eternal life. THIS IS TRUE. We have said, when He comes He will raise the dead, judge the world, redeem His people, damn the wicked, regenerate the earth, make all things new, and reign on David's throne forever. THIS IS TRUE. We have said, "Cast not away your confidence." Keep the word of Prophecy like a lamp in darkness. Hold fast! BEHOLD HE COMETH!!

The Bridegroom comes!
His saints are glad.
And mourning ones,
No longer sad,
Look up and sing—
Welcome their King,
Who comes to quell
The powers of Hell;
And rule the earth,
His right of birth.
Thrice welcome, Lord,
We long for thee;
Fulfill thy Word,
And set us free!

For the Crisis.

The Time.

ROBERT HUMPHRIES.

Although there have been many mistakes in our investigation of prophetic time, yet, the word of God stands sure, and that word declares that at "the time appointed the end shall be." God has said that not one word which proceedeth out of his mouth shall return to him void. At the appointed time the vision will speak and not lie.—The 2300 days is the time appointed. They are not yet ended, because the little horn is not yet broken without hand; neither has the Judgment set nor the books been opened.

The passing of so many times has tried the faith of some, but that should not in the least hinder any further investigation. Remember that there is a blessing pronounced on those that wait and [illegible]

the 1835 days. But if those were not to be understood, then this revelation to man is in vain. The 1835 days form the last part of the 2300, because, it appears to me, they alike bring the judgment.

That the 2300 days began with the 20th of Artaxerxes, there can be no doubt; that the date in our Bibles, which is 445, is incorrect, will be easily seen from the following calculation:—

The 7th of Artaxerxes is proved, by Ferguson's astronomy, to be 457 B. C., and if so, the 20th of Artaxerxes must be 444 B. C.

Thus 7th of Artaxerxes—			457	B. C.
8th	"	"	456	"
9th	"	"	455	"
10th	"	"	454	"
11th	"	"	453	"
12th	"	"	452	"
13th	"	"	451	"
14th	"	"	450	"
15th	"	"	449	"
16th	"	"	448	"
17th	"	"	447	"
18th	"	"	446	"
19th	"	"	445	"
20th	"	"	444	"

Thus, commencing the days in 444 B. C., they must terminate somewhere in this present year, 1857.

I do not see how any one who professes to be looking for the coming of the blessed Lord, can have an unwillingness to look at the *time* of his coming, which in his goodness it hath pleased him to reveal.

Let us beware of that sin which so easily besets us—the sin of unbelief in the word of the Lord.

Buffalo, N. Y., Jan. 9th 1857.

The World's Crisis.

BOSTON, JANUARY 28, 1857.

Question.

No. I.

A correspondent asks, "What shall be understood by the word *soul?*"

We will first give a *theological* answer to the above question, and then one from the Bible. A distinguished minister of the gospel, when preaching on the immortality of man, said:

"In one sense the body is a mere piece of mechanism, which in our present imperfect state, the spirit uses for the execution of its purposes; the arm, for instance, is a lever,—the muscles are the cords which move it, and through the nerves, what we call the will,—which is only the *soul* acting,—regulates their contraction and extension; so that when I overcome the law of gravity by lifting a weight, it is really my *soul* and not my body which lifts it. . . . This motive power is however, in itself, an *independent* thing, and exists as such, whether the mechanism, through which and upon which it acts, be disarranged or not; and even the destruction of the latter does not affect the former. The soul of man is the motive power, the real entity; its present *development* depends upon the condition of physical organism, but not its existence. . . . The soul, by inherent energy, triumphs over the decaying structure which it *inhabits*, and only seems to need a better mechanism, to achieve nobler works than it ever did before. . . . It is this spiritual organism, which sees and hears and feels, which suffers and enjoys, which thinks and wills and executes: which is in short, the *real man*. As perfect a picture may be formed upon the retina of the eye after death as before; as complete a vibration produced upon the drum of the ear; but nothing is seen or heard because the man has gone."

Ques. If the soul can hear without material eyes and ears, why do we have them? If it can feel without the nervous system, what need of having one?

Another writer in one of the religious journals says, that the brain is to the man, what the key-board is to the organist. The man is said to be seated in the brain and plays upon its various organs, like the one who plays upon the organ.

Ques. Did we ever think of calling the organ, the man? Do we name it James, Thomas or Henry, and then address it as an intelligent being?

Again we are told,—

"The *soul* lives in the body just as a man lives in a house. When the house is carried away by a flood, or burned up, or it becomes old and falls to pieces, or anything else happens so that the *man* cannot live in it any longer, he chooses a house somewhere else and goes to live in it. *So* your *soul* must move away at some time and leave the body."

We will now look at the definition or description of the *soul*, or man, as given by popular writers, and then we may be prepared to examine the Bible on this important subject. The popular theory is summed up thus:

1. "That man while on the earth, has a perfectly organized body."

2. "That besides his body, man has also a rational soul."

3. "That this soul is immaterial, uncompounded, indivisible, indissoluble, indestructible, intangible, spiritual, simple, is not extended, without exterior or interior surface, and can never come in contact with matter."

4. "That this soul, from its essential nature is immortal, and independent of the body; and therefore, that it can exercise the functions of life, of the understanding, affections and will, without the concurrence of the body, and does indeed perform these functions while the body is mouldering in the dust."

5. "That these souls continue in a state of conscious enjoyment or suffering, between death and the resurrection; the good going to paradise or heaven, where Christ is, and the wicked to hell."

6. "That the resurrection refers only to the body, the soul having never died."

7. "That the wicked as well as the righteous, from the necessity of their own immaterial natures, will live forever."

We wish our inquirer to look over No. 3 again, and see if it is not the best definition of *nothing*, that he ever read; and yet this is the description of what is said to be the *real man!*

In our next we purpose to give a *Bible* answer to the question of our correspondent.

GENERAL CONFERENCE.

The Lord willing, we propose to hold a *general Conference* in Boston, at Chapman Hall, Chapman Place, commencing Tuesday evening, Feb. 10th at 7 o'clock, and continuing through the week and over the Lord's day.

Our brethren and sisters, who attended the conference two years since at the same place, will recollect that it was one of great interest and profit, and that no effort was spared by the church in Boston to make it pleasant for those who come to enjoy that religious feast; and we trust that those who may be pursuaded to come to the one now proposed will not go away disappointed.

The object of the meeting is to make an effort to arouse the Lord's children to greater activity in his vineyard, and to afford mutual strength and comfort to each other. The apostles and primitive christians had such conferences, and were rewarded with rich blessings. We are confident that the time has come when we should make an *extra* effort to awaken new interest in our fellow men in the great work of preparation for the future world.

Brethren and sisters, come up to the feast, for we expect special help from the Lord of hosts.

We are anxious to meet once more in conference before our Master calls for an account of our stewardship. We very much need the benefit of a mutual interchange of thought and feeling.

We therefore earnestly entreat our brethren and sisters to make this meeting a subject of *special prayer*. Let us meet not as *sectarians*, to advance *party* interests, but as *Christians*, united in love, to promote the best good of our fellow men.

The opposer of all righteousness is making most alarming inroads upon the cause of truth, and shall we *sleep* till he has bound us hand and foot? Shall we flee and faint because our enemy is strong, or shall we like Caleb and Joshua be willing to meet, in the strength of the Lord, all that can come against us? God has committed to our trust, truths which, if faithfully employed, present an impassable barrier against the last-day errors, and the onward march of man's great enemy, and shall we hide them under a bushel? Brethren, *arouse* for the conflict! The victory is sure. *Our King will prevail.* Sleeping soldier, awake and gird thine armor!—"Fight the good fight," and *soon* our waving palms will proclaim the holy triumph upon the hills of *glory!*

In behalf of the church,

M. Grant, Pastor.

Geo. T. Adams,
J. G. Hamblen,
Seth Rogers,
Moses Burlen,
Wm. C. Stone,
} Committee.

For the Crisis.

Enduring Unto the End.

EDWIN BURNHAM.

Now comes the trial, dear brethren and sisters, deep, severe, fiery, dreadful—a kind of last edition of martyrdom. Will you endure it? will you stand by the cause? or will you sell your eternal birthright, connected with it, for the gratification of a moment's relief from the cross it imposes? A good soldier shows himself such on the field of battle—in the very heat of the onset. A good sailor shows himself such, on board his tossing vessel, in the midst of the fury of the raging storm. A true friend stands by the object of his love in the time of contempt, scorn, reproach, and adversity. Shame on the man or woman that will abandon the most important, the dearest of all questions because of suffering and trial. Look at that father—does he abandon the child of his love because of pain, of labor, of suffering of any kind? and is not the great, the solemn, the awful question of the fiery revelation of the Son of God from heaven, to judge the human race, of more importance than the lives of a thousand children?—Will a man abandon the effort to reach a happy and welcome home, when he has been long absent from such a home, merely because it costs him labor and suffering to get there? Never. He will endure what is equivalent to death itself, cheerfully, for such an object; and is not a home in the ever glorious kingdom of God, with angels, and holy beings—a home free from death, from all that afflicts and annoys, of more importance to be gained than a short lived home on this sin-cursed and groaning earth? What examples of endurance do we have on record for our consideration! Noah endured an hundred and twenty years at least. And against what odds did he endure! A world on one hand, combined with hell, and on the other, a single man,—but he was helped by a mighty God! See, in the case of Enoch, a man, in the midst of all corruption of his times, year after year, for three hundred years, walking steadfastly with his God. See, in the case of Abraham, a man in the morning of life leaving home, friends, connections, and objects endeared to his sympathies, and moving from place to place, among strangers, and sometimes enemies, unsettled and uncertain in matters of this life, a pilgrim, till the years of hoary age, and yet he was the friend of God. We have but a very few years of pilgrimage to endure, and that too in the midst of some, at least, of like holy faith.

Nay, let us thank and praise God that we are permitted to endure a few years of trial for His name. Our trial is not the trial of those who dwelt in "dens and caves of the earth," and were clad in the skins of sheep and goats.

We do not pour out our blood as the rivers, and ride on the fiery wheels of torment, as millions have done before us.—Come, let us eternally fix our minds—WE WILL INHERIT THE KINGDOM OF GOD!

For the Crisis.

Ordination.

At a meeting of the Church of God at Willing, N. Y., Jan. 11, 1857, according to previous arrangement and appointment, our beloved brother, Wm. H. Rogers, was ordained to the work of the Ministry of the Gospel of Christ, with the Bible for his creed, and God for his guide.

We think the cause of truth is advancing here, and the prospect looks cheering.

Joseph Sheldon, Pastor.

Willing, N. Y., Jan. 18, '57.

For the Crisis.

Be Gentle.

Yes, not quite so rough and boisterous; don't you know that there is some delicate human crockery about you? You may break more in a minute than you can mend in a month. You may have befooled yourself into the idea, that your harshness is a certain sign of *greatness*, but there you are quite mistaken. The truest-tempered blades have the smoothest edges, and the razor that has an edge like a handsaw is good for nothing but pulling hair.

Your roughness is no sign of superior courage, bravery, or independence. The waves fret, and foam, and howl, but the mighty *rock* stands still and keeps very quiet. Little men may be savage; great ones are kind.

Beneath your "dignity" is it to be gentle and careful of others' feelings? Well, really, your dignity is equal to that of the jackass, who, when he danced among the chickens, said, "Let everybody look out for his own legs." You see you have illustrious compeers in your course and impetuous purposes. You want to be a whirlwind do you? Well, go it, but mind one thing, while a breeze is a blessing, a whirlwind may be a curse. Dew-drops bless the little flowers and cause all nature to seem brighter, but a hail storm pelts everything down into heaps. "Melt up some of your hail-stones and give it to us in rain-drops" say the little pleading plants.

Be gentle, you teachers and preachers,—we like the sincere milk of the *word*, but we don't want it curdled by your cross looks, neither do we want it rammed down our necks in the shape of icicles, or flung in frozen chunks at our poor devoted heads;—hand it out sweet and warm, and in an eatable and drinkable condition, and we'll let you see how much we like it.

Be gentle. Jesus was gentle, as he carried his weak lambs in his arms. Paul was gentle when he conducted himself as a nurse among little children. David was gentle when he behaved and quieted himself as a weaned child. John was gentle, and he said—"Love one another." Be gentle then, I say, for one cup of the pure waters of Christian gentleness is worth all the puffing, frothy bombast ever generated in your big-feeling self. Come, let's be gentle; we'll try, won't we? H. L. H.

Tower of Babel.

We notice an interesting article in the *Boston Traveller*, from their Syrian correspondent, in which it is stated that Mr. Place, the French Consul in Mosul, who, some two years since, made important discoveries in ancient Nineveh, has now probably found the wonderful tower of Babel. The correspondent says:—

The village of Arbela, so famous in history for the decisive battle fought near it by Darius and Alexander, is only a few days' journey from Mosul, to which Mr. Place, wearied with the monotonous wonders of Nineveh, set off with his accustomed enthusiasm in search of new discoveries, in a region celebrated in classical history. On his way an incident occurred, which proves to what a degree the statements of history respecting the locality are the simple truth. The escort of Mr. Place dismounted when they reached the field of Arbela, following the example of the Consul, who wished to *study* the battle-field; and this he was obliged to do *standing*, as Turkish etiquette permits no one to remain seated in his saddle. Soon, however, he mounted again, in order to scour the plain, and the escort did the same, except a single Turk of enormous proportions, who followed on foot, puffing and bathed in sweat. Mr. Place, pitying him for his sad plight, asked him if he did this because he *preferred* walking to riding.

"By no means," replied the Turk; "but I am unable to remount my horse, because I need the help of a stone in order to regain my stirrup, and who can find a single stone in all the plain of Gingarnella?"

Now it is well known that Darius employed 300,000 men for many days in levelling this plain and in breaking whatever would interpose an obstacle to his cavalry and chariots of war. In the centre of the old battle-field of Arbela rises a hill of colossal dimensions, whose object the party vainly conjectured, thinking it might be a tomb, or a triumphal monument, or more likely both. Unfortunately they had not time to examine it, nor the appliances necessary for exploring it.

Passing on, Mr. Place and his party at length discovered what they believed to be nothing less than the veritable remains of the *Tower of Babel*—the wonder of wonders, and the grandest spectacle which the eyes of men can contemplate in this age of the world. This proud tower, which was built in defiance of Heaven, and aimed to pierce the very skies, has lost in the course of ages its cloud-reaching elevation. Six of its eight stories have fallen and crumbled into dust; but the two which remain are so high that they may be seen for fifty or sixty miles around. The base of the tower is quadrangular, and each side about six hundred feet long. The tower is made of bricks of the purest clay and of a white color, which is a little shaded with a yellow tint.

Under a clear sun, and as a whole, this ancient monument of human skill and daring presents a fine blending of colors which sets the painter's pallet at defiance. Before being baked, the bricks had been covered with characters traced with the accuracy of the hand of a writing-master. Near the top of the letters the straight strokes were adorned with flourishes resembling the heads of nails. All was neat, regular and severe; and, indeed, those who saw these specimens of ancient caligraphy affirm that the fathers of the human race wrote a better hand than their children.

Another curious fact arrested the attention of the exploring party. The sacred record runs thus: "And it came to pass as they journeyed from the East that they found a plain in the valley of Shinar, and they dwelt there. And they said one to another—Go to, let us make brick, and burn them thoroughly; and they had brick for stone, (or instead of stone) and *slime* had they for mortar." Modern skeptics may ask: Where could these builders obtain all this bitumen? for a vast quantity must have been demanded to meet the wants of so many trowels. It is a singular coincidence that Mr. Place discovered a fountain at a small distance from the tower, whose waters flow in such abundance as almost to form a river. The stream would force its way into a river in the vicinity, did not the people hasten to set the bituminous flood on fire, when they tranquilly wait till the fire is extinguished for the want of aliment. Thus the old fountain still pours out inexhaustible quantities of bitumen, or slime, which supplied these old builders in their vast enterprise. Bitumen also adds to the durability of bricks, as well as firmly consolidates them in masonry. Could anything be added to the marvel of the coincidence? Thus travels and expeditions in Assyria become Biblical corollaries, and new proofs are never wanting of old truths.

Among the interesting discoveries of Mr. Place were certain inscriptions on fillets of gold, silver and copper, and also upon a metal now unknown, and which has somewhat of the appearance of ivory. It has been submitted to the experiments of an intelligent metallurgist, and its qualities will soon be ascertained.

Some very curious photographs, taken by the expedition, completed their labors, one of which was of the ruins of the palace of the famous Queen Semiramis. This ancient monument, situated on the height of a mountain raised by the hands of men, overlooks the awful solitudes which surround Lake Van—a body of water six or seven times larger than Lake Geneva.

It is not strange that a gentleman who had seen and handled some of the articles brought from the tower of Babel by Mr. Place, should be excited as he says he was: "In relation to archæological news I take the liberty to inform you that I have just seen the *oldest* things of the *old* world. Indeed, I do not know that I should be more surprised by seeing the fragments of the ark itself. Fancy to yourself that I have just touched, and held in my hand, and turned and turned again in every way, *a little morceau of the Tower of Babel!* This trinket of moulded clay, illustrated and baked by the sons of Noah, has passed from the plain of Shinar to the chapel of St. Mesmin, and is the fruit of the strokes of the hammer in the hand of Mr. Place, our learned and enterprising Consul, to whom I am indebted for a sight of this precious little relic, about which cluster so many grand souvenirs."

I will only add, that if your readers wish to obtain a distinct and accurate idea of the region referred to, in which lies the battle-field of Arbela, and the plain of Shinar, they should open their Atlas and survey the country between Mosul on the Tigris and Lake Van, southeast of Mount Ararat. It was very natural that the sons of Noah, descending from Ararat, should commence their agricultural labors in the fertile and well watered plain of Shinar, lying to the east, where in terrible remembrance of the flood they vainly and impiously attempted a work which should protect them from the recurrence of the disaster.

For the Crisis.

Good Nature.

BY J. A. FERRIS.

"Then gently scan your brother man,
Still gentler, sister woman;
Though they may go a little wrong,
To step aside is human."---Burns.

To be sure it would be delightful to live in a world where all the inhabitants were holy and just to our taste, and where we ourselves were the perfect, amiable creatures we would like our associates to be. But since this delectable state of society is not to be looked for in this life, let us try to make up what is wanting, both to ourselves and others, by our own good nature; remembering, that many things which look unlovely to us, are not at all so in the eyes of our Heavenly Father, and that were we possessed of the divine faculty to look upon the heart, instead of the outward appearance, many of our present likes and dislikes would be entirely reversed. For instance, there is Mrs. A.—you have no doubt of her piety towards God, or her affection for yourself; and yet you complain that her person and manners are so very disagreeable, that you can hardly tolerate her. If she only had the delicacy of feeling to be conscious of her defects, and keep at an endurable distance, but she is so caressingly affectionate, that you are obliged to treat her with coldness, in order to get rid of the infliction. And then she will appear so nervously sensitive about it, that her society is really an annoyance. Then, there is Miss B.—I have no doubt but she is sincerely penitent, and truly seeking the Lord, and yet I cannot forget what I have been told of her. But she attaches herself to me so confidingly, that I dare not treat her with coldness for fear she may be discouraged. If she would only be content with asking my counsel and prayers, and not expect a *kiss* every time we meet! How I wish no one had ever informed me of her past misdemeanors; *then* she would have been quite agreeable, but *now* these things will rise up before my mind and excite in me a feeling of repugnance.

But there is Miss C.—She is not pious—never seems to think of God, or of her duty to him; in short, I don't suppose the idea of *duty* ever enters her thoughts, that is, to make it the regulating principle of her life. She follows her own impulses—loves self, and gratifies self. I presume she never practiced a real voluntary act of self-denial in her life. And yet there is something so irresistibly pleasing in her address, that we love her involuntarily. Well, there's no harm in admiring a smooth and delicately veined scale of chaff, provided our tastes are so regulated that we do not undervalue the outwardly defective grain of wheat; after satisfying ourselves that the *germ* is sound; because, when once sown, it will spring up and bear fruit as soon as the grain most perfectly organized.

The Lord help us to be good-natured, and to overcome all *unnecessary fastidiness*.

Patterson, N. Y., Dec. 17, '56.

For the Crisis.

Who would not be a Christian?

How endearing the name to the people of God, and the relation they sustain to the Lamb slain for the redemption of man, and to all the holy Prophets, Apostles, Martyrs, and all the good that have ever lived from righteous Abel to the present hour. "Heirs of God and joint heirs with Christ," to a glorious and incorruptible inheritance, where all blights of sin are forever wiped away. The cold chills of death are never felt---the sorrows of bereavement are forever passed---the trials of earth over,—and the consummation of their hope at last come! Inheritors of a kingdom---a renovated earth, associated with the innumerable, immortal, blood-bought company of God's own divine selection, of every age and from every clime—the redeemed of the Lord, the holy of earth, the white-robed multitude, the *elite* of all nations. The once tempted, despised, self-sacrificing, but overcomers of the world, who are now permitted to enter the eternal city! Behold its majestic walls, its magnificent structure, gates of pearl, street of gold—the great metropolis of earth, built by the Holy One—the great I AM—the Architect of worlds!! And all this wealth, honor, and heaven-prepared felicity they are to enjoy commensurate with the existence of the high and lofty One that inhabiteth eternity."

Who, then, would not be a christian, and share in the blessings of the world to come? O how unlike this present, wicked, sickly, death-doomed world! Who would not bear the reproach of a christian here for the honor there? Who would not face the storms of earth for the celestial joys of that Eden-home? Who would not be a warrior here and conquer there?

If we would seek honor here, where can it be found? Shall we go to the battle field where "every battle of the warrior is with confused noise and garments rolled in blood?" Shall we listen to the roar of cannon, the clash of arms, and then behold thousands of our fellow beings weltering in their own blood, hear the curses of the wounded, the groans of the dying, witness the orphan's tears, the pallid cheek and wasted frame of the sorrow-stricken and widowed heart—all this misery sorrow and death, to sustain the honor of a judgment-bound world? Shall we seek riches hoping for honor here? they are soon left for others, and we are carried lifeless to the cold and silent grave, where naught can awake us from our slumbers but the trump of God? Shall we desire the honor of kings here? If obtained, soon the king of terrors upon the pale horse strikes the fatal blow and we fall prostrate at the conqueror's feet. Do we seek the friendship of the world? it is is but an empty name, and an enemy to God.

The friendship of true friends we love, but alas! death calls suddenly, and they are summoned away to the cold embrace of death, and we are left alone to shed the bitter tear and consign them to the tomb. O earth! what art thou but one vast theatre filled with the wickedness of man—the sorrows of the afflicted—the tears of bereavement—the groans of the dying, and the bones of the dead; with here and there a christian warrior having on the armor of God, possessing intrepidity of character, braving the wickedness of this sinful world with this motto inscribed on his noble brow,—perseverance to the end! onward to battle! victory in the name of the Lord!

There is something grand and majestic in the thought of being a warrior for God—tossed on the ocean of temptation—patiently bearing the storms of persecution with a faith that says, "we shall triumph at last, in the kingdom of God."

But, again, I ask, who would not be a a christian at this eleventh hour! Standing as we are on the eve of the judgment—a moment, and all is over---a few days more and a world lost!

"The righteous saved the wicked damned,
And God's eternal government approved."

Up then, christian soldier, gird thyself, fight manfully this last battle, and the prize is won! S. G. Mathewson.

New Hartford, Ct.

For the Crisis.

Fear Not!

Why should you fear? Who should you fear? What should you fear? Are there many furious foes? Are there dangers on the right and the left? Are your ways dark and slippery? Is your heart polluted by the poison of unbelief? Is your faith weak and faltering? Fear not.

O, trust in the living God who na

made heaven and earth. Cast thy burden upon the Lord and he shall sustain thee, he shall never suffer the righteous to be moved. He shall deliver thee in six troubles, and shall not forsake thee in the seventh. He shall cover thee with his wings and under his feathers shalt thou trust; his truth shall be thy shield and buckler. He is mightier than the noise of many waters. His ways are wondrous and hidden, but his purposes shall ultimate in the creature's good and in the Creator's glory.

His love forbids my anxiety,—his promises sweep away my doubts. O, my doubting, trembling heart, lean upon the everlasting arm; cast all thy care upon Him who hath borne thy griefs and carried all thy woes. My soul, hope thou in God trust in him; believe his promises. *Fear not!*

H. L. H.

From Sr. A. Crabtree.

Dearly beloved Brethren and Sisters:—While many of you on this beautiful Sabbath morning meet together to worship God, I am deprived of that privilege, and so I seat myself to address you through *the medium* of the Crisis.

For some time past I have been away from the society of those who are looking for the return of the Savior, and I often feel lonely and sorrowful. O, I shall be glad when we meet in the earth renewed, to part no more, for here

> "I walk alone and oft am sad,
> Oft falls the briny tear;"

but in that world to come there will be no lonely pilgrims, no farewell words, and no parting hands given, but we shall be with Jesus to part no more forever.

I prize the Crisis very highly, now I am separated from the brethren and sisters. It seems like hearing from home to read the soul-cheering communications that weekly fill its columns; and though the most of those who write are strangers to me, I love to think that if faithful to God, I shall one day meet them in that better land, even Paradise restored. Dear Brn. and Srs., be faithful, and do not, in this perilous time, yield in any measure to the suggestions of the enemy. There are temptations thrown around us on every hand to lead us away from the path of truth, and only those who watch and pray will escape that snare that is coming on the earth. We are going home; soon these scenes of trouble and anxiety will be ended, and we shall walk the golden streets to the new Jerusalem, and ever be with Christ, in that city, beautiful for situation, the joy of the whole earth.

Oftentimes, amid the cares and perplexities of life, when almost ready to give up in despair, has the thought of a home in heaven nerved me on to duty, to strive to do my Master's will while I stay here, knowing that I shall soon exchange the cross for the crown, and be rewarded with all God's faithful children. I believe that it is no vain thing to serve God, and I would that all men would come to Him and be saved, for there has been a fountain opened for sinners in which all may be cleansed; were it not so I should have no hope, but now my hope is all in Christ, and I can say with the poet—

> "I the chief of sinners am,
> But Jesus died for me."

We are doing our work for eternity, and my prayer is, that all may realize the value of the passing moments. Soon the day of mercy will be over, and the writer and reader of these lines, will have their final state fixed, either with the saved or lost.

"He that winneth souls is wise," the Word of God says, and may we all seek for that wisdom that will enable us to lead precious souls to Christ. Thousands are going down the broad road to ruin; and shall they see those who profess to believe in the fearful retribution of the wicked spoken of in God's word, utterly regardless of their spiritual welfare? God forbid. The church must and will shine as a light in the world. May God help us to labor more faithfully for the salvation of sinners. O for more of the mind that was in Christ, who left all the glory with the Father, to suffer and die, that a way might be opened for those who would come to Him and be saved.

Dear brothers and sisters, let us thank God for the mediations of the Son. Be faithful, and soon we shall reign with Him who died for us. Your sister, striving to be found accepted of God,

Amelia Crabtree.

Hope, Dec. 1856.

We prove the strength of our affection for persons, by being willing to participate in their sufferings as well as joys.

For the Crisis.

Letter from Sr. H. Hodgdon.

Bro. Grant:—Though still a pilgrim and a stranger away from home, yet I am striving, by the help of grace, to press my way onward to the promised land.

I thank my heavenly Father that I ever heard the sound of a soon coming judgment, and that my heart was inclined to give heed to it, and seek a shelter from the gathering storm before it should burst upon the world; otherwise, I should have loved this sin-cursed earth, sought its pleasures, and shared its destruction.

When the sound of the Lord's coming in '54 fell on my ear, like Peter I was following afar off; suddenly I was aroused to look into my own heart, and see if I was ready to meet Him. I saw that I was not, and could not rest until I had renewed my covenant, and made an entire consecration of my heart to that God before whom I must soon stand in judgment, and found in Him a hiding-place. Then I could listen with joy to the glad tidings of the kingdom at hand: and a heavenly peace such as I had never known before, filled my soul at times, in view of what I expected was so soon to be realized by the little flock.

But as time passed on, like many others I was sadly disappointed; yet, I felt that though human deductions had failed, the promise—"I will come again"—was still sure, and I could rely on it without fear; and glory to God, I expect if faithful we shall soon realize its fulfillment in the appearance of our King to the joy of His people, and the shame and confusion of His enemies.

O blessed day! My heart looks forward with joyful anticipation, with an earnest longing for the ushering in of that glorious day, of which prophets and apostles have spoken,—

> "When Christ shall reign o'er all the earth,
> And give the promised rest,"

to His weary people who have long been waiting for redemption; when the millions who have fallen by death's relentless hand shall be released from their long captivity, awakened by that voice which will shake the heavens and earth, and come forth to life and immortality in the earth renewed.

Brethren and sisters, we are *almost there.* O let us be watchful and prayerful, and be faithful to our heavenly Leader: for a little while longer, and we shall enter the promised land.

From your unworthy sister,

H. H. Hodgdon.

Greenland, N. H.

Obituary.

Fell asleep, Dec. 9th, 1856, Gertrude W., youngest daughter of Bro. and Sr. Eggleston, of Willing, N. Y., after a short illness of typhoid fever, aged 2 years, 8 months.

'Trudie was a dear, lovely child—the household treasure. But while fond parents, brothers and sisters, heard the delightful echo of her harmless, childish mirth, she was rudely smitten by a withering blast of earth, and painfully yet hopefully, they saw her die and sink to the blessed rest of sleep in Jesus till the increasing perils and woes of these latter times shall pass over, and usher in the resurrection morning, when the divine nature will be imparted to all who are in Christ, both those whom personal sin has never separated from Him, as well as those who by faith, repentance and immersion into Him have been "converted and become as little children."

Though severely tried with sickness and the loss of this loved one, this dear family's cup of affliction was not yet full. In that circle of stricken friends at Gertrude's funeral sat one affectionate sister with others deeply mourning, yet consoled by an intelligent Christian faith in the "one hope," which was to be the solace of a large number of mourning friends at *her own burial* within the space of three brief weeks! For Mary E. Eggleston died, Dec. 26, 1856, aged 16 years, of typhoid fever.

When in her 10th year, through proper parental instruction, Mary embraced the Savior, and manifesting remarkable religious intelligence and interest, was baptized, thus becoming a member of the church of God in this place; in which she continued a meek, interesting and exemplary Christian till her death.

> "That life is long which answers life's great end."

In her brief day of life Mary had chosen the good part which should never be taken from her; laid up a treasure in heaven, and gained the love and esteem of all who knew her. Her remembered example will be in the minds of all, especially of a large circle of young friends, a substantial praise of that Biblical religion which made her life so lovely and her death so hopeful. May we emulate her virtues, following her as she followed Christ. It is true—Mary's gone. But, praise the Lord, she sleeps in Jesus under God's covenant of a resurrection to life everlasting. Soon, if faithful, we shall greet her again in endless life; for that sown in weakness must be raised in power—that sown in corruption must be raised in incorruption—*at the last trump!*

Let it here be written for the truth's sake, that this stricken family obedient to the faith once delivered to the saints, comfort themselves, not with the heathenish notion that departed loved ones are now cherubic immaterialities somewhere flitting ghostily in boundless space; but with the well-grounded "hope of the resurrection" at the coming of the great Life Giver! not with fabulous words of Platonic philosophy orthodoxically trimmed; but with the unfailing assurances of the gospel of Christ; such as "these words" of Paul, 1 Thess. 4: 13–18—which Mary herself dearly loved and trusted in, and from which a discourse was preached at her funeral. The Christian resignation and faith manifested by Bro. and Sr. E. under their sore afflictions and bereavements is worthy of all emulation, and has taught the writer in his youth a lesson of the sustaining power of the gospel which he will never forget. May grace from above be given to their surviving children, leading them on to perfect holiness in the fear of the Lord, waiting for the glorious advent of Him who is the resurrection and the life.

Wm. H. Rogers.

Willing, N. Y., Jan. 18, 1856.

Fell asleep, in Portland, Me., on the morning of the 13th inst., Richard Waldron, aged 75 years.

The subject of this notice (my father,) suffered with a lingering disease of the heart for many years, the nature of which has never been satisfactorily understood. The last two weeks of his life he was confined to his bed. He died rejoicing in the hope of salvation, and now sleeps in Jesus, awaiting the sounding of the last trump, which will awaken the saints to eternal life. Many have been my afflictions through life, but I have always found the Lord a present help in time of trouble. May we all be prepared for the future, and at last enter that land of rest which remaineth for the children of God.

S. H. Waldron.

Poetry.

For the Crisis.

THE CHRISTIAN.

VESTA N. CUDWORTH.

Is the breast of the christian all cheerless?
Is his pathway all dreary and lone?
Is he joyless, and hopeless, and friendless?
Ah no—he is heir to a throne.

On the earth he may toil as a bondman,—
His brave heart is never enslaved;
He is free from sin's terrible thraldom,
And fears not the lash or the grave.

Bright links in the chain of the bondman
Are twined, and the hot briny tear
Grows diamond and gem, in the sun-beam
Of love from his Father most dear.

There is melody sad in his wailing,
Exquisitely touching and sweet;
'Tis an answering echo from heaven,
As suf'ring and sympathy meet.

Though his home may be the mad ocean,
'Mid peril, and danger, and storm;
He trusts in his God in commotion;—
His anchor holds steady and firm.

Death's darts may be hurled at the christian,—
With calmness he meets the last test;
His faith in a bright resurrection,
Brings sunshine and joy to his breast.

The fair bud that has slept in his bosom,
And nestled so close to his breast;
(When called to resign the sweet blossom,)
Is laid down in hope to its rest.

He may weep o'er the grave of the loved one,
That suffered its brief hour of pain;
But knows when the sepulchre's open,
'Twill bloom in bright Eden again.

Charlemont Zoar P. O. Mass.

Domestic Summary.

TWO WEEKS LATER FROM CALIFORNIA.

ARRIVAL OF THE GEORGE LAW.

New York, Jan. 13. Steamer George Law arrived this morning, from Aspinwall, bringing California dates of Dec. 20.

The Supreme Court of California has declared the entire State debt unconstitutional, excepting $300,000, and recommends the adoption of the debt by the Legislature and that the question of repudiation be submitted to the people. No transfer of stock has been made since the decision.

The people are opposed to repudiation, and meetings have been called in various parts of the State, to give expression to the public opinion. At a meeting held in San Francisco, resolutions were passed, pledging the redemption of the debt by the people. The amount is over $3,000,000.

FROM NICARAGUA.

Advices from San Juan del Norte are to Dec. 22. No tidings had been received of Walker for some days previously.

A letter from Granada of Dec. 1, states that the Church of Gaudaloupe was still held by 200 Yankees, who refused to surrender at the summons of Gen. Bloss.

They were to be attacked immediately, after which the bulk of the allied army would proceed to operate with Gen. Canas against San Juan and Virgin Bay.

The loss of the fillibusters since Nov. 24, was stated at 300; that of the allies small.

Private letters state that the Indians at Ometere, had risen against Walker, and killed 15 fillibusters.

Walker, with 150 men, had attempted to take Granada, but was repulsed.

The two hundred men hemmed in at the Church of Gaudaloupe, Granada, were destitute of water, and were subsisting upon their horses. They, nevertheless, obstinately refused quarter offered them by Belboso.

LATER.

Advices are received from Rivas to Dec. 5. Walker had arrived within one league from Rivas, and was preparing to attack Gen. Canas, who had 600 men well supplied with provisions and munitions.

A few skirmishes had taken place between the advanced guard.

Walker's men are said to be badly off, with scarcely any thing to eat, and dying daily from dysentery.

IMPORTANT FROM KANSAS.

Assembling of the Free State Legislature—Arrest of Seven Members by U. S. Authority.

Topeka, Kansas, Jan. 7.

The State Legislature opened yesterday, and, after a short session, adjourned until to-day, as neither Gov. Robinson nor Lieut. Gov. Roberts have been here.

Gov. Robinson has resigned. Lieut. Gov. Roberts is in the Territory, but has failed to attend. Much dissatisfaction prevails in consequence.

Yesterday a U. S. Deputy Marshall, under a writ from Judge Cato, arrested seven members of the State Legislature. The writ has upwards of thirty names attached to it. More arrests will probably be made. This is another effort to kill the Free State movement.

Judge Curtis, of the Senate, will deliver a message, as acting Governor, to-day,

There is an almost unanimous determination that the Legislature shall go on with its work. It is doubtful whether they will be able to do so.

Foreign News.

ARRIVAL OF THE AMERICA.

The News from China Confirmed—The Americans Engaged in Hostilities Against the Chinese.

Halifax, Jan. 19.

The Royal Mail Steamship America, Capt. Ryrie, from Liverpool, Saturday, Jan. 3, arrived at this port at 5.15 P. M. yesterday.

ASIA.

Details of the Indian mails are at hand. Bombay dates are Dec. 3, and Hong Kong Nov. 15.

No news had reached India from the Persian expedition, but the 78th Highlanders, and other reinforcements were to be forwarded.

A letter in the Indian papers attracts attention, describing Bushire, which, the writer thinks, can offer no defence, but the further advance of the British force towards Shiraz would be impossible, the only road being through three mountain passes, not fifteen feet wide, and impracticable for the passage of artillery. The total distance is only 143 miles.

Dost Mahommed is very busy with warlike movements, but takes the opportunity of asking the British to restore Peshawer to him and his family.

Details of China news confirm the recent telegraphic despatches, viz.:—That on the 8th of Oct., the Chinese having taken twelve Chinese seamen from a coaster under the British flag, were called on by the British Consul for reparation. They personally insulted the British Consul, who called in the assistance of Admiral Seymour. The Admiral brought the British squadron, viz.: Calcutta, — guns: Sybil, 44; Nankin, 50; Comus, 14; steamers Niger, 14; Executioner, 14; Barracouta, 6; Sampson, 6; Hornet, 17; Carremadle, 3.

The Admiral demanded that the "Yeh," the Chinese Viceroy should apologise and salute the British flag. The Viceroy refused. Therefore, Oct. 24th, a fire was opened on all the forts, and all were captured by the seamen and marines, except one, abreast of which, twenty-three war junks were anchored.

The junks were afterwards engaged and destroyed by the Barracouta.

Some of the forts were burned, and others were occupied by detachments of the Royal Artillery.

One hundred and seventy-one guns were spiked.

Some days elapsed, but the viceroy would not apologize. He however sent to the Admiral twelve prisoners purporting to be the seamen taken from the ship, but they not being the same men, the Encounter on the 27th opened fire on the city walls and Viceroy's palace, the Royal Artillery co-operating from the captured forts, while the Barracouta steamed up a branch of the river and threw shell into the forts on the heights.

On the 29th, the city wall was breached, and stormed by marines and sailors under Com. Elliott.

The Viceroy's palace was also carried, but the British retired at nightfall.

Nov. 3d and 4th, the old "Cuy" was shelled, and on the 6th, the Barracouta destroyed the junks above mentioned, receiving eighty shots in her hull and rigging.

On the 12th, the Bogue forts, at the entrance of Canton river, were taken.

On the 15th, the Chinese had remanned the barren forts, and fired into the mail steamer Canton on her way down.

The British loss in the above operations, was trifling.

The British and American ladies were removed from Canton, and sent Oct. 23d, with the treasure, to Hong Kong.

A detachment of marines, from the U. S. ship Portsmouth, assisted in guarding the factories.

The accounts of the Americans' proceedings are not full. It is, however, announced that the American steamer was fired into by one of the Chinese forts in Macao passage, whereupon the U. S. frigate Portsmouth immediately proceeded to destroy it, and also notified to the Chinese authorities that, unless instant reparation was made for the insult offered to the flag, hostile operations would be commenced.

The San Jancinto, after landing Dr. Parker at Macao, Nov. 11, returned to Wampoa, and is anchored off French Island, with the Portsmouth and Levant.

The British Consul Parkes, under date of Nov. 15, officially informs the European community that the Admiral does not deem it expedient to say what further measures he will adopt, but sees no immediate prospect of restoration of quiet.

The mail steamer, when leaving, met a French frigate approaching the scene.

THE SWISS DIFFICULTY.

Hopes of peace now preponderate, but warlike preparations continue with vigor.

It is said a French Army of 60,000, under General Canrobert, will be assembled on the eastern frontier to meet any emergency.

Berlin reports, probably exaggerations, indeed assert that the French will actually occupy Neufchatel and Geneva.

The Pays de Vaud also adds, with some probability, that France and Austria are united in intention to seize the opportunity of the imbroglio to wring from Switzerland a concession that her territory shall be no longer a harbor for political refugees.

The 2d of January was the day specified for the march of the Prussians against Switzerland, but it is postponed till the 5th, and some say till the 15th or later.

The Swiss will put the prisoners on trial on or about the 15th.

THE CONGRESS AT PARIS.

The Plenipotentiaries of the Powers which signed the Treaty of Peace, met at Paris on Wednesday noon, at the Hotel of Foreign Affairs.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

:o:

If the Lord will, I will preach at Campville, Monday eve, Feb. 2nd.
Northfield, Tuesday and Wednesday, 3d and 4th.
Litchfield, (South Farms,) Thursday eve, and continue through the week.

C. Goodrich.

Any brethren wishing to address me, will please direct to any of the above *Sunday* appointments. C. G.

Providence permitting I will preach at Newfield Ct., Feb. 1.
Communications received at New Britain Ct. W. S. Campbell.

If nothing in providence shall prevent, O. G. Smith will preach at

West Alton,	Sabbath	Jan.	18.
London Ridge,	"	"	25.
Meredith Centre	"	Feb.	1.
Lake Village	"	"	8.
Melvin Village	"	"	15.
Hodsdon School House,	"	eve.	16.

Also Bro. Edwin Burnham at the same place, to commence Thursday, Feb. 19th, and over the Sabbath; and in the first week in March at Springfield. There will be provision made for entertaining the brethren from abroad at all these meetings.

Hiram Munger.

Providence permitting Bro. Boutell will preach in
Hollis Centre, Sunday, Feb., 1st.

W. H. Mitchell.

Bro. Hemenway appoints to preach at Concord, Feb. 15.

The Lord willing, Bro. L. Bouteli will spend the last Lord's day in February, the following week, and first Lord's day in March, with the church of God in Peace Dale.

For the Church,
John T. Dixon,
Corresponding Secretary.

I am requested to give notice that Bro. Edwin Burnham will preach in Manchester, N. H., the second Sabbath in March.

Also that the Union Advent meeting will be held at Brown's Hall, Merchant's Exchange No. 79 Elm street.

In behalf of the brethren,
James H. Stevens.

The Lord willing, I will preach in Claremont, N. H., Feb. 13. Groton Junction, Mass, 16. Westport, 17. Lawrence, 18 and 19. Manchester, N. H., 20.

S. D. Thompson.

The Lord willing, by request I will meet with the churches as follows.—

Worcester, Sunday	Feb.	1.
Springfield, evening,	"	3.
Bristol, Ct.,	"	4.
Waterbury,	"	5.
Middlebury,	"	6.
Plymouth Hollow, Sunday,	"	8.
Northfield,	"	10.
Mattatuck, or Litchfield Station,	"	12.
Newfield, Sunday,	"	15.
Winsted,	"	17.
Pleasant Valley, Sunday,	"	22.

Should the above conflict with previous arrangements, please address me a line to Waterbury, Ct., care of G. W. Denny, by the 5th. It is the best I can do at present

S. S. Brewer.

By leave of Providence I will preach as follows:—

Athol, Mass.,	Sunday, Feb. 1.
Ware,	Feb. 8.
Worcester,	Feb. 15.
Lowell,	Feb. 22.

If these appointments interfere with previous arrangements the brethren in the places named will please address me immediately at Jamaica, Vermont. S. W. Bishop.

The Lord willing, I will commence a meeting in the Town Hall, Stoneham, Mass., Saturday evening, Jan. 31st., and continue over the Sabbath. E. Whitney.

Providence permitting I will preach in Lafayette, R. I, Friday and Saturday evenings, Feb. 6th and 7th, and on the following Lord's day. M. Grant.

Bro. Grant:—Will you please give notice of a meeting to be held at the Classic Hall, to commence Jan. 25th, and hold over two Sabbaths. Brn. Brown, Smith and Cummings are expected to be present.

S. Page.

Advertisement.

Bro. Abraham Flagg wishes us to say, if there are any Advent brethren in Mass., Vermont, New Hampshire, Maine, New Brunswick, or Rhode Island, who have no means of livelihood at this season of the year, he will accommodate them with the "History of the Late Russian War," at 50 cents a copy, which has a large sale at one dollar a copy. All orders, large or small, directed to Abraham Flagg, Boston, Mass., with the money enclosed, will be answered promptly, and the books sent, by express or freight, as the order shall direct.

Good canvassers are making from three to five dollars a day.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Persons ordering publications will do well to send a small amount to pre-pay postage. The postage on tracts, if sent in packages of eight ounces, or more, is only one half cent per ounce.

:o:

THE THREE COVENANTS. By Z. Campbell. Price 5 cents; postage 1 cent.

TREATISE ON MATT. XXIV. By I. C. Welcome. 33 cents; postage 6 cents.

AN EXPOSITION OF THE BOOK OF SEVEN SEALS. By S. S. Brewer. Price 5 cents; postage 1 ct.

FUTURE PUNISHMENT. By H. H. Dobney. An able and convincing argument. Price 75 cents: postage 16 cts.

THE UNITY OF MAN, or Life and Death Realities; a Review of Lee on the Soul. 15 cents; postage 1 ct.

BOUND TRACTS. By H. L. Hastings. Containing nearly 200 pages, in plain cloth binding. 40 cents; postage 6 cents.

THE CHRISTIAN'S ONLY HOPE: or, the Faith once Delivered to the Saints. By Z. Campbell. Price 10 cents; postage 1 ct.

PAULINE THEOLOGY, or the Christian Doctrine of Future Punishment as Taught by Paul. 15 cents; postage 1 ct.

THE AGE OF CONQUEST NEAR AT Hand; or the Glorious Reign of Messiah, by Elder Z. Campbell. Price 12 cts.—Postage 1 cent.

THE SAINTS' INHERITANCE. By William Shepherd. Price—four copies, 25 cents; nine copies, 50 cents; eighteen copies, $1; one hundred, $5—post-paid.

CHURCH DEBTS. By William Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents: postage 9 cents.

THE WORLD AS IT WAS, AS IT IS, AND AS IT WILL BE. With several poems. By Mrs. A. C. Judson. 38 cents, postage 3 cents.

THE DISCUSSION: Between Prof. H. Mattison, of the Methodist E. Church, and George Storrs, Editor of the Bible Examiner. Price 25 cents; postage 3 cents.

THE VOICE OF THE CHURCH ON THE REIGN OF CHRIST. By D. T. Taylor. A most excellent work. Price $1. Postage 18 cents.

A VIEW OF THE SCRIPTURE REVELATIONS Concerning a Future State. By Richard Whately, D. D., Archbishop of Dublin. Price $1; pastage 18 cents.

THE SEVEN SEALS: with Scriptural Facts concerning the Four Angels, the Four Winds, the Sealing Angel, the Seal of the Living God, &c. By W. Sheldon Price 3 cents.

THE FIRST FRUITS: a Scriptural Inquiry into the Time and Season of the First Resurrection, and Change of Those who are Alive and Remain. Price 10 cents per copy; postage 1 cent.

THE OLD PATHS, or the Primitive Doctrine of a future Life; embracing copious extracts from the apostolical fathers with arguments and remarks. 18 cents postage 1 cent.

JUBILEE HARP. By S. S. Brewer A good selection of hymns well adapted to the present wants of the church. Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. Postage 7 cents.

A REVIEW: Giving the Main Ideas in Dr. E. Beecher's 'Conflict of Ages,' and a Reply to Them, and to his many Reviewers. To which is added the Bible meaning of the word Hell. Also, two hundred texts quoted, to show the Nature of Future Punishment. By Jacob Blain, Baptist minister. Price 8 cents; postage 1 cent.

GLAD TIDINGS, or Bible Proof that Woe and Sin are to End in the Universe, by a Literal Destruction of Wicked Men and Devils, at the Judgment. All texts on Future Punishment Collected and Arranged. By Jacob Blain. Price 10 cents postage 1 cent.

THE LIFE AND RELIGIOUS EXPERIENCE OF HIRAM MUNGER, Including many Singular Circumstances connected with Campmeetings and Revivals. Written by Himself. This is a very entertaining book, and will be read with interest by all. Price 50 cents; postage 10 cents.

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SIX SERMONS ON THE INQUIRY, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the faith of the Gospel, by George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the Author, from a steel place engraving, and likewise a "Biograpical Sketch," or brief notice of him. Price, in neat and good binding, 63 cents; full bound in gilt, $1.

The above named publications can be tained at the office of the World's Crisis, 167 Hanover street, Boston; H. L. Hastings, Rochester, N. Y.; W. Pratt, Moline, Ill.; A. F. Porter, 20 Erie street, Philadelphia, Pa.: S. S. Brewer, 54 Wilson street, Providence R. I.; S. W. Bishop, Portsmouth, N. H.

BUSINESS MATTERS.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

J Churchill, J Atkins, A Logan, A Tenant, O P Redington, Dr H W Buxton, Wm Mix, L Hall, E Hamblin, A Elliott, S McDaniel, E A Stevens, H T Miller, Mrs C Cole, C Pettibone, E Towne, one dollar each.

W Brown, J G Latimer, two dollars each.

Nancy Fowler, T Waters, 50 cents each.

A Webster, 12 cents; B Ives, 48 cents.

For Books—W S Moulton, $1.

For the Poor—N Dunsley, 45 cents.

Dr. M. Helm—W. S. Moulton—We are out of "Spiritualism"—will send when some are received.

Books Sent—W S Moulton, A M Crabtree, Dr M Helm, F Bliss.

Poetry.

For the Crisis.

A PRAYER.

B. L. H.

God of the earth, before whose throne
A guilty world ere long must stand,
Whose eyes shall wait on thee alone,
Whose hopes shall rest upon thine hand.

God of the earth which soon shall be
A molten sea before thy face,—
Now may we refuge find in thee,
Then triumph in thy wondrous grace.

God of all flesh, who in thy hands,
Holdeth all souls and all their powers,
O grant us grace, and when we stand
Before thy throne, may life be ours.

God of salvation, hear our cry!
O show thy power, thy love, thy grace:
And when thou bring'st salvation nigh,
Give us with all thy saints a place.

Peace Dale, 1856.

For the Crisis.

HAST THOU NO PRAYER?

C. H. FULLER.

Hast thou no prayer, when blessings fair
So richly rare,
Are thine to share?
Hath life so dear, 'mid gladsome cheer,
No ill to fear,
Still lurking near?

Shall joyful hours fore'er be ours,
And sweetest flowers
Adorn our bowers?
Shall grief away, still every day,
Will we delay
To God to pray?

Should we be dumb, while praises come
In gentlest hum,
From nature's tongue;
While o'er the ground, and all around
Glad echoes bound
In thankful sound?

Dear brother, mine, are trials thine?
Then thou st a mine
Of precious kind.
From chast'ning springs most joyous things,
And ever clings
The peace it brings.

'Tis *love* revealed to servants sealed,
Then joyful yield—
Of sin be healed;
And patient plod this sin-cursed sod,
And praise thy God,
E'en for the rod.
While here we roam
Let sorrows come, like surging foam,—
We'll soon be home!

Fort Plain Seminary, N. Y., Jan.

Original Articles.

For the Crisis.

Probation and its Dicipline.

BY L. PLUMBER.

Among the various ways that God has taken to show his mercy to us aside from the gift of his own son, none stands out more prominently than the shortness of the time allotted to us for probation. The man of the world who, in all his plans and purposes, measures his existence by the length of his natural life may see a long period before him in his three-score years and ten, but the man who has begun to count time as God counts it, will soon discover that like the flower of the field, so he flourisheth. In the morning it groweth up, and in the evening it withereth. "My days are like the shadow that declineth," are the words of contemplative David, and Job says of them, that they flee as a shadow and continue not. Paul speaks of light afflictions which continue but for a moment, and Peter compares it to grass that withereth and is gone. Yet so brief a period as that is all that God in his mercy uses for our probation and trial. But in that brief period our destiny for eternity is settled. Are we called to endure affliction and sorrow? An eternal weight of glory, where tears are wiped from all faces, is presented as ours a little in the future, if we in calm submission commit all to God. Are we houseless, and homeless? The blessed assurance—"I will not leave you orphans" —"In my Father's house are many mansions." "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself,"—is sufficient to console every confiding heart who has learned that this is not our rest, but we seek one to come. Thus our very sorrows help make up the needed character and fit us for probation's close. So it is of but little consequence what our condition or circumstances are here, if in the end we have eternal life. With this view of the subject the apostle Paul exhorts his brethren in bonds, not to be mindful of their condition here. "Art thou called being a servant? care not for it; . . . for he that is called in the Lord being a servant is the Lord's free man."

In probation we are subjected to tests and proofs, so that our *real* character may be developed. We have opportunity to learn "how to be abased, and how to abound; how to be full, and how to be hungry; to have an abundance and to suffer need;" and happy are they who can endure all these, through Christ strengthening them. Affliction is one of the most common modes of trying and proving us. The probation of one is closed up by death, which serves as a chastisement and trial to another, who may look upon it as an enemy. Now is temporal death after all, so much to be dreaded and looked upon as an enemy, that the christian would chose life under all circumstances rather than death? Ask the martyrs, whose flesh has consumed away while they endured the tortures of the man of sin. —Ask the aged christian who has reached the time of life when desire fails, and the grasshopper is a burden.—Ask the young disciple who has given *all* for Christ, and whose consecration is so complete that his heart's language is, "ready for the *yoke* or the *altar*."—Ask the apostle P ul in the midst of his usefulness, and you find him in a strait betwixt two, not knowing which to choose, life or death; but when his labors were finished and his work all done, we hear him triumphantly exclaim, "I am now ready to be offered, and the time of my departure is at hand;" the battle is fought, the victory is won, he has overcome the world, the flesh, and the devil, and, henceforth there is laid up for him a crown of righteousness which shall be given him in that day.

It seems to me that as the tired laborer whose day's work is done, welcomes the quiet of the bed-chamber and the repose of the bed, that he may rest and be refreshed for the breaking of another day, so the christian who has finished his work, welcomes the repose of the grave till the morn of eternal day shall break upon him, and bring him in the vigor of eternal youth to enjoy that for which his probation was spent.

But the greatest benefit is derived by the bereaved, who, like Job can say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." To such an one there are passages of scripture, the import of which could never fully be known before, appropriated to them, and by special grace made their own, that often produce more real joy than was ever found in any other part of their discipline. For, "there is a secret in the ways of God with his own children, which none others know, that sweetens *all* he does." Take for example, the experience of a young woman who lost a father she ardently loved, as related by her to another in like circumstances as a means of comfort. "For sometime after my father's removal, I was strangely withheld from sorrow. A strong hand seemed upon me, that I could not mourn; and this blessing, and this grace, the tempter converted into poison. I became distressed because I did not mourn, until I grieved the sustaining Spirit, and two or three times the restraint was removed, and I was permitted to feel such overwhelmning, crushing sorrow as words cannot express. I sunk in terror, and looked to Heaven in thankfulness for that sustaining power, and in earnest prayer for its return. Mercifully it was given, and with it I became more calm and thankful than in my brightest days of earthly sunshine."

Thus all things are made to work together for good to them that love God. Thus probation continues, and closes with the promise of eternal life to be given when He who is our life shall appear, if we by patient continuance in well doing seek for it.

Roxbury, Mass.

The Present.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Many of us will, undoubtedly, lie down in the grave, at least for a little season; it may be before another year shall have rolled round, aye, or month, or week, or day. Now is the only time of which we have any promise.

For the two last years, I have felt that time is short—"that our days are as an hand's breadth"—that I would at least, do what I could; and this pleasant morning, I would like to go with words of encouragement, to every home, and every heart, where the *Crisis* may go; yes, more than that, I would go into all the world and preach the gospel to every creature, telling them Christ died to redeem just such sinners as we are. I feel to be a sinner saved by grace, through faith. Truly, faith grows stronger—my hope grows brighter, as I near the promised rest,

"Where the many mansions be,
As I near the great white throne,
Near the crystal sea."

Brothers and sisters, how is it with you? have you on the wedding garment? are you clothed with the righteousness of Christ? have you the love of God in your hearts? do you feel in your heart to go out after poor perishing sinners, to lead them to the Lamb of God, that taketh away the sin of the world? Time is short; therefore, let us be doing with our might whatever our hand findeth to do. How many poor broken-hearted ones there are to be healed; how many bowed down, and discouraged, to be raised up. If freely we have received, let us freely give. Let us seek to imitate the blessed Jesus, who went about doing good. If we love the Lord with all our heart, and our neighbor as ourself, we shall not be idle; whatever the Master saith unto us, that shall we do knowing that we shall reap, if we faint not. How much the Christian has to encourage him to persevere, even unto the end. Crowns of glory, the blessed Jesus will place upon our heads at that day, and not upon ours only, but upon all them that love his appearing. Who does not love the appearing of the Savior, the crowning of all our hopes, the ending of all our fears? His own hand shall wipe tears from off all faces.

Let us be faithful until death, that we may receive a crown of life.

M. S. FIELD.

Lewiston, Me., Jan. 4, 1857.

For the Crisis.

The Lord's Supper.

BRO. GRANT:—I am glad that some of my brethren and sisters are bestirring themselves on this all important subject. I am persuaded that this high-bought privilege has been too much neglected by the church in general. It is high time that we were up and doing. The Master is coming soon. Let us see to it, that his house is set in order. In the first place, we must ascertain where the house is disordered before we can prescribe a remedy, or show that the practice of administering the ordinance now-a-days is based upon assumption, entirely different from that upon which the ordinance was instituted. To comprehend the subject correctly, we must go back to the time when Christ first appointed this commemoration.

The sacrament of the Lord's supper was instituted by Christ, the night before he was crucified. He and His disciples had just partaken of the paschal supper, which reminded them as Jews, of their national deliverance, through the power of Jehovah, from their bondage to the Egyptians, and which was at the same time implicated with the remarkable circumstance that their first-born children were preserved in life, while the destroying angel visited with death every house in Egypt, which had not its doors sprinkled with the blood of the paschal lamb.

After the ceremonies pertaining to the paschal supper had been finished, and in immediate view of his own death which was now close at hand, our Savior gave a morsel of bread and a sip of wine to each of his disciples, with an express direction that they should for the future, from time to time, commemorate his death, by a similar observance. "For," says the Savior, "this bread (mark, unleavened bread) represents my body broken for you, and this wine (not fermented) my blood shed for you for the remission of sins." "This do," says he, "in remembrance of me."

I think we can detect something here that is out of order. Let us see to it, brethren, that we have everything according to the pattern. "A lamb without blemish"—bread without leaven (corruption); wine, the pure blood of the vine not fermented, intoxicating wine; that is not in accordance with the pattern, for the wine drank at the passover, we have reason to suppose, was not fermented. The Jews at the passover were commanded to have no leaven in their houses, and they, from that day to this, understand the term "*chomits*," in Hebrew, to signify "leaven," "vinegar," and every kind of fermentation. It refers alike to the panary, the vinous, and the acetous fermentation, which refer just as much to fermented liquors as to fermented bread, and therefore at the Passover were exceedingly careful that no fermented wines should be among them. And for fear any of their wines should have undergone any kind of fermentation, the vinous, acetous, or putrefactive, they manufactured a new wine from the "*passa uva*," or dried grape, which they were assured could not be subject to any kind of fermentation. It is therefore, certain that our blessed Lord did not use a fermented alcoholic liquor at the first sacrament.

And shall we, down in the last moments of time, commemorate our Savior's dying love, by substituting in place of the fruit of the vine, an emblem which is emphatically one of the greatest curses of the earth?

Jesus is coming soon, brethren, to occupy the vacant chair that has been so long empty. What will he say if he should find some of us at his table, partaking of the intoxicating cup to show forth his death, until he should come? We think that he would turn away and say, "I never knew you."

Then let us see to it that we have everything according to the pattern; let us banish from the table of the Lord the intoxicating cup, and substitute in its stead the pure fruit of the vine. At this season of the year we cannot obtain the new fruit; then let us do as did the Jews, and the early Christians, make a wine from "*passa uva*," or dried grape, by pouring on them boiling water, and then straining; then we can be assured that it will not be subject to any kind of fermentation, believing this to be the kind of wine that our blessed Lord used at the first sacrament. It is in allusion to this wine made from raisins, and which was much inferior to the pure juice of the grape, that our Lord says, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." As though he had said, now we drink "*passum*" wine, made by pouring water upon dried grapes; then shall we drink virgin wine, the blood of the grape of Paradise—the nectar of heaven. O! it will be joyful when we drink of the nectar of heaven in paradise restored. Jesus himself will serve us. Glory be to God! I long to be there!

Your brother, longing to see the King in his beauty, SAMUEL MASON.

Plymouth Hollow, Conn., Jan. 14, '56.

Poetry.

DIVINE ORDER.

'Tis first the true, and then the beautiful,
Not first the beautiful, and then the true;
First the wild moor, with rock, and reed, and pool,
Then the gay garden, rich in scent and hue.

'Tis first the good, and then the beautiful,
Not first the beautiful, and then the good;
First the rough seed, sown in the rougher soil,
Then the flower-blossom, or the branching wood.

Not first the glad and then the sorrowful,
But first the sorrowful, and then the glad;
Tears for a day, for earth of tears is full,
Then we forget that we were ever sad.

Not first the bright, and after that the dark,
But first the dark, and after that the bright;
First the thick cloud, and then the rainbow's arch;
First the dark grave, then the resurrection light.

'Tis first the night, a night of storm and war;
Long night of heavy clouds and veiled skies;
Then the fair sparkle of the Morning-star;
That bids the saints awake and dawn arise.

Corespondence.

From Sr. M. M. W.

Dear Brn. and Srs. in the Lord, journeying with me through this vale of tears to a land of rest and immortal beauty, under the peaceful administration of the Son of God—be of good cheer, your sorrows will soon end in the elysian joys of the restitution. The night has been long and painful, but the morning cometh speedily.

Nearly six thousand years have elapsed since the lone captive daughter of Zion launched out upon the rough billows of time, to bare her brow to the sorrows and storms of this life's rolling sea; but blessed be God, she is nearing the shore, where her conflicts will all end. The signs are fulfilled by which we know that the Lord is near, even at the door.

Dear children, when we compare the past movments on time with the word of the Lord, we can say with a cheerful heart, the Lord's spirit has been with us; and now let us hold fast whereunto we have attained, that no man take our crown, for our salvation is now nearer than when we first believed. And to such as are of a fearful heart I would say in the language of inspiration, "be strong, fear not; behold, your God will come with vengeance, even God with a recompense: he will come and save you." With perfect confidence in His word we have at different times expected that sweet release would be granted us from all our sorrows, trials, and perplexing scenes of this mortal life; it seemed but a step as it were between us and the untold glories of the world to come; but alas! we were destined to be disappointed. O may we learn patience and obedience by the things we suffer, reckoning that the sufferings of this present life are not worthy to be compared with the glory that shall be revealed in us. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Our hope is not realized, we are still in the enemy's land, under the blighting robe of the curse, still sighing with a groaning creation, waiting for the "adoption, to wit, the redemption of our body." Well, dear children, we will sigh on a little longer, and deliverance will come. The day begins to dawn—the day-star is arising in the hearts of God's dear children, and soon the Son of righteousness will arise with healing in his wings; when he will tread the pathway of heaven to our globe again, to wipe away the curse, to replace the diadem that was removed from Zedekiah, the last king over Israel—restore the kingdom—take the crown, and away the peaceful sceptre of righteousness over the world.

O, dear Brn. and Srs., may all our powers be engaged in striving to gain an entrance there, where death will be swallowed up in victory, when the Lord God will wipe away tears from off all faces, and the rebuke of his people shall be taken away from off all the earth:

"Fly lingering moments, fly, O fly!
Dear Savior, quickly come.
We long to see thee as thou art,
And reach that blissful home."

My dear fellow pilgrims, worn and weary by the roughness of the way, weep on, sigh on, pray on, hope a little longer; weeping endureth but a night—joy cometh in the morning. "Let not thine heart envy sinners, but be thou in the fear of the Lord all the day long; for surely there is an end, and thine expectations shall not be cut off."

Dear sinner, one word to you. "Prepare to meet thy God! You are treading on the last precious moment of probation; the last call of mercy is lingering for you; come to Christ, and be saved in the day when he appeareth.

Your sister waiting for redemption,

M. M. W.

Clay, N. Y., Dec.

Choice Selections.

Syria and the Holy Land.

It was foretold of Jerusalem, that she should be a city of heaps, and it is literally fulfilled. Immense heaps of rubbish meet you everywhere. The church of England people, when laying the foundation of their church, had to dig through a heap of rubbish fifty feet in depth before they came to the rock. It is peculiarly a city of heaps.

Suppose you enter a large town and go into one house and find nobody there, then into another, and another, and so on, finding a l empty. You go to the markets, to the halls, to the churches, and find them quite deserted, nobody to be seen. Will you not be astonished? There is a town in Syria, with its houses, theatre, columns and gate-ways all there, but without a single inhabitant. That town is the wonderful Petra, the capital of Edom. The town is built at the foot of a hill, on a slope rising up from the valley. It was foretold of Edom that she should be made bare, and that no man should live in her. Can the fulfillment of this be all fiction? Can it be mere chance?

We come now to a point still more striking. Where Jericho once stood, the wild Bedouin encamps. It is an excellent site for a town for business, for commerce, for agriculture, and nobody lives there. You have read of the cluster of grapes which the spies which Joshua sent forth, brought from the brook of Eshcol. You talk of your grapes. Why, we would not call them grapes at all in Syria; we would not give them even to pigs! Our grapes are as large as walnuts, very juicy, and grow in great abundance. I remember my brother John and myself bringing home a bunch one day, on our way from school, which was so large that we were obliged to carry it home on a stick between us.—Thousands of pilgrims visit Jericho every year, and it would therefore be an excellent place for a hotel. If a large hotel were built, other houses would necessarily follow, and a town would soon rise up, but notwithstanding this, and all the natural advantages of the place, no hotel is built. Two American farmers went to Syria some years ago to settle. They went over the whole country, and visited Jericho, but finally settled, one of them in Etam, and the other at Jaffa. I asked them why they did not settle in Jericho. They said they did not know. I asked them if it were not a good place for business, if they could not have made money there. O yes, they said, plenty of money could be made there, —excellent stand for business. I asked them again, why they did not settle there. Their answer was, "Sir, we cannot tell you why we did not settle there." But I can tell you, friends. The Lord says, "Cursed is the man that rebuilds Jericho," and no man dares to rebuild it.—*Ed.*

The Coming and Kingdom of Christ.

BY TWENTY THOUSAND BAPTISTS IN 1660.

[The following confession of faith, signed by *John Bunyan* and forty other elders, deacons, and brethren, and approved by more than 20,000 others, was presented to King Charles II., in London, 1660. They declared, "We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same." Where are the Baptists of 1660?]

ART. 22. "We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs, (Acts 1: 3,) which was taken up into heaven, (Luke 24: 51,) shall so come in like manner as he was seen to go into heaven, (Acts 1: 9—11):—'And when Christ, who is our life, shall appear, we also shall appear with him in glory.'—Col. 3: 4. 'For the kingdom is his, and he is the governor among the nations,' (Psa. 22: 28,) and 'king over all the earth,' (Zech. 14: 9,) 'and we shall reign with him on the earth.'—Rev 5: 10. The kingdoms of this world (which men so mightily strive after here to enjoy) shall become the kingdoms of our Lord and his Christ.—Rev. 11: 15. 'For all is yours,' (ye that overcome this world,) 'for ye are Christ's, and Christ is God's.'—1 Cor. 3: 22, 23. 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under the whole heaven.'—Dan. 7: 27. Though, alas! now many men be scarce content that the saints should have so much as a being among them, but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron.—Rev. 2: 26, 27. Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned or overturned from: for the oppressor shall be broken in pieces, (Psa. 72: 4,) and their vain rejoicings be turned into mourning and lamentations, as it is written.—Job. 20: 5—7."

"We believe that there will be an order in the resurrection; Christ is the first fruits, and then next, or after, they that are Christ's at his coming; then, or afterward, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe, that, at the time appointed of the Father, he shall come again in power and great glory; and that at, or after his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mount Zion, in Jerusalem, forever."

"We believe that the kingdom of our Lord will be an universal kingdom, and that in this kingdom the Lord Jesus Christ himself will be alone, visible, supreme Lord and King of the whole earth.

"We believe that as this kingdom will be universal, so it will be also an everlasting kingdom that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls: where the Lord is they shall be also.

"We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and he will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints forever, and will be so situated as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was." [Crosby's Hist. of Bapt., vol. ii., App. 85.

"Since you would know by what name I would be distinguished from others, I tell you I would be, and hope I am a *Christian*; and I choose, if God should count me worthy, *to be called a Christian*, a believer, or any other such name which is approved by the Holy Ghost. And as for those factious titles of Anabaptists, Independents, Presbyterians, or the like, I conclude that they came neither from Jerusalem nor Antioch; but rather from Hell and Babylon, for they naturally tend to divisions. You may know them by their fruits.—JOHN BUNYAN."—*Ancient Landmarks.*

WORTH KNOWING.—To ascertain the length of a day or night, at any time of the year, double the time of the sun's rising, which gives the length of the night, and double the time of its setting, which is the length of the day.

This is a little method of "doing the thing" which few of our readers have been aware of.—*Christian Herald.*

"O! what a weariness it is to live amongst men, and find so few men; and amongst Christians and find so few Christians; so much talk, and so little action; religion turned almost to a tune and air of words; and amidst all our pretty discourses, pusillanimous and base, and so easily dragged into the mire, self, and flesh, and pride, and passion domineering, while we speak of being in Christ, and clothed with him, and believe it, because we speak it so often and so confident."—*Leighton.*

He that cannot forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven.

The christian is not ruined by living in the world, which he must needs do while he remains in it, but the world living in him.

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Original Articles.

For the Crisis.

The Gospel.

No. I.

"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith."

However little the Gospel of Christ is esteemed in the world, it is certainly the most gracious and important dispensation of God towards the sons of men; or else, our Bible is mere extravagance and a fable; for the Bible speaks of it with the highest encomiums, and the sacred writers are often in transport when they mention it. It is called the "gospel of the grace of God;" (Acts, 20: 24;) the "gospel of salvation;" (Eph. 1: 13,) the "glorious gospel of Christ;" (2 Cor. 4: 4,) "the gospel of peace;" (Eph. 6: 15;). It is "the wisdom of God in a mystery;" (1 Cor. 2: 7;) "the mystery which hath been hid from ages and from generations;" "the ministration of the Spirit" and of "righteousness," which far exceeds all former dispensations "in glory;" (2 Cor. 3: 8, 9;) and it is represented as the only scheme for the salvation of sinners.

When the wisdom of the world had used its utmost efforts in vain, "it pleased God by the foolishness of preaching to save them that believed." 1 Cor. 1: 21. And in our text it is called "the power of God unto salvation to every one that believeth, whether Jew or Gentile;" and St. Paul declares that he would not be ashamed of professing and preaching the gospel of Christ, even in Rome—the metropolis of the world—the seat of learning, politeness and grandeur. He represents it as a catholicon, equally adapted to Jew and Greek—to the posterity of Abraham and to the numerous Gentile nations, and equally needed by them all. Now this must be all extravagance and ostentatious parade, unless there be something peculiarly glorious and endearing in the gospel. It must certainly give the most illustrious display of the divine perfection; it must be the most grand contrivance of infinite wisdom; the most rich and amazing exertion of unbounded goodness: and particularly it must bear the most favorable aspect upon the guilty sons of men, and be the best, nay, the only scheme for their salvation.—And what are the glorious peculiarities, the endearing recommendations of this gospel? One of them, in which we are nearly interested, strikes our eyes in the text. "For therein is the righteousness of God revealed from faith to faith." Here let us inquire into the meaning of the expression, and point out the connection. I believe the righteousness of God has generally one uniform signification in the writings of St. Paul; and by it he means that righteousness, upon the account of which a sinner is justified, that righteousness, for the sake of which his sins are forgiven, and he is restored to the divine favor. In short, it is our only justifying righteousness. It may be called the righteousness of God, to distinguish it from our own personal righteousness. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Here, the righteousness of God is directly opposed to, and distinguished from their own righteousness. The various descriptions of this righteousness, and of justification by it, which we find in the apostolic writings, may assist us to understand the nature of it; and therefore, it may be proper to take one general view of them.

It is frequently called "the righteousness of Christ," and it is said to consist in his obedience; "by the obedience of one shall many be made righteous." Rom. 5: 19. Now obedience consists in strict observance of a law; and, consequently, the obedience of Christ, which is our justifying righteousness, consists in his obedience to the law of God; hence, he is said to be "the end of the law, for righteousness, to every one that believeth." Rom. 10: 4.

To be justified by his righteousness is the same as to be justified by his blood; (Rom. 5: 9,) to be reconciled to God by his death; (v. 10,) from which we may learn that the sufferings of Christ are a principal part of this righteousness, or, that he not only obeyed the precept but also endured the penalty of the divine law in our stead; and that it is only on this account that we can be justified. This righteousness is called "the righteousness of God without the law;" (Rom. 3: 21,) an "imputed righteousness without works." Rom. 4: 6. And it is plain from the whole tenor of his Epistle, and that to the Galatians, that the righteousness by which we are justified, is entirely different from our own obedience to the law; and hence, we may learn, that our own merit or good works do not, in whole or in part, constitute our justifying righteousness; but that it is wholly and entirely the merit of Christ's obedience and suffering. This righteousness is often called "the righteousness of faith;" (Rom. 3: 22,) "even the righteousness of God which is by the faith of Jesus Christ." Ch. 4: 11, 13; also 10: 6; and Phil. 3: 9. "Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." From whence we may infer, that faith has a peculiar concurrence of instrumentality in our justification, by the righteousness of Christ. I need not enlarge on this point; for, to be justified by faith in Christ, in his blood, by believing in Christ, and the like, are such frequent Scripture expressions as to put the matter out of all doubt.

The text further observes, that in the Gospel this justifying righteousness is revealed to faith; that is, in the gospel it is clearly discovered, proposed and offered, as an object of faith. The light of nature is all darkness and uncertainty on this point; it can only offer obscure and mistaken conjectures concerning the method of pardon and acceptance for a guilty sinner; it leaves the anxious conscience still unsatisfied and perplexed with the grand inquiry,—"wherewith shall I come before the Lord?"—"how shall such a guilty creature as I, re-obtain the favor of my Sovereign?" It may suggest some plausible things in favor of repentance, as the only method of pardon; it may flatter the sinner, that a God of infinite goodness will not rigorously execute his law; it may draw a veil over the attributes of his justice, and thus build the hopes of the sinner upon the ruin of the divine government and the dishonor of the divine perfection.

But a method of justification by the righteousness of another, by the obedience and death of the Son of God; by his perfect obedience to the law, and complete satisfaction to justice instead of the sinner; a method by which sin may be pardoned, and in the mean time, the honor of the divine government be advanced, and the divine perfections gloriously illustrated: this is a mystery which was hid from ages and from generations; this was a grand secret which all the sages, philosophers, and sons of men, who had only the light of nature for their guide, could not discover, nor indeed, so much as guess at. This scheme was as far above their thoughts as the heavens are above the earth. Nothing but infinite wisdom could effect it. Nothing but Omniscience could reveal it.

In the writings of Moses and the prophets, we meet with some glimmerings of it; some few rays of Gospel light were reflected back from the Son of righteousness through the dark medium of three or four thousand years and thrown upon the minds of the people of those dark ages in the sacrifices, which seem to have been instituted soon after the first ray of gospel light dawned upon our world, in that gracious promise—"the seed of the woman shall bruise the serpent's head;" and afterwards, in the sacrifices and types of the law. Also, the Old Testament writers seem to have caught a glimpse of this light; and hence the apostle says, the righteousness of God is "witnessed by the law and the prophets." Rom. 3: 21. But it is in the gospel alone that it is explicitly and fully revealed; in the gospel alone it is proposed in full glory, as a proper object for a distinct, particular, and explicit faith. Hence, we may easily see the striking connection of the text. You may connect this sentence—"for therein is the righteousness of God revealed from faith to faith—with the first part of the foregoing text—"I am not ashamed of the gospel of Christ—and then the sense will be;—"no wonder I am not ashamed of the gospel of Christ among Jew or Gentile, and even in Rome itself; for it makes a most glorious and important discovery, in which they are all concerned; a discovery which the Jews with all the advantages of the law and the prophets, could not clearly make; a discovery which the Greeks, with all their learning and philosophy—and the Romans, with all their power and improvements could not so much as guess at:—and that is the discovery of a complete, God-like righteousness, by which the guilty sons of men of every age and nation under heaven, may obtain justification from all their sins;—a righteousness which is a sufficient foundation for the hopes of sinners, and gives the most majestic view of the great God;—a righteousness without which, Jews and Gentiles, and even the Romans themselves in the hight of Empire, must unavoidably and eternally perish." Such a glorious and divine righteousness does the gospel reveal; such a benevolent, gracious, and reviving discovery does it make.

And who would be ashamed of such a gospel? "For my part," says St. Paul, "I am not ashamed of it, but would boldly publish it unto kings and emperors, to sages and philosophers; and whatever sufferings I endure for its sake, still I glory in so good a cause." Or, we may join this clause—"For therein is the righteousness of God revealed from faith to faith"—with the last part of the preceding verse—"For it is the power of God unto salvation," &c.; and then the connection will run thus; "the gospel of Christ, so destitute of all carnal and secular recommendations, is sufficiently recommended to universal acceptance by this, that it is the only powerful and efficacious expedient for the salvation of all such as believe it, whether they be Jew or Gentile. And no wonder it is attended with this divine power and efficacy, for in it and in it only, the righteousness of God is revealed to the faith and acceptance of a guilty world."

No religion but that of a mediator can provide or propose such a righteousness; and yet, without such a righteousness, no sinner, whether Jew or Gentile, can be saved. And on the other hand, the revelation of such a righteousness directly tends to promote the important work of salvation, as it encourages the despairing sinner, and inspires him with vigor. It lays a foundation for the honorable communication of the influence of the Holy Spirit, without which the work can never be effected.

There is one other thing of importance to be understood, and that is this, that the righteousness of Christ, on account of which we are justified, signifies the obedience and sufferings of Jesus Christ, to answer the demand of the law, which we had broken. He obeyed the law, and endured its penalty as the surety or substitute of sinners. Isa. 53: 4—12. That is, he did all this, not for himself, but for them or in their stead.

I shall now proceed to explain the nature of justifying faith, as I understand it, and show the place that it has in our justification. You see I do not propose to explain the general nature of faith as having for its object the word of God in general, but as it has a peculiar instrumentality in our justification; and in that view it is evident that the Lord Jesus, our Savior, who died for sinners, is its peculiar object. Hence, a justifying faith is so often described in Scripture in such terms as these; believing in Christ, faith in his blood, &c.; and the righteousness of Christ by which we are justified, is called the righteousness of faith, the righteousness which is of God by faith. Therefore, a justifying faith in Christ includes these two things—a full persuasion of the truth of that method of salvation through the righteousness of Jesus Christ, which the gospel reveals,—and a hearty approbation of and consent to that method of salvation.

1.—A justifying faith includes a full persuasion of the truth of that method of salvation through the righteousness of Jesus Christ which the gospel reveals. Faith, in its general nature, is the belief of a thing upon the testimony of God; consequently, faith in Christ must be the belief of the testimony of God concerning Him, in the gospel. Hence, faith is said to be receiving the witness of God which he hath testified of his Son; and unbelief, on the other hand, is not believing the record which God gave of his Son. 1 John 5: 9, 10. St. John tells us, that the substance of the record or testimony which God gave of his Son is this, that God hath given unto us eternal life and this life is in his Son.—That is, God in the gospel testifies, that he hath established and revealed a method of bestowing immortality and eternal life upon guilty sinners, who were justly condemned to death. And he further testifies, that it is only in and through his Son Jesus Christ that this life and blessedness can be obtained—it is only through him that it can be hoped for, and nothing but horror and despair appears from any other quarter. Now faith is a firm persuasion of the truth of this gracious and important testimony; and as the foundation of all is, that Jesus Christ is the Son of God—the true Messiah promised as the Savior of sinners—hence it is, that believing that Jesus is the Christ, the Son of God, &c., is so frequently the definition of faith. The scheme of salvation through Jesus Christ, supposes that all are sinners, exposed to condemnation, and unable to make satisfaction for their offences, or merit the divine favor by anything they can do or suffer; and represents the Lord Jesus as substituting himself in the place of the guilty, bearing the punishment due their sins, and obeying the law of God in their stead; and represents our injured Sovereign as willing to be reconciled to such of his guilty creatures, on this account. But then, that in order to enjoy the blessings of righteousness, they must, as guilty, helpless sinners, place their whole dependence upon it, as their *only* ground of justification, and that though they should always take God's righteous law as the rule of their lives and abandon good works, yet, they must not make these, in the least, the ground of their hopes of pardon and acceptance.

JOHN.

For the Crisis.

All for God.

Bid everything stand aside for God. Let nothing get between you and Him. Fix your eyes and heart on Him alone. Go where He calls without hesitation or fear. Trust Him in everything. Cast all care upon Him. Hope in His mercy tho' He slay you. Make up your mind, come what will, I will serve the Lord. Yes, make up your mind fully, if I perish at last, I will serve the Lord.

E. B.

For the Crisis.

The Two Brides.

—OR—

The True and False Church.

BY WILLIAM SHEPHERD.

Beloved in CHRIST, *and unto all who have ears to hear, greeting:*—We purpose in this article to present a few thoughts which may tend to lead those at least whose constant inquiry is—"*What is truth?*"—unto a more thorough investigation of this interesting theme. And in the prosecution of our feeble labors we crave your patience and special attention. In the outset, suffer us to recall to your remembrance, "that the Kingdom of God is not in word," simply, i. e., the presentation of "the truth of the gospel" "is not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Neither is it in handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."—Then, "if our gospel be *hid,*" it is most certainly "hid to them that are lost." 1 Cor. 2: 4: 2 Cor. 4: 2—3.

In the first place, then, we shall endeavor to show from Scripture (the only true criterion to judge from), that herein are recognized *two brides* or churches of Christ—one merely *presumptive* or *illegal,* the other *apparent* and *real.*

2nd. We shall endeavor to show the most distinctive features which characterise the true and false one, and in this we shall be able to ascertain for ourselves, to which church we belong,—a matter of no little importance, as must be conceded by all.

3d. We design to speak from the testimony and authority of the divine oracles, of the doom of the false church, and the ultimate, supernal blessedness of the true one. And here it may be proper to remark, ere we proceed, that the church in Scripture is generally presented under the figure of a woman; the real one, by a pure and virtuous female, the fictitious by a meretricious and defiled one. The relations existing in connubial life; the varied changes common to that condition of being, are not unfrequently used to represent the varied changes realized by the church. Again, one individual may stand as a representative of the entire body, and often, when addressed in Scripture (irrespective of sex), is applicable to the church. This should be borne in mind as we pursue our investigations.

We now proceed with our first proposition, namely; that there are two brides or churches brought to view in Scripture, the *faithful* and *hypocritical.* By divine aid, we intend to contemplate that which is spiritual, celestial and invisible—a *regenerated* or *new birth Church*—a church begotten by the Holy Ghost, and incorruptible word of God "which liveth and abideth forever;" possessing no dazzling exterior, no outward pomp or splendor, but a hidden, living, divine principle within, whose origin is heavenly, and destiny, glory. One which is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, while it is formed exclusively of "*lively stones,*" and not made simply of dead material or "*untempered mortar*"—built up a spiritual house, composing collectively, "a habitation of God through the Spirit," and in the purpose of God, will finally "shine forth as the sun" in the Kingdom of her illustrious Lord and Sovereign. Ps. 45: 15; 1 Pet. 3: 4; Col. 3: 3; Matt. 13: 43; Isa. 60: 1—3; Eph. 2: 20, 21; 1 Pet. 2: 5; Cant. 6: 10; Rev. 21: 10, 11.

How diverse from that church which is entirely superficial, glittering to the sight, appearing "*beautiful outwardly*" while within it is not unlike whited sepulchres which usually contain a fullness of dead men's bones. Matt. 23: 27, 28; Rev. 17. 4: 18: 2.

The *real* church is presented in one place by the Revelator, who describes her chasteness, loyalty, and determinate adherence to her Lord, thus,—"These are they which were not defiled with women;" (i. e., free from every human device and system [illegible] nished or contaminated with the mistress upheld by the "many waters," of which we shall speak directly,) "for they are virgins." "*These are they which follow the Lamb whithersoever he goeth,*" guileless, and "*without fault.*" Rev. 14: 4, 5. She is designated by the most endearing names language is capable of producing, such as, the "Espoused," the "Chaste virgin," the "Betrothed,"—"Turtle Dove," "Darling," "King's daughter," "Garden inclosed," "Spring shut up," "Fountain sealed," "Spouse," "Prince's Daughter," "Beloved" "Dove," "Undefiled," "Choice one;" in a word, the "ALL-FAIR," and "SPOTLESS" one! Such beautiful expressions are made use of to denote Christ's true "Bride, the Lamb's wife." 2 Cor 11: 2; Hos. 2: 19, 20; Ps. 74: 19; Ps. 22: 20; Ps 45: 13; Cant. 1: 14; Cant. 6: 9; Cant. 7: 1.

While the other is called "THE GREAT WHORE, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." This is enough; we will search no more for titles by which to designate her. There are many other terms in Scripture used, of a kindred nature, but let this suffice.

We now come to notice the characteristics which respectively distinguish them. The Savior says, "by their fruits ye shall know them." This is the infallible rule by which we determine their claims, (1 Cor. 4: 5,) and this will include three specific points, their positions, works, and utterances.

The position of the Espoused, is like "a city set on a hill"—"the light of the world"—"the epistle of Christ, known and read of all men"—"the salt of the earth"—shining as lights in the world, ever irradiating the light of the glorious gospel to all who have a disposition to become illuminated with its hope-inspiring rays. Matt. 5: 14; Matt. 5: 13; Phil. 2: 15.

As to her works, she is a co-worker with God, and by her good works glorifieth him. She is RICH in good works, ready to distribute, willing to communicate; "working the work of the Lord"—"well reported of good works"—a *doer* of the word, not merely a *hearer,* ever demonstrating her sincerity and unshaken fidelity to her Lord in shewing her *faith* by her *works.* 2 Cor. 6: 1; 1 Tim. 6: 18; I Tim. 5: 10.

Such, in brief, is the position of the true church in regard to action, while her doctrines are pure and immortal; not found however in books of discipline, Athanasian, nor Nicene creeds, catechisms, liturgies; neither in the numerous bodies of divinity, in the holy Scriptures—in the sublime discourses of Jesus and his apostles. Now look for a moment at her utterance in regard to duty. Her language is, "*Lord,* WHAT WILT THOU HAVE ME TO DO?" Distrustful of her own ability to know, she is seen confiding in and "leaning upon her beloved." "Clothed with humanity," she seeks, like the gentle Mary of Bethany, a place at Jesus' feet, to learn of him. Acts, 9: 6; Luke. 10: 30. In regard to her attachment to him and his word, language like the following is expressive of the same;—"With my whole heart have I sought thee." "My soul breaketh for the longing that it hath at thy judgments at all times"—"the law of thy mouth is better unto me than thousands of gold and silver." "O how I love thy law! it is my meditation *all* the day." "Whom have I in heaven but thee, and there is none on earth I desire besides thee." "I love thee, Lord;" and it is not only "in *word,*" but "in *deed* and in *truth.*" And like a young hart which panteth in its extreme thirst "after the water brooks," so do her dearest affections go out continually after God. Ps. 119; 42: 1; 84: 2.

Her utterances of aim and purpose are thus summarily and beautifully portrayed. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Ps. 27: 4. Meanwhile, the name of Jesus to her is sweeter than music, [illegible] like the richest perfume, most ravishing to the internal senses; yea, "as ointment poured forth;" he is in her estimation [illegible]

among ten thousand, "the one altogether lovely," while her undivided devotedness leads her to cheerfully forsake all, for her loyal Lord. Cant 5: 10, 16; Ps. 45: 10, 11; Matt. 19: 29; Phil. 3: 8.

In regard to the return of her Lord, she is impatient; she longeth, earnestly desireth, "his appearing," nay, *prayeth* for his coming. "Return, O, Lord," my soul thirsteth for God, for the living God!"—"O that thou wouldest *rend* the heavens, that thou wouldest come *down*." She wrestleth and agonizeth, and will not desist even until "THE DAY BREAKETH." Her importunity here, is admirable; "continuing in supplication and prayer night and day."

"And they cried with a *loud* voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" "And shall not God avenge his own elect which cry day and night unto him?" And "the Spirit and the Bride, say, come." While to the last annunciation to the church—"Surely, I come quickly," hear her, "Amen. Even so come, Lord Jesus." Ps. 6: 4; Isa. 64: 1; Gen. 32: 25, 26; 1 Tim. 5: 5; Luke 18: 7; Rev. 6: 10; Rev. 22: 17, 20.

Now mark the pretendress, or "strange woman"—the harlot—mother of the Apocalyse, with whom the kings of the earth and great men have committed fornication. Hear her. "I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes and cinnamon. Come, let us take our fill of love, until the *morning*, let us solace ourselves with loves, for the good man is not at home, he is gone a long journey;" (see Gen. 32: 25, 26; Luke 19: 12,) affirming "in her heart I set a queen and am no widow, and shall see no sorrow." Prov. 7: 10—27; Rev. 18: 7. Her position is no less deceptive than conspicuous; for while she is carried "upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns," adorned in superb and costly habiliments, she alternately assumes the garb of "an angel of light," and thus by "enticing words and fair speeches" proselyteth the unwary as members to her pernicious system which rendereth the victims thus taken captive, two-fold more the child of hell than herself. Rev. 17: 3; 2 Cor. 11: 14, 15; Matt. 23; 15. We previously alluded to her extensive paraphernalia—the pomp and splendor of her exterior, wherein lies, in a high degree, the charm of her proselyting power. Now let us see what the beloved John says, in reference to "the great whore which sitteth upon many waters," touching this matter.

"So he (the angel) carried me away in the Spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast. . . . . . . And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications." Rev. 17: 3, 4. While with this captivating apparel, we learn from the 22nd v. of the 18th chap., that the syren strains of instrumental music are made a part of her form of worship for the allurement and gratification of her devotees. "That at what time ye hear the sound of the cornet, flute, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image," &c. Dan. 3: 5. But let this suffice. We glance at her *works*. "They are evil and only evil continually," whatever specious form they may from time to time assume, they are "works of the flesh"—"works of darkness"—works which belie her pretentions—"works of the devil." Gal. 5: 19; Eph. 5: 11; Tit. 1: 16; 1 John, 3: 8. Indeed as to their heinous nature and extent, let the loud and mournful cry of the martyrs, proceeding from the altar, and the pages of past history tell. And that they are works of the most bloody, murderous, and cruel character, we learn distinctly from what the vision unfolded to the astonishment of the Revelator. Listen to him;—"*And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.*" Rev. 17: 6; 18: 24. And we should not omit to mention, that while her works are of this cruel and destructive kind, they are not less *wonderful* and *deceptive*. You will observe she presumptively claims a place in God's Kingdom, from the fact of her expertness in prophesying, i. e., "handling the word of God deceitfully," and expelling devils in the name and under the garb of being Jesus' elect, performing "*many wonderful works*;" accomplishing these marvels too with all the adeptness and wily "wonders, and with all deceivableness in them that perish," &c. "And he doeth great wonders, so that he maketh fire to come down (apparently) from heaven in the sight of men, and deceiveth them that dwell on the earth by means of those miracles which he had power to do." Matt. 7: 22: 2 Thess. 2: 9, 10; Rev. 13: 13 14.

Now notice, her aims, desires, and purposes are altogether "earthly, sensual and devilish;"—a lover of pleasure, not of God—professing love and honor to Him however, but her "heart is far from" him; (Matt. 15: 8,) having "a *form* of godliness" merely, and, like the church of Sardis, a name to live but dead—a worshipper of "the golden image," sacrificing at the temple of Diana, paying her devotions to the god Mammon. She loves the world and "the things that are in the world;" she is wedded to its pleasures, married to its dazzling allurements, its sinful charms, foolish customs, vain, gaudy and evanescent fashions. 2 Tim. 3: 4, 5; Dan. 3: 10; Jer. 10: 3; 1 Cor. 7: 31.

Her sentiments in regard to the coming of the Lord Jesus as rightful sovereign, are summed up in a few words. Indeed, she has substituted for his personal advent a kind of a spiritual, mysterious appearing, which is, when thoroughly analyzed, a perfect nonentity, and a base perversion of "the words of the living God;" and while she holds to this fabulous theory, which so exactly comports with her entire character, her language is,—"We will not have this man to reign over us." Nay, more; the sublime doctrine of Messiah's "coming in the clouds of heaven" is pronounced by her, blasphemy, through one of her mouth-pieces centuries ago; and here it is worthy of remark, that the second advent was first preached more directly in the christian dispensation, by the Son of God himself, and at the time condemned in an agony of rage by a *high priest* as heretical and blasphemous. See Matt. 26: 64, 65. Look at this circumstance, together with the fact that she is ever and anon fulfilling prophecy by the inquiry, in a reproachful and taunting mood,—"WHERE IS THE PROMISE OF HIS COMING?"

(*Concluded next week.*)

The World's Crisis.

BOSTON, FEBRUARY 4, 1857.

Question.

No. II.

A correspondent inquires, "what is meant by the soul?"

In our last number, we gave a *theological* answer to the question, and found, according to popular theology, that the *soul* is the "*real man*," and lives and suffers or enjoys after the physical organism is destroyed, and is not subject to death, being immortal, and consequently, the resurrection refers only to the *body*. We now proceed to give a *Bible* answer to our Brother's question, and leave our readers to judge whether modern theology and the Bible are in harmony.

The first time the word *soul* is applied to *man*, is in Gen. 2: 7, where we have an account of his creation. "The Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life, and *man* became a living *soul*."

In this passage where we have its *primary* use, when applied to our race, it evidently signifies the *whole man*. It is used in this sense many times in the Bible. Paul says in Acts 27: 37, "and we were in all in the ship, two hundred threescore and sixteen *souls*." After they had run the ship aground, these *souls* all escaped to land, "some on boards, and some on broken pieces of the ship." In 1 Pet. 3: 20, we read, that "eight *souls* were saved by water," when Noah and his family were preserved from destruction in the ark, at the time of the flood. No one can suppose for a moment, that the souls in these passages are like the ones described in the *theological* definition, which are "immaterial, uncompounded, indissoluble, indivisible, intangible, without exterior or interior parts;" but real, material men and women. These souls *ate*. Says Paul, in Acts 27: 37–38, when speaking of the two hundred threescore and sixteen *souls* that were shipwrecked,—"when they had *eaten* enough, they lightened the ship, and cast out the wheat into the sea." Lev. 7: 18, "the *soul* that *eateth* of it shall bear his iniquity." We remark again, such souls are very different from those that are "without body or parts," described in modern theological works.

We would say then in answer to the question, "what is the soul?"—that *primarily* it means the *whole man*; and a living man is called a "living soul" and a dead man a dead soul, if we follow the literal rendering of various passages in the Bible.

There are three words, in the old testament, rendered soul; viz, *n'sha-mah*, *n'deevah*, and *nephesh*. The first is translated soul, but once, and is found in Isa. 57: 16; the second, once, and is found in Job. 30: 15. With these two exceptions, *nephesh* is the only word in the old testament rendered soul, and is found 828 times, is translated in 44 different ways, and is 33 times applied to *beasts*. *Psukee* in the N. T. corresponding with *nephesh* in the O. T. is the only word rendered *soul*, and is translated in 8 different ways. In Lev. 21: 11; Num. 6: 6–7, 10; and Hag. 2: 13, the phrase "dead body," is from *mooth nephesh*, which means *dead soul*, when literally rendered from the Hebrew scriptures. When a man has the breath of life in him, he is a living soul; and when it is taken from him, he becomes a dead soul. Hence, we read in the account of the creation "the Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life, and *man* became a *living soul*." In recording the *manner* in which man dies, David says,—"thou takest away their *breath*, they die, and return to their dust." Ps. 104: 29. Again he says,—"his *breath* goeth forth, *he* (man) returneth to his earth; in that very day his *thoughts perish*." Ps. 146: 4. These scriptures make the point plain, that, the giving of the "breath of life" makes "a living soul," and taking it away, a dead soul.

Having shown that the word soul *primarily* stands for the *whole man*, we defer further remarks until our next.

Chickopee Falls.

Our second visit to this place was not a whit behind the first. Deep interest is awakened in the community upon the great truths of the Bible that have long been buried beneath the rubbish of Papal theology. Notwithstanding effort was made to keep people away from our meetings, Market Hall was crowded to its utmost capacity with attentive listeners.

We had an interesting love feast Lord's day morning. A large number were up from Springfield in company with Bro. Ladd, who has just buried his affectionate companion. She died happy in the Lord, and quietly sleeps in Jesus.

At 6 o'clock, before assembling for our public meeting, Lord's day evening, we met at Bro. Smith's to commemorate the death and sufferings of our dear Savior; and I think I never enjoyed a more heavenly one, or felt more sensibly the approval of the Lord. The scene will be long remembered by those who were present. A table was spread, around which sat about thirty of Jesus' friends. We used *unleavened* bread and the pure juice of the grape. We have long been satisfied that none other should be used, and that the sacrament should be observed in the *evening*; that a suitable place should be prepared where we can sit down to the table, not in the promiscuous congregation, but where none are present but those who are followers of Christ.

I am convinced that there is not sufficient importance attached to this ordinance, nor to the manner, time, and place for its observance. I am happy to learn that our brethren and sisters are awaking to a careful consideration of the subject.

At half past 7 o'clock, we met again at Market Hall, which was densely filled by those who seemed to be real lovers of truth. Many from the different churches were present, who treated us and the truth with respect, and are anxious to hear and learn more fully the reason of our hope, being satisfied that it is not without foundation. We are fully satisfied that light and truth are spreading in that region. The Macedonian cry is echoing all around. Let the children of the Lord [illegible], and in his name "fight the good fight of faith."

Worcester.

We have some good news from Worcester. The Lord blessed us in a signal manner by comforting the saints, and raising up those who were cast down by the enemy of all righteousness.

Our meeting, Lord's day, Jan. 18, will be remembered with much gratitude by many present. The Holy Spirit was truly our comforter. The weather was cold, but our hearts were warm with Jesus' love. We commenced at half past 9 o'clock in the morning with a christian love feast, and closed in the evening with the sacrament of the Lord's supper, which brought most vividly before us the sufferings of our Savior,—causing his saints to both weep and rejoice. We parted with a firm determination to live better than ever.

We think the religious aspect of things among our brethren and sisters in Worcester has not been better for years, than at the present time. Roots of bitterness have been extracted and the wounds healed by the love of God; party feelings have been exchanged for christian affection; intolerance, evil-speaking and surmising have been substituted for that charity that thinketh no evil, suffereth long and is kind. Hard sayings have been recalled, heart-felt forgiveness bestowed in return; the brow clouded with sadness has been lit up with the sweet smile of heavenly peace. We think there has been joy among angels during the last few days on account of what they have seen in Worcester. May the peace of God abide on them.

The church in Thomas St., enjoying the labors of Bro. D. T. Taylor, has been favored with the outpouring of the spirit of the Lord, and some twenty or more have been either converted or reclaimed from a backslidden state during the past few months, and the interest still continues. Before the revival commenced, special prayer meetings were held for this object, and the Author of all good has been pleased to answer. Let us all follow the example, remembering that our labor in the Lord is not in vain. If we ever intend to make an effort to save our fellow men, it is time to begin.

A Call.

The brethren in Dartmouth, Mass., earnestly request Bro. Hemenway to come and hold a series of meetings in their place, and visit from house to house as in days past.

This morning, Bro. David Wilson's son, and his brother's son, both lay in the embrace of death. We hope Bro. Hemenway will go immediately if he possibly can. He is requested to answer through the *Crisis*.

GENERAL CONFERENCE.

The Lord willing, we propose to hold a *general Conference* in Boston, at Chapman Hall, Chapman Place, commencing Tuesday evening, Feb. 10th at 7 o'clock, and continuing through the week and over the Lord's day.

Our brethren and sisters, who attended the conference two years since at the same place, will recollect that it was one of great interest and profit, and that no effort was spared by the church in Boston to make it pleasant for those who came to enjoy that religious feast; and we trust that those who may be pursuaded to come to the one now proposed will not go away disappointed.

The object of the meeting is to make an effort to arouse the Lord's children to greater activity in his vineyard, and to afford mutual strength and comfort to each other. The apostles and primitive christians had such conferences, and were rewarded with rich blessings. We are confident that the time has come when we should make an *extra* effort to awaken new interest in our fellow men in the great work of preparation for the future world.

Brethren and sisters, come up to the feast, for we expect special help from the Lord of hosts.

We are anxious to meet once more in conference before our Master calls for an account of our stewardship. We very much need the benefit of a mutual interchange of thought and feeling.

We therefore earnestly entreat our brethren and sisters to make this meeting a subject of *special prayer*. Let us meet not as *sectarians*, to advance *party* interests, but as *Christians*, united in love, to promote the best good of our fellow men.

The opposer of all righteousness is making most alarming inroads upon the cause of truth, and shall we *sleep* till he has bound us hand and foot? Shall we flee and faint because our enemy is strong, or shall we like Caleb and Joshua be willing to meet, in the strength of the Lord, all that can come against us? God has committed to our trust, truths which, if faithfully employed, present an impassable barrier against the last-day errors, and the onward march of man's great enemy, and shall we hide them under a bushel? Brethren, *arouse* for the conflict! The victory is sure. *Our King will prevail.* Sleeping soldier, awake and gird thine armor!—"Fight the good fight," and *soon* our waving palms will proclaim the holy triumph upon the hills of *glory!*

In behalf of the church,

M. GRANT, Pastor.

GEO. T. ADAMS,
J. G. HAMBLEN,
SETH ROGERS,
MOSES BURLEY,
WM. C. STONE, } Committee.

CHAPMAN HALL.

For the benefit of those coming to the Conference, we would say, that Chapman Hall, in Chapman Place, is near the City Hall, Tremont Temple, and Tremont House.

For the Crisis.

One Thing.

H. L. HASTINGS.

To accomplish anything we must have an *object* in view. We must keep our eye upon that. If we stand between *two* objects we attain neither. If we run two ways we reach nowhere. If we aim at nothing we hit it. A man to be great in any respect must concentrate his powers. Will, thought, judgment, strength, and desire, must all be fixed on *one thing*. Divide him and you conquer him; concentrate his powers and he becomes invincible. Let Alexander fill his heart with one thing, and he conquers the world. Let Hannibal fill his mind with hatred to the Romans and he will cross the Alps to compass his design. Let the man of genius undertake one thing, and though he pass through years of toil, disappointment, and privation, yet, at last, he triumphs and exults in his success. Thus all great objects have been achieved; thus all sublime purposes have been accomplished.

Let a man but set his whole being to one work,—let him pursue it with all the energy of his mind,—let him follow it with all the tenacity of life, let him war against every obstacle,—let him sneer contempt in the very face of impossibility,—let him thus pursue his way, and ten chances to one he shall triumph at last, and if he triumph not, yet his failure shall have triumph even in that. This unity of purpose, so important to the successful prosecution of any great enterprise, is seen in the most eminent of the servants of the Lord. Thus said David, "*One thing* have I desired of the Lord, *that* will I *seek after*, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple." Ps. 27: 4. Other purposes were incidental, other plans were subordinate, other desires unimportant; but one thing he would desire and seek that he might dwell in Jehovah's presence—not in an earthly temple, for David slept with his fathers long ere the summit of Moriah was crowned with the house of the Lord; but his eye wandered away to his father's house, the eternal dwelling place of the just, where the beauty of the Lord should be manifested, where he should be hidden in a diviner tabernacle than earth contained, from all the assaults of foes; and where, in the glad repose of everlasting blessedness, he should offer sacrifices of joy, and sing forever the praises of the Lord.

Amid the regal pomp of Jerusalem, amid the splendor of his court, amid the wealth which surrounded him, amid the "pleasant places" in which the "lines" that marked his heritage had fallen; still he could say, "I am a stranger with thee and a sojourner, as all my fathers were." These things afforded him no permanent pleasure. His heart thirsted after the living God, and longed to tread his holy courts. And in this hope, and with this desire, he ran the race of life, and while serving his generation by the will of God, he ever pressed onward toward that brighter kingdom and that holier home where he should serve in the perfection of immortality, that Lord who had so crowned him with goodness and with mercy all the days of his life. This one thing was his desire, this strengthened him for life's conflicts; this reclaimed him from his wanderings; this taught his hands to work and his fingers to fight the fight of faith; this gleamed before him like a beacon-light, and steady as a star-beam in the darkness, guided him to his rest.

In the history of Paul, we notice the same fixedness of purpose and a whole being devoted to its accomplishment. Thus, while taking a retrospect of previous labors, toils and sufferings; while contemplating the sacrifices, the trials, the givings up of his past life, he nobly says, "Brethren, I count not myself to have apprehended: but this ONE THING I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus." Phil. 3: 13, 14. Throughout all his subsequent life this unity of purpose was manifested. One thing engrossed his attention, one thing engaged his heart, one thing demanded his efforts, one thing absorbed his mind. Every course in life bore towards that great object. The heavenly prize; the glorious calling of God in Christ Jesus; the hope of eternal salvation with all its attendant glories, was the one object of his being. For this he counted birth, nationality, reputation, and learning as loss and dross. For this he renounced ease, cast aside dignity, and trampled pleasure under foot. For this he counted reproach, rejoiced in suffering and gloried only in the cross of the Lord Jesus Christ. For this he endured toils, experienced afflictions, and passed through perils and privations almost beyond belief. For he made his mortal existence one long crucifixion, and shouted in triumph when he finished his course and his *life* with joy and not with grief.

Thus it was with Paul. One thing was before his mind. The blandishments of beauty, the charms of wealth, the attractions of worldliness, the pomp of royalty, the pageantry of power, the wooings of luxury, the bewildering fancies of philosophy, the seductions of worldly wisdom, all these could have no effect upon his heart. The one great purpose of his being had engrossed all his soul. His eye was blind to worldly splendors, his ear deaf to earthly melody, his heart steeled to sensual seductions; and his mind, his heart, his will, and his whole being was devoted to the great work of securing eternal life.

It was this *one thing* that gave strength to his hand and courage to his heart. And what a life was his that begun with such a purpose! How laborious, how full of holy zeal, how energetic! how full of tireless activity! No cross was too heavy, no labor too severe, no persecution too hot, no shame too deep, no chains too galling, no danger too imminent, no clouds too dark for him to walk calmly onward to fulfill all the will of God. *One thing* was before him, and he walked calmly on to accomplish the mighty mission that was appointed for him—the ministry that he had received to testify of the gospel of the grace of God.

The same unity of purpose which was so indispensable in the days of Paul is indispensable also in our days. We need, like Paul, to forget everything else and press forward to gain the glorious prize. We need to devote ourselves to this one thing." We cannot serve two masters. Away with this mammon-loving christianity, away with vacillation and uncertainty. Hark! "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold or hot, I will spue thee out of my mouth." O, we have too many men who are thus nauseous to God Almighty, and too few whose hearts are hot with zeal and hope and christian love.

We have ministers whose hearts are after money, after honor, after ease, after luxury, after power, after politics, after everything but the *one thing*. They look for much, they accomplish nothing. We have people that follow the world, that seek for gains, that roll in luxury, that know nothing of sacrifice and nothing of christian toil; they divide their efforts, they fritter away their powers, they are confused in their endeavors; they attempt much, lose all, and will at last be lost themselves. O we need men of some purpose. Men who will follow the Lord fully. Men who will throw themselves, soul, body, and spirit, into the one work of serving God. By serving two masters we please neither; by grasping for two worlds we lose both; by having two objects we fail to accomplish anything. We need to be men of one work, of one purpose, of one aim. We need to give ourselves wholly to this object. The world must stand aside. Its phantoms must be displaced—its glories despised—its wealth sacrificed—its honors cast under foot, and all its cherished splendor hung in infamy upon the cross by which we are crucified to the world and the world to us.

Man of God, remember thy mission. Forget the things behind. Do this *one thing*. Press to the mark. Stoop not to earth. Thine is an high, an holy calling. Linger not around this world's enchanting scenes; the mark of the *prize* is before your face. O haste to gain it. There is endless glory around the glittering mark. There is everlasting blessedness presented as the prize. O run the race—the race for everlasting life.

Christian, let not the world beguile thy heart. Let not its frowns affright thy soul. Let not its enchantments stay thy course. Before you is all that you desire. Before you are all blessings, behind you are all woes. O, be men of one holy, mighty work. Lay hold upon the perishing. Pull them out of the fire. Lift up the voice of warning. Cry aloud and spare not. Let your motto be—"*One thing I do.*" Whatever you leave undone, do the work of the Lord!

Man of the world, impenitent sinner, I have a word for thee. You have many objects, many pursuits. But *one thing* thou lackest. That one thing is of the greatest moment. O, sir, will you neglect eternal salvation? Will you lose the

glory of [illegible] Will you perish? Will you die? The condemnation of death is upon you. The avenger of blood is upon your track. The thunders of wrath mutter deeply in the blackening heavens—the lightnings of vengeance dance along the gloomy sky, and soon, unless saved, you will perish forever. Now, you may escape. Before you is a refuge from the avenger—a covert from the storm. There you may be hidden and be safe. If you linger you perish. If you hesitate you die. If you delay all is lost. One thing alone can save you. Fly instantly to Jesus Christ. Let nothing hinder—let nothing prevent. The world will deceive you; your lusts will ruin you; Satan will entice you; delay will ruin you. Christ, Christ only can *save* you! He can do it now. He can do it when you come to him. O come to Him *now*. Let your motto be—"This *one thing* I do—I press to the mark for the prize of the high calling of God in Christ Jesus."

For the Crisis.

The Lord's Supper.

No. II.

"And he said unto them, with desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." Luke 22: 15–18.

In my last epistle, I showed that at the first sacrament our Lord drank an unfermented wine; and we, therefore, who profess to be governed by the literal rendering of the Scripture, ought to follow his blessed example. Not long ago, a reformed drunkard, and apparently a converted man, approached the Lord's table He ate the bread, and drank the wine; but mark the result. The taste of a drunkard for alcohol is like that of the blood-hound for blood; a single sip makes him thirst for more. So here, the wine tasted at the sacred communion revived the old passion, and he who seemed a saint was corrupted, went home, got drunk, and died a drunkard! Surely we ought not to change "the cup of the Lord into the cup of devils."

If such things as the above have once happened, are they not as likely to take place again? Need we wonder at them when we read such passages as the following;—"Wine is a mocker."—"Wine of violence."—"Woe to him that giveth his neighbor drink."—"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright; at the last it biteth like a serpent, and stingeth like an adder." And then, mark the apostolic conclusion. "It is good neither to drink wine, nor anything whereby thy brother stumbleth." In the above quotations, wine is represented as a curse, use it as we may. If it be intoxicating wine, it is "a mocker," and the "wo" comes with awful force against those who use it.

But, says our Lord "I will not drink of the fruit of the vine until the kingdom of God shall come." Some of my esteemed brethren have asked the question, what difference can it make, if we collect the grapes for ourselves and make the wine from them by fermentation? have we not then the pure blood and fruit of the vine?

I answer, no; for a fermented liquor can never with any propriety be called the blood of the vine. For example. Were we, by some chemical process, to decompose human blood, to dismiss two-thirds of one of its constituent parts, and one-third of another, and then combine the remaining ingredients afresh, we should not be likely to call this new product pure human blood. Yet this is exactly what takes place in the blood or juice of the grape when subjected to fermentation. Suppose three atoms of sugar to consist of three atoms of hydrogen, three of carbon, and three of oxygen. Now mark; in subjecting those grapes of yours to fermentation, the sugar that formed a part of them is decomposed; one-third of the carbon and two-thirds of the oxygen combine, and form carbonic acid, while the remaining hydrogen, carbon, and oxygen unite, and become alcohol or poison. Now, I would ask my dear brother, can this new compound [illegible] the pure blood [illegible]? That pure juice which God [illegible] by your caprice, [illegible] poisons; the one is [illegible] the other retained for the Lord's table, to show forth his death, &c. Thus you converted a good creature of God into an evil, and changed a blessing into a curse. Such wine is a mocker; the curse of God rests upon it; it is good not to drink it, and woe to him who giveth it to his neighbor, or that looketh upon it with approbation.

Samuel Mason.

Plymouth Hollow, Ct.

(*To be continued.*)

Foreign News.

ARRIVAL OF THE ATLANTIC.

New York, Jan. 23.

Steamship Atlantic, Capt. Eldridge, from Liverpool 4 P. M. 6th inst., arrived at this port at 6 o'clock.

ASSASSINATION OF THE FRENCH PRIMATE.

The Archbishop of Paris was assassinated while performing religious services in the church St. Etienne, by a discharged priest, named Verges. The assassin stepped forward, and, lifting his cape, plunged a Catalan knife into his heart, exclaiming, "Down with the Goddess!" an expression which he afterwards explained to refer to the doctrine of the immaculate conception. The Bishop fell to the pavement and instantly expired. A Sister of Charity, who had noticed the movement of the assassin, and attempted to throw herself between him and the Archbishop, was wounded in the hand.

Verges was formerly a priest of the diocese of Meaux, and had been suspended for preaching against the dogma of the immaculate conception. He was in the insurrection of June, and on that occasion he received the murdered prelate in his arms. The general opinion is that he is deranged. The crime created a deep sensation at the Tuilleries, and in all classes the same consternation was apparent.

The correspondent of the Globe gives an account, agreeing in the main with the above, but he states in addition, "The grand mass was concluded, and the Archbishop, after heading a procession of the lady patronessess of the Societe St. Genevieve, was about to return into the nave, when an individual rushed up from behind, pushed aside two clergymen, and thrust a dagger-knife through his lungs, exclaiming at the time—"Down with the Goddesses," or, according to another account, "A priest must not be allowed to perish from hunger."

The Archbishop, who was dressed in his pontifical robes, with the mitre on his head, and his crozier in his hand, fell to the ground, murmuring almost audibly, "Le Malheureux." He expired on the spot, and his inanimate remains were first conveyed to the vestry of the church, and were subsequently conveyed to the archi-episcopal palace. The assassin was at once arrested. He is a man in the prime of life, aged 32, with expressive and intelligent features, and possessed of much self-command. The statement that he is insane is false. He at once told his name and profession.

The crime created a deep sensation at the Tuilleries. The Emperor and Empress were about to proceed to a theatre when the fatal intelligence was communicated to them. In all classes of society the same consternation was apparent. The body of the Archbishop has already been embalmed, and it will be interred with great ceremony. This morning the dreadful event was communicated to the Bishop of Tripoli, brother of the deceased, who is in an infirm state of health, on whom it created a terrible effect.

FOREIGN POLICY OF THE POPE.

A secret conclave was held at Rome, Dec. 15, in which the state of the Roman church in Mexico and South America was considered. The Pope complains bitterly of the doings of the new government of Mexico, and declares all the measures which it has taken against the authority of the Apostolic Chair to be null and void. He also denounces those priests who obey the laws of the countries in which they live, rather than the instructions forwarded to them from Rome.

ARRIVAL OF THE ARAGO.

New York, Jan. 28.

Steamship Arago, from Southampton 14th inst., arrived at her dock at 11 o'clock. She brings London dates of the 14th.

The Neufchatel question was definitely settled.

Switzerland releases the insurgent prisoners, and Prussia acknowledges the independence of Neufchatel and suspends all military preparations.

The Russians have met a disastrous defeat near Bayuk, where they were attacked by 10,000 Circassians, and forced to retire with loss of 2000 men, and artillery.

Hostilities continued at Canton, and the Americans have become fully engaged in the struggle.

The French Admiral at Macao had sent orders for all French vessels belonging to his station to join him immediately.

The explanation of the engagement of the American forces in the renewed hostilities at Canton is that the Chinese having offered a price for the English heads, some American heads were sent in by mistake. Nothing further.

It is rumored that Russia has further remonstrated against Anglo-French occupation of Greece.

A second Sub-Marine Atlantic Telegraph Company has been organised in London, to go direct to the shores of the United States.

ARRIVAL OF THE ARABIA.

Halifax, Jan. 29.

The Royal Mail Steamship, Arabia, from Liverpool at 1 P. M. on Saturday, 17th inst., arrived here at a quarter before 12 o'clock last night.

TURKEY.

The Porte has approved the financial negociations respecting the new bank, which will therefore commence operations at once at Constantinople, with a capital of eight million piastres.

It is rumored that Mr. Layard has obtained concession for a railroad from Rustchuk to the Gulf of Saros, which the French and English governments favor with a view to military purposes. Gen. Chesney has obtained the concession of the Euphrates Valley Railway. A commission of officers is appointed to prepare a plan for a reform of the Turkish army.

CHINA.

The China Mail of Hong Kong, of Nov. 20th, which contains intelligence four days later from Canton than that brought by the last mail, says—"The principal interest during the week has been the proceedings of the United States squadron, consequent upon the unjustifiable attacks made upon a party of Naval officers and civilians by bravos occupying the barrier forts, and which is likely to involve the Americans, much against their will, in a quarrel with the Chinese."

Domestic Summary.

DEATH OF HON. PRESTON S. BROOKS.

Washington, Jan. 27.

Hon. Preston S. Brooks strangled to death at seven o'clock this evening. Dr. Boyle, who was called to dress the wounds of Mr. Sumner, was his physician. His disease was croup.

Considerable excitement was produced by this visitation of Providence.

His personal friends seem smitten, while the mass of those who crowd the hotels come to the general conclusion that the wrath of man is avenged in the justice of God.

There are numerous knots of people in each of the hotels, talking about the death of Brooks.

He died a horrid death and suffered intensely. He endeavored to tear his own throat open to get breath.

It is rumored here to-night that Mr. Sumner left Boston to-day. This report, with the fact of Mr. Buchanan's arrival here to-day, and Mr. Brooks' death, gives food to the superstitious.

Obituary.

Fell asleep in death, at Dartmouth, Mass., Jan. 27th, David J., son of Lovice and David G. Wilson, aged 17 years.

He was converted in 1854, and baptized by Bro. Elam Burnham. He has been a faithful, affectionate, and obedient son, beloved by all who knew him. He delighted in pleasing his parents, and sacrificing his own ease to afford them comfort. A prize is taken from the family, but they do not sorrow as those who have no hope.

We felt, while in their house of mourning, that it was better than to be in one of feasting. How true the Bible saying, "the sadness of the countenance makes the heart better."

Christian pilgrims ever find a resting place and a welcome in Bro. Wilson's family, and our prayer is, that it may be an unbroken one in the everlasting kingdom.

Funeral attended by the writer,—text, Job, 14: 14. The day was beautiful, and a large number of sympathizing friends gathered to bestow their last tribute of respect to the youthful dead.

We endeavored to show that death kills the *whole man*, and that the *only* hope of his future existence is in the literal resurrection of the material organism that was laid in the grave, which is to take place at the personal coming of our Savior, at the end of the present dispensation.

M. Grant.

Fell asleep in Jesus, at New Britain, Conn. Dec. 29, '56, Sister Hannah Allen, wife of Bro. Henry Allen, aged 57 years.

Sr. Allen had suffered many years with erysipelas, and latterly, with a dropsical affection. She lived about two weeks after she gave up, and was sensible up to the time that the disease struck the brain. Soon after that she suffered from a paralytic shock, or fit, when reason began to give way, and, for about three days before her death, she was entirely insensible.

She has left four children, with her husband, to mourn her loss; but not without hope of soon meeting her again, where disease and death will never come.

She was formerly a Methodist, but when the cry of the Lord's coming in '43 went through the land she became interested in the glad news. Disappointment came, but it shook not her faith. She embraced the doctrine of the unconscious state of the dead, with kindred doctrines. The resurrection was her only hope. She looked forward to that time when death shall be swallowed up in victory, and this mortal shall put on immortality.

Our sister sleeps! and thus sleeps a kind companion, mother, and friend. Her house was always a home to the weary pilgrim. Many will remember Sr. Allen, when they see this, who have shared the hospitalities of sister Allen's house in days past; who have been refreshed and strengthened by a friendly, christian reception, and kind and affectionate exhortations to persist in the work of the vineyard.

"The memory of the just is blessed."

A solemn and impressive funeral discourse was delivered to a large and deeply interested audience by Eld. E. Crowell, of Hartford, on the occasion of her burial.

Father Allen, in the hour of affliction and sorrow, should share largely in the sympathies of christian friends

By request, W. S. Campbell.

New Britain, Jan. 20, '56.

Fell asleep in the hope of everlasting life, at Plymouth Mass., Thursday evening, Jan 1st, '57, Mary, wife of Ezra S. Dimon, aged 43 years.

Sister Dimon was the daughter of Bro. J. K. Cobb. She was early a subject of religious impressions, but being naturally gay and vivacious in her temperament, she continued without hope in Christ till she arrived at mature age. Some ten or fifteen years since, a severe affliction befell her in the loss of two beautiful children, a son and daughter. Then her heart turned to the Source of everlasting consolation. About this time her mind gave attention to religious matters, and she was led to hope in God and to wait for his Son from heaven. Subsequently, she, with a few believers in Plymouth, received occasional instructions from Bro. J. S. White, who resided at Kingston, an adjacent town. But still her heart was not firmly fixed trusting in the Lord; and though she had a knowledge of God's will, yet, the lack of religious privileges, and the surrounding apathy and worldliness almost overcame the holier influences that had lingered about her heart.

In February 1851, the writer visited Plymouth and preached. The deceased was one of the most constant attendants during the meetings held, and during subsequent labors there. She became deeply interested, and after much reflection, she, with her husband, who had long been a member of a congregational church, were planted together in the likeness of Christ's death, in old Plymouth harbor, very near where the pilgrim fathers landed more than two hundred years before. Sr. D. became deeply interested in the work of God. Her talents and zeal were given to this work. Her heart, her hand, her voice and her purse were engaged in it; and though beset with many cares and trials, and though oft bewailing her unfaithfulness and short comings, yet, her whole interest seemed to be to do good and to spread abroad the truth, and bring sinners to Christ.

About three years since a humor which had long been lurking about her system, seemed to fasten itself upon the bronchial tubes and threatened further difficulties. A severe fall about the same time, in some way affected the base of the brain and the spinal marrow so severely, that she never was free from inconvenience resulting from it. Still it was hoped that a constitution naturally vigorous, would overcome disease. But, alas! the expectation was ill-grounded. Her health continued to decline, and notwithstanding everything that skill and kindness could suggest was *done*, yet it was all in vain. The writer saw her in November last, and had some hopes that she might survive the winter, and possibly recover. She finished the old year and entered upon the new one; but the first day of it closed her career. Two weeks before her death she said to a brother,—"I do not wish to die, but wish to live for my family's sake, as none can care for them as a mother can." Then after a moment's pause, she remarked: "But the Lord has taken care of me thus far, and I can trust him for the future."

At five o'clock Thursday eve, Bro. Dimon returned from his work. She was lying on her bed as usual, and conversed with him. He inquired if she would give up her hope, to get well and have the world, She replied,—"No, and I do not now regret that I have tried to be faithful in a few things." She prayed that she might have grace to enable her to endure with patience.

Little did she imagine that the toil would so soon be done. Little did she think that that "good confession" was her last. While conversing with her husband, she seemed to be trying to cough, but her strength was gone; she looked up as if to say—"I'm dying," and in two or three moments fell sweetly asleep. Thus, though her departure was sudden, she left a most comforting assurance that her [illegible] in peace, and her hope full of immortality. An afflicted family of relatives, comprising father, mother, brothers, sisters, husband, children, mourn her loss. A happy home has lost its light, and the way worn pilgrim who may journey there, will miss one whose presence always made him feel at home. Though for some two years unable to attend the public ministrations of the word, or to lift her once powerful and melodious voice in singing the sweet songs of Zion, yet the little flock in Plymouth will muse in sorrow over the departure of one who, in days past, has joined with them in all the duties of their common religion. The poor will mourn as for a benevolent friend, and the sad will be constrained to seek another comforter. The words of the poet, which she has so often sung, come home to my heart with a consoling power:—

"How blest the righteous when he dies,
When sinks the weary soul to rest;
How mildly beam the closing eyes,
How gently heaves th' expiring breast.

So fades a summer cloud away,
So sinks the gale when storms are o'er;
So gently shuts the eye of day,
So dies the wave along the shore.

Who would not wish to die like those,
Whom God's own spirit deigns to bless:
To sink into that soft repose,
Then wake to perfect happiness."

A discourse was preached at her funeral by Eld. B. E. Batchelor, from Ps. 17: 15. The prayers of the church of God are earnestly desired on the behalf of the afflicted family, that they may all be gathered at last to that world of light and glory,

"Where fears of parting chill,
Never, no, never."

H. L. Hastings.

Rochester, N. Y., Jan. 10, '57.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

If the Lord will, I will preach at Northfield, Tuesday and Wednesday, 3d and 4th.

Litchfield, (South Farms,) Thursday eve, and continue through the week.

C. Goodrich.

Any brethren wishing to address me, will please direct to any of the above *Sunday* appointments. C. G.

Providence permitting I will preach at Newfield Ct., Feb. 1.

Communications received at New Britain Ct. W. S. Campbell.

If nothing in providence shall prevent, O. G. Smith will preach at

West Alton,	Sabbath Jan. 18.
London Ridge,	" " 25.
Meredith Centre	" Feb. 1.
Lake Village	" " 8.
Melvin Village	" " 15.
Hodsdon School House,	" eve. 16.

Bro. Hemenway appoints to preach at Concord, Feb. 15.

The Lord willing, Bro. L. Bouteli will spend the last Lord's day in February, the following week, and first Lord's day in March, with the church of God in Peace Dale.

For the Church,
John T. Dixon,
Corresponding Secretary.

I am requested to give notice that Bro. Edwin Burnham will preach in Manchester, N. H., the second Sabbath in March.

Also that the Union Advent meeting will be held at Brown's Hall, Merchant's Exchange No. 79 Elm street.

In behalf of the brethren,
James H. Stevens.

The Lord willing, I will preach in Claremont, N. H., Feb. 13. Groton Junction, Mass., 16. Westport, 17. Lawrence, 18 and 19. Manchester, N. H., 20.

S. D. Thompson.

The Lord willing, by request I will meet with the churches as follows.—

Bristol, Ct.,	Feb. 4.
Waterbury,	" 5.
Middlebury,	" 6.
Plymouth Hollow, Sunday,	" 8.
Northfield,	" 10,
Mattatuck, or Litchfield Station,	" 12.
Newfield, Sunday	" 15.
Winsted,	" 17.
Pleasant Valley, Sunday,	" 22.

Should the above conflict with previous arrangements, please address me a line to Waterbury, Ct., care of G. W. Denny, by the 5th. It is the best I can do at present

S. S. Brewer.

By leave of Providence I will preach as follows:—

Ware,	Feb. 8.
Worcester,	Feb. 15.
Lowell,	Feb. 22.

If these appointments interfere with previous arrangements the brethren in the places named will please address me immediately at Jamaica, Vermont. S. W. Bishop.

Providence permitting I will preach in Lafayette, R. I, Friday and Saturday evenings, Feb. 6th and 7th, and on the following Lord's day. M. Grant.

The Brn. in Springfield, and Chicopee Falls have arranged to have Bro. Edwin Burnham preach at Springfield, Thursday eve., Feb. 19,—Chicopee Falls, Friday, Saturday, and Sunday following; and at Springfield through the week and over the first sabbath in March. We invite our Brn. to come from the adjacent towns. H. Munger.

If the Lord will, I will meet the brethren as follows:—

Chester Factories, Monday eve, Feb. 9.
Springfield, Tuesday eve, Feb. 10.
Worcester, Wednesday eve, Feb. 11.

The remainder of my time will be filled up as the Lord may direct while upon my Eastern tour, for two or three weeks.

Matthew Batchelor.

I will preach at Portland, Me. Feb. 8.
Worcester, Mass., Feb. 15.
Lake Village, N. H., Feb. 22. J. Couch.

Bro. C. Goodrich appoints to preach at Plymouth Hollow, Ct., Feb. 12.
Waterbury, Sunday, Feb. 15.
Canton or Lovely Street, Feb. 22, as Bro. S. Woodruff may appoint.
Chester Factories March 1.

If nothing prevents, I will preach at Freeport, (Swamp school-house) Feb. 8.
Brunswick, (Yellow school-house) Feb. 15.

R. R. York.

Advertisement.

Bro. Abraham Flagg wishes us to say, if there are any Advent brethren in Mass., Vermont, New Hampshire, Maine, New Brunswick, or Rhode Island, who have no means of livelihood at this season of the year, he will accommodate them with the "History of the Late Russian War," at 50 cents a copy, which has a large sale at one dollar a copy. All orders, large or small, directed to Abraham Flagg, Boston, Mass, with the money enclosed, will be answered promptly, and the books sent, by express or freight, as the order shall direct.

Good canvassers are making from three to five dollars a day.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Persons ordering publications will do well to send a small amount to pre-pay postage. The postage on tracts, if sent in packages of eight ounces, or more, is only one half cent per ounce.

THE THREE COVENANTS. By Z. Campbell. Price 5 cents; postage 1 cent.

TREATISE ON MATT. XXIV. By L. C. Welcome. 33 cents; postage 6 cents.

AN EXPOSITION OF THE BOOK OF SEVEN SEALS. By S. S. Brewer. Price 5 cents; postage 1 ct.

FUTURE PUNISHMENT. By H. H. Dobney. An able and convincing argument. Price 75 cents: postage 16 cts.

THE UNITY OF MAN, or Life and Death Realities; a Review of Lee on the Soul. 15 cents; postage 1 ct.

BOUND TRACTS. By H. L. Hastings. Containing nearly 200 pages, in plain cloth binding. 40 cents; postage 6 cents.

THE CHRISTIAN'S ONLY HOPE: or, the Faith once Delivered to the Saints. By Z. Campbell. Price 10 cents; postage 1 ct.

PAULINE THEOLOGY, or the Christian Doctrine of Future Punishment as Taught by Paul. 15 cents; postage 1 ct.

THE AGE OF CONQUEST NEAR AT Hand; or the Glorious Reign of Messiah, by Elder Z. Campbell. Price 20 cts.—Postage 1 cent.

CHURCH DEBTS. By William Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents: postage 9 cents.

THE WORLD AS IT WAS, AS IT IS, AND AS IT WILL BE. With several poems. By Mrs. A. C. Judson. 38 cents. postage 3 cents.

THE DISCUSSION: Between Prof. H Mattison, of the Methodist E. Church, and George Storrs, Editor of the Bible Examiner. Price 25 cents; postage 3 cents.

THE VOICE OF THE CHURCH ON THE REIGN OF CHRIST. By D. T. Taylor. A most excellent work. Price $1. Postage 18 cents.

A VIEW OF THE SCRIPTURE REVELATIONS Concerning a Future State. By Richard Whately, D. D., Archbishop of Dublin. Price $1; postage 18 cents.

THE OLD PATHS, or the Primitive Doctrine of a future Life; embracing copious extracts from the apostolical fathers with arguments and remarks. 18 cents postage 1 cent.

A REVIEW: Giving the Main Ideas in Dr. E. Beecher's 'Conflict of Ages,' and a Reply to Them, and to his many Reviewers. To which is added the Bible meaning of the word Hell. Also, two hundred texts quoted, to show the Nature of Future Punishment. By Jacob Blain, Baptist minister. Price 8 cents; postage 1 cent.

BIBLE vs. TRADITION: in Which the True Teaching of the Bible is Manifested, the Corruptions of Theologians Detected, and the Traditions of Men Exposed. By Aaron Ellis. Revised and much enlarged by Thomas Read. Price, in paper covers, 50 cents: postage 6 cents.

SIX SERMONS ON THE INQUIRY, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the faith of the Gospel, by George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the Author, from a steel plate engraving, and likewise a "Biograpical Sketch," or brief notice of him. Price, in neat and good binding, 63 cents; full bound in gilt, $1.

The above named publications can be obtained at the office of the World's Crisis, 167 Hanover street, Boston; H. L. Hastings, Rochester, N. Y.; W. Pratt, Moline, Ill.; A. F. Porter, 20 Erie street, Philadelphia, Pa.; S. S. Brewer, 54 Wilson street, Providence R. I.; S. W. Bishop, Portsmouth, N. H.

BUSINESS MATTERS.

Cash Receipts.

Those who send us money for the paper or for books will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

T. Williams 52, O. Ives 62, E. Baker 100, S. Harper 100, H. L. Moore 78, J. C. Pease 104, S. N. Davis 100, S. Thomas 100, B. N. Childs 100, R. W. Neale 100, J. Hale 100, E. Burrows 91, H. Chase 103, E. C. Richardson 78, M. Batchelor 88, R. Warren 100, L. W. Chapin 100, R. Battin 100, J. Cooper 101, D. H. Caverley 104, A. Burnett 104, A. Cudworth 117, P. T. Carpenter 91, S. Taylor 57, S. Messenger 95, J. W. Thomas 90, J. Dimon 94, J. S. Smith 104, J. Clark 104, T. Chase, 104, M. Chase 52, S. Boardman 104, T. Leavett 88, M. Fagg 91, I. Clewley 94, W. White 100, C. S. Young 86, B. Haynes 96, J. Harris 74, C. Winship 70, J. Berry 104, E. Merril 87, E. R. Merril 74, E. Benson 81, S. W. Barnes 80, T. J. Atwater 100, J. C. Locke 80, E. Eastman 100, M. E. Green 101, Hannah Bowns 95, $1 each.

Ira Fancher 126, Irene Acorn 104, C. G. Rodman 126, E. S. Dimon 125, J. S. Brooks 78, F. J. Sawtell 127, $2 each.

W. E. Allen 87, R. Thompson 78, Isaac Bliss 88, Mrs. Belt 80, Isaac Binney [illegible], L. Farrington 87, J. Bodge 74, 50 cents each.

For Books—W. E. Allen 50 cents; S. Stockwell 42 cents; S. M. Bassett $1; J. Couch 50 cents; S. Hendry $1.

For "Old debt of Watchman"—C Newell, Wm Whitford, $1 each.

Books Sent—J. G. Smith, H. Hendryx, H. G. Dearborn, S. H. White.

E. R. Kapp.—All right. Money received and credited.

Poetry.

For the Crisis.

BEHOLD! HE COMETH.

EDWIN BURNHAM.

Behold, our Savior comes,
In robes of fire!
While all his waiting ones,
Look, and admire.

Now is the day of doom,
To sinners vile;
No longer find they room
Earth to defile.

Now sing the saints for joy,
And thankfulness;
No more their foes annoy,
And break their peace.

Thrice welcome, blessed day!
We bid it haste;
We would no longer stay
In earth's drear waste.

Come, Lord, and take thy crown,
And sceptre too;
And reign on David's throne—
Make all things new!

We cry, and cannot rest
'Till thou arise,
And take thy high behest,
And earth surprise!

For the Crisis.

"AS THE HART PANTS AFTER WATER."

[Selected by L. L. D.]

As the hart pants after water,
So my soul pants after thee;
Father, see thy mourning daughter,
Let thy blessing fall on me.
When shall I appear before thee?
Send me comfort from above,
Then with wonder I'll adore thee,
O, my Father, for thy love.

Day and night my tears are streaming,
While they say, "where is your God?"
Let thy countenance be beaming
On my gloomy, rugged road.
O, my God! my soul within me
Surely longeth for thy grace;
Pity me, and sweetly win me,
By the smiling of thy face.

All thy waves are rolling o'er me,
But they cannot drown my soul;
I will set the Lord before me,
Who the billows can control.
I will say to God my Savior,
"Why hast thou forgotten me?"
I repent my sad behavior,
"Let me hide myself in thee."

MRS. DANA

Original Articles.

For the Crisis.

Words of Jesus.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

How oft does the weary pilgrim while toiling on amid the trials and difficulties of this life, "hunger and thirst after righteousness. When the clouds of affliction seem to gather so thick around him, that everything looks dreary; when poverty presses, and friends forsake; when the world frowns, and scoffers grow bold; when the world smiles, and presents its most bewitching charms; when Satan comes with bold attempts, or more subtle art, to tempt his feet from the path of rectitude; when difficulties and crosses arise, and weariness, coldness and stupidity creep round his mind, to deter him from the performance of duty; when he sees the short-comings and missteps of his brethren, and the still greater depravity of his *own* heart,—'tis then that "he hungers and thirsts after righteosnuess," and raises his heart in agonizing prayer to his Heavenly Father, for that holiness of heart which will enable him to endure all these hardships, when lo! the "Holy Spirit" comes down and fills his mind with sacred peace, and those delightful words of his Savior look precious to him. Oh! that bright promise! how it fills the mind with hope and points to the time when it will be fulfilled.

It cannot be fulfilled in this world, for when he enjoys the most of the love of God in his heart, sin is still with him, although it may seem to be hid for a season, by the manifestations of the Holy Spirit. But let trials and disappointments come, and the stain of sin will soon be seen. No, he cannot be entirely filled with righteousness, in this world; neither will the depravity of his nature be entirely excluded by it, until "this mortality shall have put on immortality, and this corruption incorruption."

Poor lone pilgrim, art thou toil-worn and weary? do the trials and perplexities of this life, the sin and wickedness around thee, and that of your own heart cause you to "hunger and thirst after righteousness?" Look at that bright promise! read and ponder it over and over again; consider by whom these words were spoken, and for whom they were spoken. Let thy faith rest upon them, and thy hope be brightened by them.

Dost thou mourn over thy present enjoyment when compared with that of some past time? Look, I say, to that promise before referred to, and be thou no more discouraged. Arise! seek thy God in earnest! throw away *self* and the gratifications of thine own will; give thyself away wholly to Him, and thou shalt have a sufficiency of the "Spirit of God" to sustain and direct, until thou shalt finally overcome, and taste the full salvation of God. Then thou shalt be entirely freed from sin and temptation, and be filled with the righteousness of God.

ELLEN M. JACKMAN.

Woodstock, N. Y.

For the Crisis.

Religion.

What is it? to oppose everybody that differs with us in opinion and tenet, and feel, if not say it, I am right and everybody else is wrong? Is it to feel that we are a specially favored people, and there is no more light for us nor anybody else, no more to be done in the vineyard of the Lord? I have seen something of such a spirit manifested, but I do not believe it to be of the right kind. I do not believe such a spirit will ever lead us to the portals of immortality. It is not religion, but selfishness—proud presumption—taking the advantage of God's mercies. Humility becomes us, very much. Let us abide by the eternal rules of rectitude and try to acquire correct views of the Scriptures of truth, and search for truth as for hid treasures. I do not care whether a brother believes in "Age to come" or not; if he manifest the spirit of Jesus Christ, he is accepted of the Beloved; consequently, I am bound by the rules of the gospel to fellowship him as a brother in Christ, for, says Christ, he that is not against me, is for me. These great "I's" and little "You's" I abhor. O, away with such. Come, let us be good children. Religion does not consist in long faces, but in cheerfulness. Be pleasant, good-natured, courteous, full of love and good works; be kind to those that are not of the same faith with you. "Soft words turn away wrath."

S. DWIGHT.

For the Crisis.

"This is not your Rest."

Often has this thought cheered my heart when thinking of the present state of the world, the turmoil, strife and confusion that agitate it almost from one end to the other, both politically and morally, and among all classes of men.

In the political world distress and perplexity are manifest; everything is unsettled and uncertain; a feeling of disquietude and uneasiness is manifest everywhere.

The moral aspect is no more promising; iniquity of all kinds abounds, and is rapidly increasing. Vice, that was once hidden under cover of darkness, now walks abroad at noon day unrebuked. Truly says the prophetic word, "perilous times shall come;" we behold its fulfillment, and were it not that the same Word promises the restitution of all things, and a rest to the children of God, dark indeed would be the future; but while we read of events that were to precede the ushering in of that glorious day, and a heavenly light shows them to be almost all in the past, we know that we are nearing the port of endless rest, and that soon, if faithful, we shall receive the kingdom promised to the little flock.

Having this assurance, we can say, let the wheels of time roll on yet more swiftly, and though perils thicken round our pathway, if we take heed to the "sure word of prophecy," it will be a light to enable us to see and escape present dangers, and secure an inheritance in that kingdom soon to be established under the whole heaven.

We cannot expect ease or rest in this world, for Christ told his followers—"in the world ye shall have tribulation," and his word has been fulfilled down to this time, and will be to the end; and if we would receive a reward, we must endure to the end of the conflict.

God's people have ever been strangers and pilgrims in this world, looking for rest and reward in the world to come. Abraham could not feel at home, even in the promised land, but was looking forward to a city having foundations for his home and rest; and a countless multitude of his posterity, following his example, confessed themselves strangers and pilgrims on the earth, unmindful of the country they left behind, for they sought a better one. Their faith took hold of the promise of a heavenly land, the fulfillment of which they will soon realize. The millions too, of martyred ones, who were "faithful unto death," willingly gave up their lives in hope of a resurrection to immortality, and "a crown of life."

And now, living here in the "time of the end" where such a flood of light shines on the written word that faith seems almost changed to sight, we can look back through the past history of the church, and think of the multitudes who are sleeping in the dust of the earth, and beneath the rolling waves of the ocean, and thank God that in a little while they are coming up to realize the hope in which they fell asleep. Soon will Machpelah's cave echo the voice of the Archangel, and Abraham will live again to behold the city for which he looked when on the earth, and to receive his promised inheritance.

Job, who has long been waiting for the last tempest of wrath to be past, will hear the call and be ready to answer. David, the singer of Israel, will awake to tune his harp anew, and praise God in sweet immortal strains. Patriarchs, Prophets, Apostles, Martyrs, all will be there. Many who have been sleeping but a little while, will suddenly awake to life again, and find themselves in the general assembly of the redeemed, and enjoying the promised rest, forever safe from all that could harm or annoy.

O, if we may but be accounted worthy to join that blood-washed company, to see our dear Redeemer and triumphant King, to range the blissful fields of the renewed earth, and know that it will never again be blighted by the curse, it seems as though we shall forget entirely the trials we have passed through in this world; or if remembered at all, it will be to praise Him who saved us from falling.

O for grace to endure a little while longer, until our coming King shall appear to gather his elect, and give them the promised rest.

Fly lingering moments, fly, O fly,
Dear Savior quickly come;
We long to see thee as thou art,
And reach that blissful home.

Greenland, N. H. H.

For the Crisis.

Short Sayings.

When people have peace in their own minds, they delight to promote peace everywhere else.

When persons are at war with themselves, they manifest a disposition to be at war with every one else.

We cannot manifest our love and friendship for people in any way so effectually, as to show them the danger into which their faults and wrongs will conduct them.

Nothing will create affection for persons so effectually as to bestow favors upon them; for it is consistent that we should *love* those whom we *adorn*.

If we are supine in the things of God, we are like beggars dying with hunger, refusing to take the trouble to eat when the food is put to their lips.

E. B.

Corespondence.

For the Crisis.

From Sr. M. E. Dodge.

DEAR BRN. AND SRS.:—I am still striving to walk worthy of the vocation wherewith I have been called, "with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." I expect ere long if faithful, that all the tried, tempted, and wayworn pilgrims will inherit a land where the inhabitants will not say "I am sick." Oh, what a blessed day that [illegible] be, and may the time speedily come [illegible] the redeemed of the Lord shall return, and come with singing unto Zion [illegible] they shall obtain gladness and joy [illegible] sorrow and mourning shall flee away.

My husband and myself, and another Bro. and Sr. have lately come into the West; we are all alone in the faith, and have no preaching only what we hear through the Crisis; and I feel to thank the Lord that we have such a worthy paper through which we can hear from those of like-precious faith. It is a paper which has done me much good in times past, and my prayer is that it may be guided by the spirit of the Lord, and be filled with such food as will keep the children in a waiting position, that they can at any time lift up their heads and rejoice, knowing their redemption draweth nigh. May our dear editor be filled with that Spirit which raised up our Lord Jesus from the dead, that it may quicken him to eternal life at His appearing and kingdom.

I do verily believe the kingdom is soon to be established in all its beauty and holiness; and if we expect to enter therein, we must live pure and holy lives, for none but the pure in heart will see Jesus as he is, and be made like him. Oftentimes, when I look around me and see the world going on in its wickedness, and apparently ignorant of those things which are in reserve for the good and the blest, it makes me feel weary and sad; but, praise the Lord, the time is soon coming when sin and its influences will be destroyed. Now, dear Brn. and Srs., let us, who profess to be looking for the return of the Nobleman, lay aside "the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith," who is able to save all those who put their trust in him. Let us watch and be sober, putting on the breastplate of righteousness, and for an helmet the hope of salvation; so when the chief Shepherd shall appear, we may receive a crown of glory that fadeth not away.

From your unworthy sister trying to overcome. MARY E. DODGE.

Silver Lake, Wis. Dec. 5th, 1856.

For the Crisis.

From Sr. Nellie Waite.

BRO. GRANT:—I have been for some time seeking an opportunity to say a few words through the *Crisis*, to the flock of God scattered abroad. Since the first of February last, I have been confined at home by sickness, and have not once had the privilege of meeting at the house of God. I was sick early in the spring, and in April, my husband was taken sick with the brain fever, and inflammatory rheumatism which has rendered him helpless for the last eight months, and he still remains so, with the exception of his left arm. Truly, our afflictions have been severe. His sufferings have been more than tongue can describe; and while passing through trials sore, and grievous to be borne, we have looked forward to that better country where trials will never be known, and where none will suffer from the ravages of disease.

I would say to the afflicted and tried ones, be of good cheer! our disappointments and afflictions, if faithfully endured, will only make us richer in the kingdom of God. My prospect has been in a measure darkened, but through God's mercy I hope yet for former blessings, and if I never realize them, I hope for the greatest of all blessings—an inheritance finally among the saints in light. About four months ago we received your paper through the influence of Bro. Munger, and it has indeed been food for the hungry. It has always strengthened our faith to read the messages it contained; and these, with the encouragement we have received from brethren and friends in our own vicinity, have added much to our consolation.

We would say to the brethren, who love to visit the sick, they will find us on the corner of Public, and Perry Avenue sts., Providence, R. I.

Yours in the blessed hope,

NELLIE WATTE.

Trials of Ministers.

1. When I see a vast work before me, and my health enables me to do but little for souls—*I am tried.*

2. When I have health and time to labor for God, but the niggardly spirit of men, and of some professors, withholds the necessary support of myself and family, and thus hedges up my way—*I am tried.*

3 When I see brethren biting and devouring one another, by evil speaking, brawling, and the prospect is they will be consumed one by another—*I am tried.*

4. When men are so worldly and wicked, that they seldom come to hear God's word, and when they come, hear as though it were only designed to lull them to sleep—*I am tried.*

5. When I labor long and hard for the good of souls, and see little or no fruit—*I am tried.*

6. When the fair fruit of ministerial labor is blasted by the introduction of false doctrine, the prevalence of temptation, or an unlucky circumstance—*I am tried.*

7. When called to part with those whose joys and sorrows have been my own, and who have liberally shared in mine—*I am tried.*

INJURIES.—If a bee stings you, will you go to the hive and destroy it? Would not a thousand come upon you? If you receive a trifling injury, do not go about the streets proclaiming it, and be anxious to avenge it. Let it drop. It is wisdom to say little respecting the injuries which you may have received.

Poetry.

For the Crisis.

LINES.

A. B. DRAPER.

Through deep tribulation, sorrow, and pain,
The chosen of Jesus their heritage gain;
The path is quite narrow and strait is the way,
Through perils and dangers which lead us to Day.

Our Leader has triumphed o'er Death and the grave—
He's now interceding, lost sinners to save;
But few now believe the report that is given,
Few will be ready for the kingdom of Heaven.

The love of this world hath long blinded their eyes,
Like Muckrake in Bunyan, they heed not the prize;—
O, let us press onward the prize is in view,
Our precious Redeemer will carry us through.

The children of Zion will soon gather where
They'll evermore be as the pure angels are;
Where pride cannot enter to banish all joy,
Nor the slanderer's tongue, our peace to annoy.

Justice and righteousness shall then bear the sway,
And naught that can harm will be feared in that day;
Then let us be patient, the billows may roar,
But never can reach us on that blissful shore.

From the N. E. Spiritualist.

WHAT OF THE NIGHT?

What dost thou see, lone watcher on the tower?
Is the day breaking? Comes the wished-for hour?
Tell us the signs, and stretch abroad thy hand,
If the bright morning dawns upon the land.

* * * * * * * * *

It breaks! it comes! The misty shadows fly!
A rosy radiance gleams upon the sky;
The mountain-tops reflect it calm and clear;
The plain is yet in shade, but day is near!

—MACKAY.

Choice Selections.

Pray and Never Faint.

OR, THE EJECTED MINISTER.

Mr. Heywood being brought into the greatest want of the necessaries of life, told his wife, one day, that he would leave with her and the children, three shillings, which was all the money he had in the world, and try to get some work as a day-laborer. After commending them to God, and praying for divine direction, he called at a number of houses the first day, but could find no employment. He spent the first night in a barn, and was engaged in prayer the greater part of it. In the morning he again set out with an empty stomach; and soon arrived at Lord ——'s, where he inquired of the servants if a laborer was wanted?

They answered, "No."

As he was returning, however, from the hall, one of the servant girls said, the shepherd had just before left his place, and if he understood how to take care of the sheep, she thought he might meet with employment. Mr. Heywood immediately engaged in the service; and was informed he was to sleep in a little cot erected for the shepherds, at some distance from the house; but that he was to come, once a day, for what he wanted to the hall.

A few mornings after, two of the servant girls, apparently by accident, rose two hours before the usual time, and as there was no one at hand to fetch up the cows, they went into the field for them. But when they drew near to the shepherd's hut, they were struck with the sound of a man's voice, and, to their no small astonishment, found it was that of the shepherd engaged in prayer to God. At this they were much affected, and, for several weeks, unknown to Mr. Heywood, they used to rise at four o'clock to go to the cot to hear the shepherd pray, which exercise he was wont to be engaged in every morning till five o'clock.

After Mr. Heywood had been in this situation a few weeks, the lady of the family was taken ill, and was expected to die. A clergyman was sent for, but was that moment mounting his horse with a view to spend the day in hunting. However, he sent compliments, and said that he would wait on her ladyship that evening. Lord —— seemed much distressed, and expressed an earnest desire to get some one to pray with his lady.

Then one of the servants, who had listened to Mr. Heywood's prayers, said, "I wish your lordship would consent to let your shepherd be fetched to pray with her ladyship," adding, "for I do not believe that there is a man in the world who can pray like him."

"The shepherd pray? What! can the shepherd pray?"

"Yes, my lord, and I wish you would condescend to let him be sent for, and then you will hear him yourself."

Mr. Heywood was immediately called, and his lordship asked him if he could pray? to which he replied, "That man who cannot pray, is not fit to live!"

"Well," says his lordship, "follow me and pray for my lady who is at the point of death."

After a few words spoken to her ladyship, Mr. Heywood poured out his soul to that God whose he was, and whom he served; and immediately his prayer was answered. For with astonishment she cried out: "Is this a man or an angel? for I am quite well!"

When prayer was concluded, Lord —— asked him whether he was not one of the ejected ministers? and Mr. Heywood acknowledged that he was. His lordship then declared, that from that moment, instead of being employed as the shepherd of his sheep, he should be the shepherd of his soul, and of the souls of his household.

God the Rewarder.

To look entirely to God for a reward for *doing right*, requires both faith and great courage. It is difficult for the best of christians to expect *no* reward *of any kind* from the world or their fellow men. Some men so much desire the fame of a martyr, that they would almost be willing to die as martyrs for the sake of that fame which follows the heroic death of one who dies for his religion. Men will as soon do right as wrong if they can only be properly rewarded for it. Some men can forego riches, others worldly honors. But few can be found who are willing to forego both; and the instances are very rare of men or even christians who are willing to forego these and at the same time that *reputation* which their self-denial for the gospel's sake usually brings. In fine who is there who is willing to *do right* and look *alone* to God for his reward?

We think it will require a greater force of religious principle than is usually found in most christians to divorce one's self entirely from all expectation of ever receiving reward from our fellow men. To expect through a long life, to do right and at any and every sacrifice, and then not only receive no earthly reward, but have our acts believed by our fellows to be wrong, and also believed to be influenced by the worst of motives, requires that spirit which Paul possessed when he was willing to forego all these and count them but dung that he might win Christ. Paul thought it a *very small thing* to be judged by man or man's judgment; none of these things moved him. Paul had offered himself a sacrifice to Christ, and was willing to look to Christ alone for his reward, and forego all earthly considerations; hence he said there is laid up for me a crown of righteousness. Here was true moral heroism.

Many youth are ambitious to stand high in the estimation of their fellow-men. And to attain this they would devote themselves to all those noble and high-minded pursuits from which such an estimate is usually attained. But where is the youth who is ambitious to stand high in the estimation of his God? Who is willing to devote his life and energies to the great cause of truth, and receive for it simply the approbation of his God?

The true spirit of christianity is found only in him who is willing to make the sacrifice. The effort in this 19th century is to substitute sham for reality; that inasmuch as the original cost of a bogus metal is infinitely less, could it only be made to *appear* as well, such an appearance would be a desideratum. To that degree has this order of things extended, that the process has become infinitely popular, and he may be assured that he is engaged in a thankless undertaking, who tears aside the garments of sham in which things are enveloped, and lays bare the naked truth. Wherever and however men have set up their images, (the objects of their worship,) their wrath is sure to wax hot against him who dares tear them down.

Whoever, then, is engaged in the cause of truth may be sure that he will be hated. "He that would live godly must suffer persecution," but let not the godly one hope to obtain the *reputation* of a martyr; if he hope this he ceases to be godly, and will surely be disappointed.

But are not the rewards of God sufficient? Is it not reward enough to receive the approbation of a righteous God, and be participator in those joys which eye hath not seen, nor ear heard?—*Chris. Phil.*

Comforts of Ministers.

1. When I see the work of God going on extensively and gloriously, by means of God's appointing, and in his own way,—*I am comforted.*

2 When I get food and covering for myself and mine, though with my own hands, and know that God approves and blesses me—*I am comforted.*

3. When now and then a sinner comes to God, though many stray from Him—*I am comforted.*

4. When I have love in my own heart, and see it in a few others—*I am comforted.*

5. When I consider that faithful, persevering labor for souls is never without fruit in some way, sooner or later—*I am comforted.*

6. When I consider that some fruit of my trials and deprivations will appear in everlasting glory—*I am comforted.*

7. When I anticipate meeting the saints, with whom I have labored, suffered, rejoiced and wept on earth, in the eternal kingdom above (in the new creation)—*I am comforted.*

Self-righteous.

It is no uncommon thing for men to flatter themselves that God cannot be displeased with them because they have omitted to do a great many bad deeds, which they would have done, had they not been restrained by the fear of the law or of public opinion. The soundness of such morality is very well exhibited in Lessing's parable of "The wolf on his death-bed."

"A wolf lay at his last gasp, and was reviewing his past life. 'It is true,' said he, 'I am a sinner, but yet, I hope, not one of the greatest. I have done evil, but I have also done much good. Once, I remember, a bleating lamb that had strayed from the flock, came so near me, that I might easily have throttled it; but I did it no harm.'

"I can testify to all that,' said his friend the fox, who was helping him to prepare for death. 'I remember perfectly all the circumstances. It was just at the time when you were so dreadfully choked with that bone in your throat."—*Ex.*

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Original Articles.

For the Crisis.

Bible Women.

WHAT POSITION SHOULD BIBLE WOMEN OCCUPY IN THE CHURCH OF GOD?

BY B. MATHEWSON.

No. III.

They should endeavor to fill that situation in which the providences of God may have placed them according to the best of their ability, and use those talents or gifts with which their Creator has endowed them, for the *edification* of the church, whether it be prophecy, exhortation, or any other gift. 1 Cor. 14: 12, 26.

To edify, says Mr. Webster, is to *build up* in moral and religious knowledge, faith, holiness, &c. That there have been WOMEN from the time of Moses until the present, possessing the gift of prophecy, the abundance of scriptural examples together with profane history and our own observation demonstrate beyond dispute. But ere we proceed farther let us settle what the gift of prophecy is. Says Mr. Webster, "it is to foretell future events, to preach, to instruct in religious subjects, to exhort," &c. Though this is not inspiration, yet we shall find this explanation quite in harmony with inspired Apostles. Says Paul, "he that prophesieth speaketh unto men to edification, and exhortation, and comfort." Says John, "the testimony of Jesus is the spirit of prophecy." That the office of a prophet and a prophetess is the same, the Bible, lexicographers, and common sense, readily concede. The only distinction being the sex, one is a male the other a female. That the mention of *female prophets* is abundant under the sanction of high heaven, both in the Old and New Testament, no Bible reader will pretend to deny. The question now in point is, shall the gifts of prophecy and exhortation be used for the edification of the church when found invested in the female sex? Or shall they be carefully concealed in a napkin and deposited for safe keeping, only to be brought to light at that day when requisition for the proper improvement of each talent shall be made by the great Donor himself. Luke 19: 21.

Let us understand how the church came in possession of the several gifts mentioned in 1 Cor. chap. 12: 14. Did each individual take the one they most admired, that would be most agreeable and contribute most to their individual happiness? Nay, verily. Hear the language of inspiration: "For to one is given *by the Spirit* the word of wisdom; to another the word of knowledge *by the same Spirit;*" also that prophecy, gifts of healing, &c., are bestowed by the same agent; "the self-same spirit dividing to every man severally as he will," and not according to the fancy or desire of the individual! Question. Did the Spirit of God make a mistake when it conferred the gift of prophecy on Miriam, Huldah, Deborah, Anna, Phebe or Philip's four daughters and many other Bible women as well as those of more modern date? Perhaps some will feel shocked at the broaching of so blasphemous a question, but I do insist that either the Spirit *did* make a mistake or females are to use those gifts graciously bestowed on them *by the Spirit* for the edification of the church. Because, according to the scriptures, it is never allowable for any to possess talents unimproved.

Yet objections exist in the minds of some against woman's preaching. And what moral or religious subject does not meet with objections? But the great and only standard by which to try doctrine or character is the scriptures or truth. Yes, says an objector, "*scripture* is what I shall use to confront the public speaking of females." In face of so many females occupying the public office of a prophet, they affirm that at least the *New* Testament prohibits women exercising any public gift; that it commands them to observe profound silence in the church, urging for proof, 1 Cor. 14: 34. This is the text I shall use to show that the apostle referred back to the "law," to show that the same customs and regulations were to be observed relative to this matter in the christian that had previously existed in the Jewish church; which gave man the right to dispute with his fellow man in public, but forbade the same to woman for several reasons which we will consider hereafter. As 1 Cor. 14: 34, and 1 Tim. 2: 11, 12, are the principal, and I believe the *only* scriptural objections urged. against the public religious labor of females, I fear not to look them fairly in the face, feeling confident that the scriptures do not contradict themselves, but they form a strait and perfect chain when every link is properly placed. We will first look at 1 Cor. 14: 34. "Let your women keep silence in the churches; for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law." That the apostle here has no reference to preaching, praying, singing or exhorting in the church, (which is an assembly of believers without regard to number, whether it be two or three, or a hundred;) can be fully substantiated. That he here refers to a *particular kind* of speaking altogether unlike the exercising of either of the aforementioned gifts can be fairly shown to any candid believer in the scriptures. This *peculiar speaking* in the church, which inspiration here forbids christian women, is the interrupting of a public speaker by asking questions, making objections, altercatings, refuting, &c.; not exhorting or imparting information, but asking questions to obtain it, which is made plain by the following verse:

"And if they will *learn* anything, let them ask their husbands at home; for it is a shame for women to speak in the church." We know that the object of women's prophesying, exhorting, or praying in the church, is not to "learn," but to *edify* the church. But when women do not perfectly comprehend a public speaker, that they should state their objections and ask for information *at home*, and not in a *public meeting*, is the gist of the apostle's prohibition in the aforementioned texts. According to Dr. Adam Clarke, it was both lawful and customary for a man who did not understand a public speaker to ask questions, or if the argument adduced appeared faulty, to state objections, &c.; but for a woman to dispute in a public meeting with a man gave them too bold an appearance, and if both sexes were allowed this privilege it would be likely to produce confusion by interrupting the speaker too often, and as man is the *head* it is a position altogether most proper for him to occupy.

In the last clause of the 36th ver., the apostle refers to the law to show that the same regulations were to be observed relative to the public labor of females in the christian that had existed in the Jewish church. If then the "law" is to afford us an example in this matter, let us for a moment take a retrospective glance at it. And what do we find under the law? We discover an *abundance* of *female prophets;* (please keep the signification of prophecy before the mind,) woman acknowledged by God as a *leader* of his people; another occupying the office of chief magistrate over the whole church of God, and filling that office in a manner that did great credit to herself and people, and gained the approbation of Heaven; a third giving counsel to the High Priest in a time of great emergency, and much more that goes to prove that woman was not under the law to restrict a y talent she could use for the edification or benefit of the church of God.

A few words relative to the prophetess Huldah's giving counsel to the High Priest with others at their request. It is evident that neither the King, Scribe, or High Priest manifested misgiving relative to the receiving instruction from a female prophet! And they were persons who would be likely to understand the "sphere" of woman! The King Josiah was one of the most godly of Judah's Kings, and very zealous in maintaining the law of God. While repairing the Temple under his reign, there was found a lost roll of God's law upon which the pious king hearing read was much distressed, because his people had grievously transgressed the same. In deep anxiety for the spiritual welfare of his people, he besought Shaphan, the Scribe, Hilkiah the High Priest, with other important personages to inquire of the Lord for him. They immediately repair to Huldah, the prophetess, who dwelt in a college at Jerusalem to inquire what was to be done at this trying moment. Without hesitation she imparts the necessary instruction, which appears perfectly satisfactory, and they brought the word to King Josiah as being the word of the Lord, as the sequel proved it to be. Please read the full account in 2 Kings 22: and 2 Chron. 35. Thus much for the prohibition in Cor.

We will now introduce 1 Tim. 2: 11, 12. "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Is it not evident from the *introduction* of this subject that it is a perfect parallel with Cor. referring to christian females congregated in a public assembly for the purpose of learning? that while thus situated, they are not to *teach*, as the Syriac hath it, and 'be *assuming* over the *man;*" even if conscious of superior light on the subject, they may not impart it to man at such a moment, but manifest submission by silence, because to dictate or "teach" a man thus situated would give her an arrogant appearance over man, which constitutes the chief prohibition in the text. To prove that man should be *first* or *head*, two reasons are here adduced, viz.: that he was *formed first*, and that the woman was *deceived;* therefore, she is to remain *second* in the scale until the restitution. But because "the husband is the *head* of the wife," does that prove she is not to be a help-meet in prophecy, exhortation and prayer, for the edification of the church? nay, verily; in the chapter containing the last mentioned prohibitory scripture, the apostle would have both men and women pray "everywhere," lifting up holy hands, &c.

Those who believe the prohibition of the apostle binds woman to strictly observe *silence* in the church, should recollect such prohibition would debar them from singing; and if they ever make melody in their hearts unto the Lord by uttering musical modulations of the voice, they must do it at home or at least when they are not congregated with the church! Yes, if silence in the church at all times is the meaning of the apostle, then females may not participate in singing; the music of their voices must be hushed in the sanctuary, for the apostle recognizes this gift as "speaking," and that too in a manner imparting instruction. Read his language *verbatim:*—"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord."

When persons particularize the New Testament as *emphatically* restricting the public labor of females, they forget (if they ever knew) that the scriptures would have been broken had woman refused to exercise the gift of prophecy under the *new* dispensation! Look, if you please, at the day of Pentecost, and tell me how Joel's prophecy could have been fulfilled if woman had been *silent?*

What Bible reader and believer can but marvel, to hear the great apostle to the Gentiles quoted as authority for allowing women, yea *commanding* them to *bury* their talent instead of using it for the edification of the church, when he evinced such solicitude not only to have them *help* in the church by using all their gifts, but manifested an interest to have their personal appearance becoming and prepossessing, probably that their gift might be duly appreciated. For a prophetess, or a private woman, possessing christianity to appear in public slothfully or immodestly attired, would not honor God, as it would have an appearance of evil contrary to that neatness and industry characterizing a christian woman. Though "gold, pearls, and costly array" are plainly forbidden her, yet propriety and good order should be observed in the dress of Bible women, for in so doing they honor God. Why will persons, professing to believe the apostle Paul was inspired by God when he gave a standing rule for the personal appearance of females when engaged in *praying* and prophecying *in the church*, make him plainly contradict himself by saying he strictly commanded such not to speak at all? Is it not by far, more consistent with Bible and common sense that it was on the *particular occasion* before referred to he commanded females to observe *silence*, than that he should *forbid* in one place what he *recommends* in another? Let us be careful to preserve the jewel of consistency!

For the Crisis.

The Gospel.

(Concluded.)

A *justifying faith* more peculiarly signifies a hearty approbation of and consent to this method of salvation by the righteousness of Jesus Christ. To believe the gospel as a true history; to believe it as a true theory with languor and indifference is not enough. This, indeed, is the common, popular faith of our country, and it generally prevails where the profession of christianity has become fashionable; but, alas! it is not that faith by which we can be justified and saved. A hearty approbation of the way of salvation through Christ; a willing, delightful dependence of the whole soul upon his righteousness; a free, vigorous choice of it, and a cheerful consent to all the terms of the gospel, this is essential to such a faith. It is the greatest inconsistency to suppose that it is sufficient to believe the gospel with a lukewarm indifference, or a careless assent, or that our faith in Christ should be merely a constrained necessity. He is the beloved Son of God in whom he is well pleased; and we must be well pleased with him too, before we can expect salvation by him. To receive a scheme which God had so much at heart; a scheme, for the accomplishment of which Jesus bled and died; a scheme on which our everlasting salvation depends, and without which we are undone forever; I say, to receive such a scheme as this with a languid assent,—what profaneness and impiety! Hence, it follows, that faith supposes the supernatural illumination of the mind and renovation of the heart by the power of divine grace. Alas! while Nature is left in its original darkness and depravity, it has no such views of the way of salvation through Christ, nor any such delight in it; and there are many, I fear, even many professors of religion, that secretly wonder what peculiar wisdom and grace there should be in the gospel, and why God should commend it so highly, and saints should be in raptures when they speak of it; for they can discover no such blessedness in it; their hearts are cold and careless about it.

The way of salvation through the righteousness of Christ, is something quite unnatural and mortifying to the sinful sons of men; they have no relish for it, nor aptitude or inclination to seek salvation in this way; it is much more natural for them to seek some other, though it should be much more painful. They will submit to the heaviest penances, afflict themselves by fasting, perform all the duties of religion in order to work out a righteousness of their own, and they are as fond of the covenant of works to obtain life, as if it had never been broken; but tell them of a free salvation purchased by Jesus Christ, and offered in the gospel; tell them that it is only on account of his righteousness that they can be pardoned, and that all their personal good works, however necessary for other purposes, must all stand for nothing in this affair, they are amazed and wonder what you mean; it is strange, unintelligible doctrine to them, and their hearts rise against it. Hence, many a believer has found it was easier for him to work up his heart to anything than to believe in Jesus Christ, and that God alone could enable them to do this; but when God works in him the work of faith with power, he opens his understanding to see a surprising glory in the mediatorial scheme of salvation, and gives him a heart to relish it; and without this, no recommendations of this plan, no speculative conviction in its favor, can gain the cordial approbation of the sinner. I shall now endeavor, in a few words, to point out the peculiar place which faith has in our justification.

We shall observe then, that as the righteousness of Christ is the peculiar ground of our justification, so the grace of faith has a peculiar reference to that righteousness. It is as it were the bent of the soul toward that peculiar object. Repentance has sin for its object; love, the intrinsic glory and communicated goodness of the divine nature; charity and justice have reference to man, and none of these objects are the proper grounds of our justification; consequently, none of these graces which terminate upon them can have any direct concurrence in it. But our justifying righteousness is the immediate, direct object of faith, therefore, faith must have a special instrumentality in our justification. And from what has been said about the nature of faith, there appears to be a peculiar propriety in conferring this honor upon it. It is certainly fit we should believe in Him who is our Savior, and it would be absurd to apply to him in that character while we suspected him to be an impostor. It is fit we should approve of the righteousness by which we are justified, and heartily consent to that scheme by which we are saved; and on the other hand, it would be highly preposterous to believe that we should be justified and saved by a Savior in a way we despised. These considerations show not only the wisdom but the grace of the constitution. Approve of the Savior, and you shall be saved; trust in his righteousness, and you shall be justified; consent to the covenant of grace, and you shall inherit all its blessings. And can we desire lower or easier terms? This approbation, this trust, this consent, is faith. Now we can see the peculiar place it has in our justification.

Let us proceed a step farther, and we shall see that no righteousness but that which the gospel reveals is sufficient for the justification of a sinner. In order to form a right judgment of this matter, we must place ourselves in a proper situation, and view it in the light of God's word. Is a blind, self-flattering sinner, who does not see the strictness of the law and justice of God, or who secretly murmurs at it as too precise and rigid, who does not see the infinite evil of sin, but loves it, indulges in it, and is expert in making excuses for it, and diminishing its aggravations; who forms maxims of the divine government from the procedure of weak mortals in human governments; who compares himself with his fellow sinners and not with the divine purity, and the holy law of God; whose conscience is secure; who places the tribunal of his Supreme Judge far out of sight, and forms his notions of his government, not from his word, but from the flattering suggestions of his own deceitful heart; I say, is such a blind sinner a competent judge in this matter? Is he likely to form a just estimate of the evils of sin, and of that righteousness which will be sufficient for his acquittal before a just and righteous God? By no means. But it is easy for such a one to start objections against this method of justification, and offer many plausible arguments in favor of his own righteousness to extenuate his own guilt. But let him be awakened to see himself and his sins in a proper light, and let him see the extent and purity of the divine law, and make that the only test of his good works; let him realize the divine tribunal, and place himself in the immediate presence of his Judge; let him be put in this situation, and then the controversy will soon be at an end. Then all his high thoughts of his own righteousness are mortified; excuses for his sins are silenced, and he sees his absolute need of a perfect and divine righteousness, and the utter insufficiency of his own. If ever we have placed ourselves in this posture, we have done forever with all disputes on this point; for we must have seen, that no righteousness but that of *Christ* was sufficient for us.

Let me here introduce a passage from an eminent reformer who had long groped for salvation among the doctrines of merit in the church of Rome, but could find no relief till the gospel discovered this righteousness to him. "It is a very easy thing," says he, "to amuse ourselves with arguments for the sufficiency of good works for justification, while we are ingeniously trifling in schools and colleges of learning; but when we come into the presence of God, we have done with all such amusements: for there it is a very serious affair, and not a ludicrous logomachy, or an idle dispute about words. There, there we must place ourselves, if we would profitably inquire after the true righteousness, and how we shall answer our celestial Judge when he shall call us to an account. Let us represent this Judge to ourselves, not as our fancies would imagine him to be, but such as he is really represented in the Scriptures; as one by whose brightness the stars are turned into darkness; by whose power the mountains are melted; at whose anger the earth trembles; by whose wisdom the wise are caught in their own craftiness; before whose purity all things are turned into pollution; whose justice even angels are not sufficient to bear; who will by no means clear the guilty; whose vengeance, when once it is kindled, burns and penetrates to the lowest hell; let him, I say, sit Judge on the actions of men, and who can securely place himself before his throne of judgment? Lord, if thou mark iniquity, who, O Lord, shall stand? All must be condemned, and unavoidably perish. 'Shall mortal man be more just than God? Shall a man be more pure than his Maker? Behold he put no trust in his servants, and his angels he charged with folly; how much less in them that dwell in houses of clay, whose foundation is in the dust, who are crushed before the moth.' Job 4: 17–19. God cannot be appeased even with angelic holiness, if their works should be brought to the impartial seal of justice."

And now, with a deep impression of this, with a deep sense of our sins and of the strictness of the divine law, and placing ourselves as in the presence of our righteous Judge, let us inquire what righteousness is sufficient for our justification before him? It may be of service to observe, that there is something singular in the phraseology of Scripture on this point, and different from what is used in other cases of the same general nature. To receive a pardon is a very different thing, in common language, from being justified. When a man is pardoned, it supposes that he has broken the law but that the law is dispensed with, and the penalty not executed; but when

he is justified, it supposes that he has a righteousness equal to the demands of the law, and therefore that he may be acquitted according to justice. These, you see, are very different things, but in the case before us they are happily united. The sinner is said to be pardoned and justified at once, and the reason of this unusual language is this; the sinner has broken the divine law and has no obedience to answer its demands, therefore, his being freed from sin and the threatened punishment is in this respect a gracious, unmerited pardon. But, by faith he has received the righteousness of Christ, and God imputes it to him as though it were his own, and his righteousness answers all the requisitions of the law, and it has no charge against him, so that in this respect he is justified or pronounced righteous according to law and justice. Hence, it follows from the very meaning of the terms used in this case, that no righteousness can justify us in the sight of God but that which is equal to all the demands of the divine law. It must be perfect and conformed throughout to that standard, for if it be not, we cannot be pronounced righteous in the eye of the law, but the law charges and condemns us as transgressors, and its sentence lies in full force against us. It was from such premises as these that St. Paul reasoned, when he drew this conclusion—"that by the deeds of the law no flesh shall be justified," and that we are "justified by faith without the deeds of the law." Rom. 3: 20, 28. He grants that if any can produce a perfect righteousness of their own, they shall obtain life by the law. "The law," says he, "is not of faith; but the man that doeth them, shall live in them." Gal. 3: 12. But then he proves, that all the sons of men, both Jew and Gentile, have sinned (Rom. 3: 10–19,) and consequently have no righteousness agreeable to the demands of the law. He stops every mouth and brings in the whole world as guilty before God, and hence infers the impossibility of justification by the works of the law; and then, naturally introduces another righteousness equal to all the demands of the law. "But now," says he, "the righteousness of God without the law is manifested, . . . even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe; . . . . being justified freely by his grace, through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins, ... that he might be just, and the justifier of him which believeth in Jesus." Rom. 3: 21–26.

O glorious scheme of salvation! O complete, divine righteousness! A righteousness by which Jew and Gentile, the greatest sinner as well as the least may be made divinely righteous, and completely justified, even at the bar of a holy and just God! There let us fix our trust and renounce our own righteousness as filthy rags, for this will be found to be our only defence at the tribunal of the Supreme Judge.

It is the gospel only that reveals such a righteousness as is sufficient for the justification of a sinner. The Jewish religion, as I have observed before, gave several intimations of this method of justification by the righteousness of another. There were many prophecies and types of this import, and this was undoubtedly the original design of sacrifices; for it is quite unaccountable, that ever man should imagine that he could appease the wrath of God, and procure the pardon of sin by offering to him sacrifices of brutes in his stead, unless we suppose that God did at first institute this method, to signify the way in which he would be reconciled to sinners by the suffering and death of another, as a sacrifice substituted in their room. This institution seems to have been immediately after the fall of man, when the first beam of gospel light blessed our world, in that promise,—"the seed of the woman," &c; for we are told that God made coats of skins and with them covered our first parents. Gen. 3: 21. Animal food was not allowed to man till after the flood, and consequently those beasts, whose skins were used for this purpose, were not killed for that use; and we cannot suppose that they died naturally so soon after their creation. It is therefore most probable that Adam had killed them for sacrifice, and that God had commanded him to do this immediately upon the promulgation of that promise, to typify the manner of its accomplishment, namely, by the sacrifice of Christ in the fullness of time. This practice we find continued by Cain and Abel; and thus Noah consecrated the new world after the flood. Gen. 8: 20. JOHN.

The World's Crisis.

BOSTON, FEBRUARY 11, 1857.

"What is the Soul?"

No. III.

In answering the above question of our correspondent, we first gave a *theological* and secondly a *Bible* answer. We have found that the *primary* use of the word soul applies to the *whole man*, as in Gen. 2: 7.

Secondarily, *nephesh*, the word rendered soul in the Old Testament, is translated *mind*, as we often put the mind for the whole man; for instance, we say,—"the great minds of the age," meaning they are great persons in that particular.

Mind is defined to mean,—"intention, purpose, design." *Nephesh* is also rendered will, Ezek. 16: 27; pleasure, Ps. 105: 2; own, Prov. 14: 10; appetite, Eccl. 6: 7; heart, Ex. 23: 9; lust, Ps. 78: 18; hearty, Prov. 27: 9; discontented, 1 Sam. 22: 2; tablet, Isa. 3: 20; greedy, Isa. 56: 11; and desire, Eccl. 6: 9. It is rendered heart 14, and mind 15 times. It is translated mind in Gen. 23: 8. "And he (Abraham) communed with them, (the children of Heth) saying, if it be your *mind* that I should bury my dead out of my sight, hear me." Again, the Apostle says in Acts 14: 2, "the unbelieving Jews stirred up the Gentiles, and made their *minds* evil affected against the brethren." Heb. 12: 3. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your *minds*." The Greek word in these passages rendered *mind*, is the same and *only* word that is translated *soul* in the New Testament.

Can we for a moment suppose that the word *mind* in these passages is something separate from the man, or in other words,—"the real man" who can act independently of a material organism, and is immortal? We might as well claim that the "will," "appetite," "desire," &c., are real men, as to say it of the *mind*; for they are all from the same Hebrew word, *nephesh*. These are but attributes of the man, and are frequently personified. If the *mind* is the immortal part, in what consists the immortality of the idiot who has no mind? Many beasts have more mind than some men, then it follows that they also are immortal, for the fact is incontrovertible, that beasts think. Says Dr. John Mason Good, in one of his lectures before the Surry institution in London, when speaking of *matter*,—"there does not seem to be any absurdity in supposing it may be capable of thought." Then it follows that the action of a material organism produces thought, and when that organism ceases to act then the being stops thinking; hence David says, speak- of man, "his *breath* goeth forth, *he* returneth to his earth: *in that very day his thoughts* PERISH." Ps 146: 4. Man cannot think after his breath leaves him, any more than he could before the Lord breathed it into his nostrils. The giving of the *breath of life* to men makes them living beings, and when taken away, "*they* die, and return to their dust," or in other words to the grave, where "there is *no* work, nor device, nor knowledge, nor wisdom." Hence it follows, if the *mind* is the *soul*, or "real man," he *perishes* the day he dies, stops thinking, and is put with others who "know not anything." If a passage can be found in the Bible which teaches that the dead do know something, then we should see cause to change our mind, but we have not found one, except what Satan said to Eve,—"ye shall not surely die."

It is often said of the old,—"his body has outlived his mind," i. e., his physcal powers are good, but his mental have ceased to act; while in others certain faculties of the mind are dead, while others remain active; in others, some of the physical organs are completely paralyzed, while others are healthy and active. If the *mind* is the "real man," and a part of God, as many claim, it is very strange that a *part* of our Creator should become *deranged*, and another part be an *idiot!*

For the Crisis.

The Voice of the Church.

The Episcopal Bishop of Vermont thus writes in relation to the above mentioned Millennial History:

"REV. D. T. TAYLOR. Dear Sir:—Your request to have a copy of my two discourses on the Second Advent, printed in 1843, is very cheerfully complied with. . . . I have to thank you or your publisher for a copy of your late work, 'The Voice of the Church,' which seems to be a very elaborate and well arranged statement of authorities upon that highly important subject. My other engagements have not allowed of my reading it with the care it deserves, but from the hasty glance which I have been able to give it, I doubt not that it is well adapted to be eminently useful and acceptable.

With my best wishes for your full success in your labors for the cause of divine truth, and with much regard, I remain,

Your friend and servant in Christ,

JOHN H. HOPKINS.

Burlington, Vt., Dec. 6, 1856."

CORRECTION.—The obituary we published last week should read,—Sister Hannah Allen, wife of Bro. Wm. Allen.

From the New Church Repository, (Swedenborgian,) edited by Prof. George Bush.

"THE VOICE OF THE CHURCH.—BY D. T. TAYLOR.—This is the first of our acquaintance with Mr. Taylor, but from his frequent quotations from certain critical and prophetical works of our own, written under 'the dim religious light' of a former dispensation, it would appear that he is not quite so much of a stranger to us. We shall be shy of intruding ourselves upon his notice from our present theological and biblical stand-point, as we should be apt to be regarded as an exegetical renegade from our former positions, and thus lose caste in his estimation, without at the same time rendering him any essential service. But to the book: it is for its object well done. It comprises, in condensed form, indications of all the valuable literature on the theme of the Second Advent in its Millenarian relations. His own opinions lean, evidently, in the direction of the speedy personal advent and reign of Christ on the earth, and it is idle to say that he has not succeeded in proving that the 'Voice of the Church,' as uttered for centuries through her most noted organs, has taught the pre-millenarian theory which he maintains, rather than its opposite as set forth by Whitby, and the mass of commentators since his day. But alas! Cowper's line will occur: 'Each claiming truth, and truth disclaiming both.'"

The above, from the pen of the learned Prof. Bush, is an *impartial* testimony, for he takes neither of the views alluded to,—he being a Swedenborgian. Hence, his testimony to the character of the "Voice of the Church" is all the more valuable. The work is for sale at this office, and by the publisher, H. L. Hastings, Room 49, Arcade Gallery, Rochester, N. Y. Price $1.00; postage 18 cts. H. L. H.

For the Crisis.

Who will not be a Christian?

This is the most *important* question that was ever propounded to this judgment-bound world! Think of the consequences that are pending on its decision. It is deciding for or against our eternal welfare; it is deciding our destiny forever; it is a decision for life or death. And yet God has seen fit to leave this important decision for us to make. Hear Him: "Choose you this day whom ye will serve." "And ye will not come to me that ye might have life." "And whosoever will, let him take the water of life freely." Why is it, that a decision is not made at once by those that profess to believe the Bible? They have no promise of to-morrow. Why procrastinate until it is too late? O, how many will stand in the judgment disappointed, condemned, doomed to eternal destruction for not choosing life in mercy's hour! Let us make no delay in securing the approving smiles of Him who alone is able to save.

The love of this fading, sickly, dying world, blinds the minds of thousands while they unconsciously rush on to the brink of ruin. Poor deluded mortals! Part with all the riches, honors, and joys of the world to come for a *few* days of anticipated pleasure here. And can it be that any will be guilty of such folly, when such rich provision has been made, and an invitation given to all? O, vain man! thou art beside thyself! Leave thy death-doomed course and become a christian hero and share in the blessings of Paradise restored; then tell us if thou hast not been profited by thy warfare here! Let myriads of years roll their rounds, and sorrow's tear thou hast never shed, but upon thine immortal brow is still engraven—life, joy, and happiness are here.

Pride, another insurmountable obstacle in the way of becoming a christian, has its devoted adherents at the risk of losing life eternal, joy and glory ineffable! The fiat of Jehovah has gone forth against the proud. "Hear ye, and give ear; be not proud; for the Lord hath spoken." If this command is disregarded and we indulge in pride, inevitable destruction will be our destiny, for God has declared that "all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." But the question may be asked, who are free from this destructive sin? Let the unerring word answer: "Blessed are the pure in heart; for they shall see God. . . . Blessed are the meek; for they shall inherit the earth;" "But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Various are the ways that this sin develops itself—too numerous for me to mention. But rest assured, if we are not willing to submit to the requirements of our Heavenly Father, pride has a place in our hearts. And the only way to overcome this sin is by entire submission to His will. "For God resisteth the proud, and giveth grace to the humble." "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time."

But the inquiry may be made, how shall we become christians and live in the favor of God? The Savior said—"I come to do thy will, O God." "For whosoever shall do the will of God the same is my brother, and my sister, and mother." Then if we would become Christ-like we must do the will of God; believe, repent, and be baptized. Have we done this? If not shall we call ourselves christians? Let us take the word of God for our guide for a christian character, and then learn the terms of discipleship. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." "Then said Jesus unto his disciples, if any man will come after me, let him deny himself and take up his cross and follow me." "Ye are my friends if ye do whatsoever I command you." "And why call ye me, Lord, Lord, and do not the things which I say?" Can a man be a christian and love this world? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Let us examine our own hearts and see if we love its pleasures, honors or riches, lest we be taken in its snare and forfeit eternal life. Can a man be a christian and lay up treasures here? "Lay not up for yourselves treasures upon earth." . . . For where your treasure is, there will your heart be also." "Shall we talk about a home in the kingdom of God and live in the violation of these commands? I fear we may repent when it is too late! We see, then, that christianity does not consist altogether in talking about getting home, and being in the kingdom of God; but in doing right here. Do we hate our brother, or sister, and profess to love God? "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." Do we talk about having the spirit of God? If so, we have its fruits; "for the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them."

Who then will be a christian and enter upon the warfare? To such we bid you a hearty welcome upon the battle-field. The world, the flesh and the Devil are our opponents, and the battle may seem severe, but let us take the whole armor of God,—"above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Let us prove our allegiance to the King of Kings by standing to our posts in these last hours of peril, and soon the conflict will be over, the Conqueror comes, the dead are raised, death destroyed, the earth renovated, and the christian's triumph begins. Amen. S. G. MATHEWSON.

Bakerville, Ct.

For the Crisis.

Own Up.

"What! to that child?" *Yes*, to that *child*. You was mistaken—the child was right, and all your hard words were wrong, and out of place, if indeed they ever were right, or in place. You see you are *wrong*, now just go and own up, and ask forgiveness. "What ask forgiveness of my own child?" Yes, to be sure; who else can forgive a wrong done to *him?* "Well, but I must maintain my parental authority, and dignity." Parental *pride* and *obstinacy*, I suppose you mean! A fig for your "dignity," if it puts you up so high that you can't confess a fault. "Well, but my *children* are under my *government*." So was the black man's *pig* under *his*, and he thought it was a pity if he couldn't whip his *own pig*, that he had fed and raised himself; even if the poor pig didn't deserve a whipping at all.

Now look here, my good friend, Mr. Scowl; isn't *right* the basis of all proper *law?* Have you then a *right* to do *wrong* even to your own children? If you accuse them wrongfully, and reproach them unjustly, is that *right?* "Why, no; and I *am* sorry that I said what I did." Well, just subdue a little of your infernal pride, that turns angels into devils, and go and tell your boy so. Respect you! *I* think he *will* respect you quite as much when acknowledging a wrong, as when persisting in it. Mr. Scowl, what's the reason you haven't confidence in the piety and honesty of your neighbor, Mr. Snooks? Simply because he did wrong? "O no; to err is human." What then? "Why, because he wouldn't *own up*, when he saw that he was wrong." Exactly so, and that is just what you are trying to avoid doing in the present instance.

Let me tell you, my dear Mr. Scowl, that if you want to convince your son that you neither know, nor care for the difference between good and evil; if you want him to lose all confidence in your sound judgment, and in your moral honesty, you have only to take your present course. If you think you can convince him that you are perfectly *infallible*, he *may* then respect you. But if you wish to win the respect of his reason, and thus obtain his confidence and respect, why, *do right*. And if you err sometimes, then confess it to son or to servant, as readily as to a king. I tell you, Mr. Scowl, you are very ready to say—"I beg your pardon," when you have trod on a neighbor's toe; why not do the same when you have wronged your own flesh and blood? Now, my advice is, that you go and tell that boy that you was mistaken; that you are sorry; that you desire to be forgiven; that you mean to do better, and that you will try not only to tell him *what* he ought to do, but that by the grace of God you will try to show him *how* it is *done*.

Now, Mr. Scowl, I think you will find this plan to work well. Just try it, will you, eh? Go and own up! H. L. H.

For the Crisis.

Duties of Children.

BY ZETA.

No. I.

Each and every class of mortals is so connected with others as to originate special relative duties. The scriptures are decisive and clear in stating our obligations to one another, in the several qualifications of the human family. Not the least among them is the duty of children to their parents. It is true that this duty is being enforced by parents, tutors, ministers, lecturers, writers and others. It is also an admitted fact by all, that children owe obedience to their parents; still, while it is as clear a fact that a large majority of children, and large children especially, disobey their parents with impunity, it is a subject worthy of attention. My remarks in these articles, will not reach the eye of many small children, yet if they are worth anything, some parents will read them to small children. But there are many old children, and large children; some of them need to think more of their duties to their parents, and superiors. There are, it is true, some bright examples, some noble specimens of good, faithful, obedient children; ornaments they are, to whatever society, or family they belong, whether rich or poor, black or white, in the city or in the country, among the more accomplished, or in the secluded retirements of the forests.

But children are often thoughtless in regard to their best interests. They are often too wise in their own eyes. Parents often neglect to *train* children as they ought, and some take improper measures to train them. Children of good sense can soon learn to think whether it is best for them to obey their parents. They should learn that they are the rightful governors and should be obeyed. God has constituted this relationship and given a law to control it, so that if parents are incompetent to command, or negligent in training, the child is made responsible as a rational, intelligent being. The Lord has endowed us with a capacity to learn, think, judge and obey the law existing between the child and parent. He or she who neglects or refuses, after a good degree of development of mind, to obey the parent's requirements, dictated in reason, is culpable, and meets the just displeasure of God, and in due time reaps the disapprobation of all good society. I do not know of ever having seen a great man, a good, truly wise, and useful man or woman, who lived a life of disobedience to their parents when with them. Some may have done so, by hearty repentance and great grace from God, to break down and subdue a wayward and stubborn will, grown old and strong in disobedient habits.

In the parable of the sower, (Mark 4: 3) some hearts are compared to "the wayside," "stony ground," or "among thorns." It is my conviction that these are they who lived in disrespect, unfaithfulness, and disobedience to their parents, and consequently imbibe almost every other evil habit which ruins the mind, so that there is no room for goodness.

Who among our children does not cherish the thought that some day, or time in this life, they will choose "the good way," receive the word of the Lord, and be a christian, and be saved in a better world? It may be that many wish to be in advanced age first; some, doubtless, expect to obtain a death-bed repentance, or some miraculous thing to make them christians. Let such remember that the ground must be prepared, so as to be "good ground" to receive seed and produce fruit. Or, to speak plainly, the heart must be cultivated, broken, subdued, and trained to obedience through crosses, disappointments and losses, by the parents, or tutors, that it may be "a good and honest heart" which will, when the word of God falls into it, "bring forth fruit to perfection." But some will meet this idea by saying, "The preparation of the heart in man, and the answer of the tongue is from the Lord. This is an important fact, and while the Lord always works by means, He has chosen to discipline the young heart by training it in the school of the parents, whom he commands to "train them up in the fear and admonition of the Lord;" and commands children to obey their parents, that their hearts may be thus fitted to receive and obey the law of God.

Come, children, let us read what the Lord has said to you; perhaps you have heard it often, and learned to repeat it at Sabbath School, and yet it may be you do not obey it. Hear. "Honor thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee." Deut. 5: 16. Paul, the great apostle of Jesus Christ, reckons this the same as a command to obey. Hear him:—"Children, obey your parents in the Lord, for this is right. Honor thy father and mother, (which is the first commandment with promise.") Eph. 6: 1, 2. We must learn to honor our parents or we shall not love to obey them.

Hear a word on the other side of this question. "Cursed be he that setteth light by his father or his mother; and all the people shall say, Amen." Deut. 27: 16. A fearful thing, children, to disregard the order of God, and to choose our own ways, refusing to give honor to our parents, and to obey them. God's curses are upon such as lightly esteem them. Listen, dear children, to parental instruction; do not be led off from it by the bad examples of others, but remember it "will go well with you" to obey, but it must be *ill* to do otherwise. If you have *failed* until you are grown up children, begin now. The Lord bless and help you to do so. We will look into our duties a little farther in another chapter.

For the Crisis.

The Lord's Supper.

No. III.

"WINE IS A MOCKER."

So says Solomon. But while wine is thus represented as a curse, there are many passages in Holy Writ which speak of wine as a blessing; this, however, is only an apparent, not a real contradiction. The term wine is properly applied both to the good and bad, or unfermented and fermented juice of grape. There is, however, an evident distinction made between the good and bad wine; the one represents the blessings of the gospel, and the other is regarded as a curse. The question is, wherein does the difference consist? Is there any circumstance which will determine the question, and point out the wine which may be used at the Lord's table, and which must not be used? I think the following facts ought to be regarded as a satisfactory answer to the question.

The unfermented, and consequently, uncorrupted juice of the grape is a good creature of God, and well adapted to represent the blessings of the gospel, and the "blood of the New Testament, which is shed for many for the remission of sins."

he is justified, it supposes that he has a righteousness equal to the demands of the law, and therefore that he may be acquitted according to justice. These, you see, are very different things, but in the case before us they are happily united. The sinner is said to be pardoned and justified at once, and the reason of this unusual language is this; the sinner has broken the divine law and has no obedience to answer its demands, therefore, his being freed from sin and the threatened punishment is in this respect a gracious, unmerited pardon. But, by faith he has received the righteousness of Christ, and God imputes it to him as though it were his own, and his righteousness answers all the requisitions of the law, and it has no charge against him, so that in this respect he is justified or pronounced righteous according to law and justice. Hence, it follows from the very meaning of the terms used in this case, that no righteousness can justify us in the sight of God but that which is equal to all the demands of the divine law. It must be perfect and conformed throughout to that standard, for if it be not, we cannot be pronounced righteous in the eye of the law, but the law charges and condemns us as transgressors, and its sentence lies in full force against us. It was from such premises as these that St. Paul reasoned, when he drew this conclusion—"that by the deeds of the law no flesh shall be justified," and that we are "justified by faith without the deeds of the law." Rom. 3: 20, 28. He grants that if any can produce a perfect righteousness of their own, they shall obtain life by the law. "The law," says he, "is not of faith; but the man that doeth them, shall live in them." Gal. 3: 12. But then he proves, that all the sons of men, both Jew and Gentile, have sinned (Rom. 3: 10–19.) and consequently have no righteousness agreeable to the demands of the law. He stops every mouth and brings in the whole world as guilty before God, and hence infers the impossibility of justification by the works of the law; and then, naturally introduces another righteousness equal to all the demands of the law. "But now," says he, "the righteousness of God without the law is manifested, . . . even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe; . . . . being justified freely by his grace, through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins, ... that he might be just, and the justifier of him which believeth in Jesus." Rom. 3: 21–26.

O glorious scheme of salvation! O complete, divine righteousness! A righteousness by which Jew and Gentile, the greatest sinner as well as the least may be made divinely righteous, and completely justified, even at the bar of a holy and just God! There let us fix our trust and renounce our own righteousness as filthy rags, for this will be found to be our only defence at the tribunal of the Supreme Judge.

It is the gospel only that reveals such a righteousness as is sufficient for the justification of a sinner. The Jewish religion, as I have observed before, gave several intimations of this method of justification by the righteousness of another. There were many prophecies and types of this import, and this was undoubtedly the original design of sacrifices; for it is quite unaccountable, that ever man should imagine that he could appease the wrath of God, and procure the pardon of sin by offering to him sacrifices of brutes in his stead, unless we suppose that God did at first institute this method, to signify the way in which he would be reconciled to sinners by the suffering and death of another, as a sacrifice substituted in their room. This institution seems to have been immediately after the fall of man, when the first beam of gospel light blessed our world, in that promise,—"the seed of the woman," &c; for we are told that God made coats of skins and with them covered our first parents. Gen. 3: 21. Animal food was not allowed to man till after the flood, and consequently those beasts, whose skins were used for this purpose, were not killed for that use; and we cannot suppose that they died naturally so soon after their creation. It is therefore most probable that Adam had killed them for sacrifice, and that God had commanded him to do this immediately upon the promulgation of that promise, to typify the manner of its accomplishment, namely, by the sacrifice of Christ in the fullness of time. This practice we find continued by Cain and Abel; and thus Noah consecrated the new world after the flood. Gen. 8: 20. JOHN.

The World's Crisis.

BOSTON, FEBRUARY 11, 1857.

"What is the Soul?"

No. III.

In answering the above question of our correspondent, we first gave a *theological* and secondly a *Bible* answer. We have found that the *primary* use of the word soul applies to the *whole man*, as in Gen. 2: 7.

Secondarily, *nephesh*, the word rendered soul in the Old Testament, is translated *mind*, as we often put the mind for the whole man; for instance, we say,—"the great minds of the age," meaning they are great persons in that particular.

Mind is defined to mean,—"intention, purpose, design." *Nephesh* is also rendered will, Ezek. 16: 27; pleasure, Ps. 105: 2; own, Prov. 14: 10; appetite, Eccl. 6: 7; heart, Ex. 23: 9; lust, Ps. 78: 18; hearty, Prov. 27: 9; discontented, 1 Sam. 22: 2; tablet, Isa. 3: 20; greedy, Isa. 56: 11; and desire, Eccl. 6: 9. It is rendered heart 14, and mind 15 times. It is translated mind in Gen. 23: 8. "And he (Abraham) communed with them, (the children of Heth) saying, if it be your *mind* that I should bury my dead out of my sight, hear me." Again, the Apostle says in Acts 14: 2, "the unbelieving Jews stirred up the Gentiles, and made their *minds* evil affected against the brethren." Heb. 12: 3. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your *minds*." The Greek word in these passages rendered *mind*, is the same and *only* word that is translated *soul* in the New Testament.

Can we for a moment suppose that the word *mind* in these passages is something separate from the man, or in other words,—"the real man" who can act independently of a material organism, and is immortal? We might as well claim that the "will," "appetite," "desire," &c., are real men, as to say it of the *mind*; for they are all from the same Hebrew word, *nephesh*. These are but attributes of the man, and are frequently personified. If the *mind* is the immortal part, in what consists the immortality of the idiot who has no mind? Many beasts have more mind than some men, then it follows that they also are immortal, for the fact is incontrovertible, that beasts think. Says Dr. John Mason Good, in one of his lectures before the Surry institution in London, when speaking of *matter*,—"there does not seem to be any absurdity in supposing it may be capable of thought." Then it follows that the action of a material organism produces thought, and when that organism ceases to act then the being stops thinking; hence David says, speak- of man, "his *breath* goeth forth, *he* returneth to his earth: *in that very day his thoughts* PERISH." Ps. 146: 4. Man cannot think after his breath leaves him, any more than he could before the Lord breathed it into his nostrils. The giving of the *breath of life* to men makes them living beings, and when taken away, "*they* die, and return to their dust," or in other words to the grave, where "there is *no* work, nor device, nor knowledge, nor wisdom." Hence it follows, if the *mind* is the *soul*, or "real man," he *perishes* the day he dies, stops thinking, and is put with others who "know not anything." If a passage can be found in the Bible which teaches that the dead do know something, then we should see cause to change our mind, but we have not found one, except what Satan said to Eve,—"ye shall not surely die."

It is often said of the old,—"his body has outlived his mind," i. e., his physcal powers are good, but his mental have ceased to act; while in others certain faculties of the mind are dead, while others remain active; in others, some of the physical organs are completely paralyzed, while others are healthy and active. If the *mind* is the "real man," and a part of God, as many claim, it is very strange that a *part* of our Creator should become *deranged*, and another part be an *idiot!*

For the Crisis.

The Voice of the Church.

The Episcopal Bishop of Vermont thus writes in relation to the above mentioned Millennial History:

"REV. D. T. TAYLOR. Dear Sir:—Your request to have a copy of my two discourses on the Second Advent, printed in 1843, is very cheerfully complied with. . . . I have to thank you or your publisher for a copy of your late work, 'The Voice of the Church,' which seems to be a very elaborate and well arranged statement of authorities upon that highly important subject. My other engagements have not allowed of my reading it with the care it deserves, but from the hasty glance which I have been able to give it, I doubt not that it is well adapted to be eminently useful and acceptable.

With my best wishes for your full success in your labors for the cause of divine truth, and with much regard, I remain,

Your friend and servant in Christ,

JOHN H. HOPKINS.

Burlington, Vt., Dec. 6, 1856."

CORRECTION.—The obituary we published last week should read,—Sister Hannah Allen, wife of Bro. Wm. Allen.

From the New Church Repository, (Swedenborgian,) edited by Prof. George Bush.

"THE VOICE OF THE CHURCH.—BY D. T. TAYLOR.—This is the first of our acquaintance with Mr. Taylor, but from his frequent quotations from certain critical and prophetical works of our own, written under 'the dim religious light' of a former dispensation, it would appear that he is not quite so much of a stranger to us. We shall be shy of intruding ourselves upon his notice from our present theological and biblical stand-point, as we should be apt to be regarded as an exegetical renegade from our former positions, and thus lose caste in his estimation, without at the same time rendering him any essential service. But to the book: it is for its object well done. It comprises, in condensed form, indications of all the valuable literature on the theme of the Second Advent in its Millenarian relations. His own opinions lean, evidently, in the direction of the speedy personal advent and reign of Christ on the earth, and it is idle to say that he has not succeeded in proving that the 'Voice of the Church,' as uttered for centuries through her most noted organs, has taught the pre-millenarian theory which he maintains, rather than its opposite as set forth by Whitby, and the mass of commentators since his day. But alas! Cowper's line will occur: 'Each claiming truth, and truth disclaiming both.'"

The above, from the pen of the learned Prof. Bush, is an *impartial* testimony, for he takes neither of the views alluded to,—he being a Swedenborgian. Hence, his testimony to the character of the "Voice of the Church" is all the more valuable. The work is for sale at this office, and by the publisher, H. L. Hastings, Room 49, Arcade Gallery, Rochester, N. Y. Price $1.00; postage 18 cts. H. L. H.

For the Crisis.

Who will not be a Christian?

This is the most *important* question that was ever propounded to this judgment-bound world! Think of the consequences that are pending on its decision. It is deciding for or against our eternal welfare; it is deciding our destiny forever; it is a decision for life or death. And yet God has seen fit to leave this important decision for us to make. Hear Him: "Choose you this day whom ye will serve." "And ye will not come to me that ye might have life." "And whosoever will, let him take the water of life freely." Why is it, that a decision is not made at once by those that profess to believe the Bible? They have no promise of to-morrow. Why procrastinate until it is too late? O, how many will stand in the judgment disappointed, condemned, doomed to eternal destruction for not choosing life in mercy's hour! Let us make no delay in securing the approving smiles of Him who alone is able to save.

The love of this fading, sickly, dying world, blinds the minds of thousands while they unconsciously rush on to the brink of ruin. Poor deluded mortals! Part with all the riches, honors, and joys of the world to come for a *few* days of anticipated pleasure here. And can it be that any will be guilty of such folly, when such rich provision has been made, and an invitation given to all? O, vain man! thou art beside thyself! Leave thy death-doomed course and become a christian hero and share in the blessings of Paradise restored; then tell us if thou hast not been profited by thy warfare here! Let myriads of years roll their rounds, and sorrow's tear thou hast never shed, but upon thine immortal brow is still engraven—life, joy, and happiness are here.

Pride, another insurmountable obstacle in the way of becoming a christian, has its devoted adherents at the risk of losing life eternal, joy and glory ineffable! The fiat of Jehovah has gone forth against the proud. "Hear ye, and give ear; be not proud; for the Lord hath spoken." If this command is disregarded and we indulge in pride, inevitable destruction will be our destiny, for God has declared that "all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." But the question may be asked, who are free from this destructive sin? Let the unerring word answer: "Blessed are the pure in heart; for they shall see God. . . . Blessed are the meek; for they shall inherit the earth;" "But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Various are the ways that this sin develops itself—too numerous for me to mention. But rest assured, if we are not willing to submit to the requirements of our Heavenly Father, pride has a place in our hearts. And the only way to overcome this sin is by entire submission to His will. "For God resisteth the proud, and giveth grace to the humble." "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time."

But the inquiry may be made, how shall we become christians and live in the favor of God? The Savior said—"I come to do thy will, O God." "For whosoever shall do the will of God the same is my brother, and my sister, and mother." Then if we would become Christ-like we must do the will of God; believe, repent, and be baptized. Have we done this? If not shall we call ourselves christians? Let us take the word of God for our guide for a christian character, and then learn the terms of discipleship. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." "Then said Jesus unto his disciples, if any man will come after me, let him deny himself and take up his cross and follow me." "Ye are my friends if ye do whatsoever I command you." "And why call ye me, Lord, Lord, and do not the things which I say?" Can a man be a christian and love this world? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Let us examine our own hearts and see if we love its pleasures, honors or riches, lest we be taken in its snare and forfeit eternal life. Can a man be a christian and lay up treasures here? "Lay not up for yourselves treasures upon earth." . . . For where your treasure is, there will your heart be also." "Shall we talk about a home in the kingdom of God and live in the violation of these commands? I fear we may repent when it is too late! We see, then, that christianity does not consist altogether in talking about getting home, and being in the kingdom of God; but in doing right here. Do we hate our brother, or sister, and profess to love God? "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." Do we talk about having the spirit of God? If so, we have its fruits; "for the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them."

Who then will be a christian and enter upon the warfare? To such we bid you a hearty welcome upon the battle-field. The world, the flesh and the Devil are our opponents, and the battle may seem severe, but let us take the whole armor of God,—"above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Let us prove our allegiance to the King of Kings by standing to our posts in these last hours of peril, and soon the conflict will be over, the Conqueror comes, the dead are raised, death destroyed, the earth renovated, and the christian's triumph begins. Amen. S. G. MATHEWSON.

Bakerville, Ct.

For the Crisis.

Own Up.

"What! to that child?" *Yes*, to that *child*. You was mistaken—the child was right, and all your hard words were wrong, and out of place, if indeed they ever were right, or in place. You see you are *wrong*, now just go and own up, and ask forgiveness. "What ask forgiveness of my own child?" Yes, to be sure; who else can forgive a wrong done to *him?* "Well, but I must maintain my parental authority, and dignity." Parental *pride* and *obstinacy*, I suppose you mean! A fig for your "dignity," if it puts you up so high that you can't confess a fault. "Well, but *my children* are under my *government*." So was the black man's *pig* under *his*, and he thought it was a pity if he couldn't whip *his own pig*, that he had fed and raised himself; even if the poor pig didn't deserve a whipping at all.

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Let me tell you, my dear Mr. Scowl, that if you want to convince your son that you neither know, nor care for the difference between good and evil; if you want him to lose all confidence in your sound judgment, and in your moral honesty, you have only to take your present course. If you think you can convince him that you are perfectly *infallible*, he *may* then respect you. But if you wish to win the respect of his reason, and thus obtain his confidence and respect, why, *do right*. And if you err sometimes, then confess it to son or to servant, as readily as to a king. I tell you, Mr. Scowl, you are very ready to say—"I beg your pardon," when you have trod on a neighbor's toe; why not do the same when you have wronged your own flesh and blood? Now, my advice is, that you go and tell that boy that you was mistaken; that you are sorry; that you desire to be forgiven; that you mean to do better, and that you will try not only to tell him *what* he ought to do, but that by the grace of God you will try to show him *how* it is *done*.

Now, Mr. Scowl, I think you will find this plan to work well. Just try it, will you, eh? Go and own up! H. L. H.

For the Crisis.

Duties of Children.

BY ZETA.

No. I.

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But children are often thoughtless in regard to their best interests. They are often too wise in their own eyes. Parents often neglect to *train* children as they ought, and some take improper measures to train them. Children of good sense can soon learn to think whether it is best for them to obey their parents. They should learn that they are the rightful governors and should be obeyed. God has constituted this relationship and given a law to control it, so that if parents are incompetent to command, or negligent in training, the child is made responsible as a rational, intelligent being. The Lord has endowed us with a capacity to learn, think, judge and obey the law existing between the child and parent. He or she who neglects or refuses, after a good degree of development of mind, to obey the parent's requirements, dictated in reason, is culpable, and meets the just displeasure of God, and in due time reaps the disapprobation of all good society. I do not know of ever having seen a great man, a good, truly wise, and useful man or woman, who lived a life of disobedience to their parents when with them. Some may have done so, by hearty repentance and great grace from God, to break down and subdue a wayward and stubborn will, grown old and strong in disobedient habits.

In the parable of the sower, (Mark 4: 3) some hearts are compared to "the way-side," "stony ground," or "among thorns." It is my conviction that these are they who lived in disrespect, unfaithfulness, and disobedience to their parents, and consequently imbibe almost every other evil habit which ruins the mind, so that there is no room for goodness.

Who among our children does not cherish the thought that some day, or time in this life, they will choose "the good way," receive the word of the Lord, and be a christian, and be saved in a better world? It may be that many wish to be in advanced age first; some, doubtless, expect to obtain a death-bed repentance, or some miraculous thing to make them christians. Let such remember that the ground must be prepared, so as to be "good ground" to receive seed and produce fruit. Or, *to* speak plainly, the heart must be cultivated, broken, subdued, and trained to obedience through crosses, disappointments and losses, by the parents, or tutors, that it may be "a good and honest heart" which will, when the word of God falls into it, "bring forth fruit to perfection." But some will meet this idea by saying, "The preparation of the heart in man, and the answer of the tongue is from the Lord. This *is* an important fact, and while the Lord always works by means, He has chosen to discipline the young heart by training it in the school of the parents, whom he commands to "train them up in the fear and admonition of the Lord;" and commands children to obey their parents, that their hearts may be thus fitted to receive and obey the law of God.

Come, children, let us read what the Lord has said to you; perhaps you have heard it often, and learned to repeat it at Sabbath School, and yet it may be you do not obey it. Hear. "Honor thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee." Deut. 5: 16. Paul, the great apostle of Jesus Christ, reckons this the same as a command to obey. Hear him:—"Children, obey your parents in the Lord, for this is right. Honor thy father and mother, (which is the first commandment with promise.") Eph. 6: 1, 2. We must learn to honor our parents or we shall not love to obey them.

Hear a word on the other side of this question. "Cursed be he that setteth light by his father or his mother; and all the people shall say, Amen." Deut. 27: 16. A fearful thing, children, to disregard the order of God, and to choose our own ways, refusing to give honor to our parents, and to obey them. God's curses are upon such as lightly esteem them. Listen, dear children, to parental instruction; do not be led off from it by the bad examples of others, but remember it "will go well with you" to obey, but it must be *ill* to do otherwise. If you have failed until you are grown up children, begin now. The Lord bless and help you to do so. We will look into our duties a little farther in another chapter.

For the Crisis.

The Lord's Supper.

No. III.

"WINE IS A MOCKER."

So says Solomon. But while wine is thus represented as a curse, there are many passages in Holy Writ which speak of wine as a blessing; this, however, is only an apparent, not a real contradiction. The term wine is properly applied both to the good and bad, or unfermented and fermented juice of grape. There is, however, an evident distinction made between the good and bad wine; the one represents the blessings of the gospel, and the other is regarded as a curse. The question is, wherein does the difference consist? Is there any circumstance which will determine the question, and point out the wine which may be used at the Lord's table, and which must not be used? I think the following facts ought to be regarded as a satisfactory answer to the question.

The unfermented, and consequently, uncorrupted juice of the grape is a good creature of God, and well adapted to represent the blessings of the gospel, and the "blood of the New Testament, which is shed for many for the remission of sins."

The fermented, or corrupted and intoxicating wine, is not a good creature of God, but a bad, insidious poison, permitted to become such through the neglect of man, in not putting it in strong bottles to prevent fermentation, or by his using means to encourage the corrupting process, thus converting a good into an evil, and changing a blessing into a curse. Such wine is a mocker; the curse of God rests upon it; it is good not to drink it, and woe to him who giveth it to his neighbor, or uses it at the table of the Lord, or looketh upon it with approbation.

I deem it will not be out of place, neither will it be unprofitable, to examine the scriptures on this subject, believing that *all* scripture "is profitable for doctrine, for reproof, for correction, for instruction in righteousness." In entering on the subject of ancient wines, I will first examine the words or phrases which are used in the word of God to express wine, or strong drinks.

1.—The most common word, rendered wine in our English Bible, is *yayin*, derived from the verb *yanah*—"to squeeze or press," and therefore means an expressed juice. The wine that Pharaoh drank was *yayin*, or wine, for it was pressed from the grape. Gen. 40: 11.

2.—*Tirosh*, in the English version, is promiscuously rendered "*wine*," or "*new wine*." In Isaiah 45: 8, it alludes to the juice in the swollen or ripe fruit, before it was expressed. "When the *new wine* is yet in the cluster, one saith, destroy it not, for a blessing is in it." That the wine in the cluster was unfermented, I think no one will attempt to deny; and then there was a blessing in it. None of my brethren who have carefully observed the effects of inebriating wines, will say that there is a blessing in them. Neither will any one, unless he has a diseased stomach, a shattered frame, an injured intellect, inflamed passions, and a premature death before him, for which, in most cases, the unhappy victim is unprepared. The word *tirosh* is several times in scripture associated with corn, as in Psalm, 4: 7. David, alluding to the joy of the wicked at the growth of their corn and the fertility of their vines, says that their corn and their wine, or *tirosh*, increased. There, he must refer to the growth of the grape, because he speaks of its "increasing," and the wine does not increase after it is manufactured. In this passage, therefore, as in Isaiah 45, *tirosh*, or new wine, is used for the grape or fruit of the vine, before it had been gathered, and even before it was ripe. In the same sense the word appears to have been used by the king of Assyria; (Isa. 36: 16,) for in the same speech in which he speaks of a land of corn and wine, or *tirosh*, he tells the people to "eat every one of his vine, and every one of his fig-tree, and drink ye every one of the waters of his own cistern." Here, the people were to eat of the vine and to drink water. In Joel, 2: 24, and Prov. 3: 10, *tirosh* is represented as the fresh juice which bursts from the wine-press, and which, therefore, had not fermented, and its fermentation afterwards depended solely upon the will of the husbandman, though the heat of the country threatened it with the acetous fermentation, if it fermented at all; or, on the other hand, the sweetness of the grape, and the thickening of the juice by boiling it down, must have been fatal to the production of an alcoholic drink. If it was really made an inebriating liquor, it was probably adulterated with drugs.

3.—*Chamer* is translated in Psalms 75: 8, and Isaiah 27: 2,—"red;" and in Deut. 32: 14,—"pure." It is also used for "slime, clay, mortar, and bitumen," and for anything "thick or slimy." In Deut. 32, it means the "pure, thick, or red" blood of the grape. It is no tautology to call the blood of the grape red, or purple, because the juice of that fruit was sometimes white and sometimes black or dark. The arterial blood of our bodies is red, but the venous is called "black blood." (In Isaiah we read of a "vineyard of *red wine*," evidently alluding to the color of the grape.) "Thou didst drink the blood of the grape," red, pure, or thick. Red was considered the best juice; pure, that which was unfermented and unmixed; thick, that which had been boiled or spissated, or, rather, that the juice was very thick, saccharine, or sirupy. The text, therefore, means thou didst drink the purest, the sweetest, and the richest blood, or juice of the grape. This word, being used with the expression—"*Dam Anabim*, the blood of the grape," affords very strong evidence that the liquor drank was not fermented, for a fermented liquor can never with any propriety be called "the pure blood of the grape," as I stated in my last.

Again: If *chamer* means a "thick" wine, it must either refer to a "thick" saccharine juice, or to a boiled wine, which, in either case, would be fatal to fermentation, because the juice of the grape will not ferment if it is too saccharine, nor unless it is as liquid as water. That inebriating drugs might be mixed with *chamer*, or red wine, none will deny; still, few will assert that "a vineyard of purple grapes," means a cellar of wine poisoned with opium, or that God would call such a liquor the "pure blood of the grape." There is, therefore, nothing in the word *chamer* to warrant us as followers of Jesus to use fermented wine at the Lord's table, view it as we will.

SAMUEL MASON.

(*To be continued.*)

Poetry.

For the Crisis.

LINES,

ON THE DEATH OF A SISTER.

I'm lonely now, my sister,
I miss thy friendly voice;
Though other friends surround me,
I deeply feel thy loss.

I'm lonely now, my sister.
For my thoughts in silence trace,
Endearing recollections,
Which time can ne'er efface.

I'm lonely now, my sister,
The tear oft fills my eye,
As thy companion mourneth,
That thou wert called to die.

I'm lonely now, my sister,
Within the house of prayer,
When we meet to praise our Savior,—
Alas! thou art not there.

I'm lonely now, my sister,—
Throughout the wintry gloom,
A voice unwelcome whispers—
"She slumbers in the tomb."

But when the blessed morning
Of resurrection dawns,
O then I hope to meet thee,
With all the blood-washed throng.

ELMINA GRANT.

Torrington, Ct., 1857.

Choice Selections.

The Divinity of Christ.

BRO. GRANT:—The following beautiful extract I copy from Gilfillan's "Bards of the Bible," under the head of "The Poetry of Jesus."—LOUISA J. BEACH.

After following our Savior through his life and mission on earth, from the manger to the cross, and thence to the ascension mount, and showing that every act of his life, both in his public and private ministrations,—his very appearance among men, and the words that fell from his sacred lips, all bore the impress of divinity, he closes thus:—

"'Divine,' indeed! for if any man doubt his claim to the title, let him pass from Christ's pictures of earth to his aspirations after heaven; let him hear the musical pants of this great swimmer, as he is nearing, amid roughest water, the shores of eternity and his Father's bosom. The last words of Jesus are surcharged with feeling for his disciples, forgiveness to his enemies, and desire after renewed communion with his Father. His soul springs up, as he sees his Father's throne in view. Death dwindles as he looks onward. A smile of triumph rests, as by anticipation, upon his lips. 'Be of good cheer; I have overcome the world.' His last command is, 'that ye love one another;' his last legacy is 'peace.' He is going to the Father, but leaving the Comforter, and promising to return again; and, ere going, he breaks out into a prayer which, ere it closes, seems to bind in one chain of glory earth and heaven. himself, his Father, and his people. 'The glory which thou gavest me I have given them; that they may be one, even as we are one. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory.' This prayer seems a specimen of his intercessory prayers in heaven. It is the first lifting up of that voice which sweetens the air of Paradise—the first raising of those arms which brighten the very light which is inaccessible and full of glory.

In considering these words, we are strongly impressed with the feeling—this is the conscious link of the spiritual world—the living bond between the Father and his children. The Father can never on earth come nearer to us than him; we can never get nearer than him to the Father. We know not what the eternal ages may develop, or how that mysterious sentence,—'then shall the Son of Man also himself be subject unto him, that God may be All in All,' may bear upon his future mediation; but surely now he stands between us and the beams of divine day, like an 'Angel in the sun.' There is no getting him out of the eye of the world. The poor sinner looks at him, and mourns, yet rejoices. The proud transgressor hates and foams, but cannot help looking at, and thinking of Christ. The infidel, feeling him in his way, invents theory after theory, each trampling down each, to resolve him into clay or mist; but still he stands victorious and serene above them all, inscrutable as an enigma, vast as a God, and warm as a man. The fierce theoretical dogmatist would seek to turn aside that smile, and fix it on the pages of *his* catechism, and the men of HIS creed; but, like summer sunlight, it scatters abroad, and 'sprinkles many nations.' Many look down, and strive to forget him; some try to look above him into supersolar regions; but in vain. His image pursues them into the depths, or flies before them into the heights of nature. In this age, only a few, even among those who disbelieve his claims, yell out faded blasphemies and foul calumnies against his name. More now, of all kindreds and climes, are beginning to wish this Angel to descend, and are expecting from him—and from him alone—the full solution of the dread mystery of man and the world.

For why? He only understands it. He has passed up every step of the ladder, from the child to the God, from the manger to the throne. He has felt the pulse of all being. He listened to the hearts of harlots and of publicans, and heard humanity beating even there. He looked into the dim eyes of the poor, and saw therein the image of God. Even in devils he found out all that was left of good in their natures, when they confessed him to be the Son of God. While the long hair of the prostitute wiped his feet, which her tears had watered, the eye of the lunatic tarried, at his bidding, from its wild wanderings, and began to roll calmly around him. Herod became grave in his presence, Pilate washed his hands from the shadow of his blood, Peter wept at his look, and Judas died at his recollection. Angels ministered unto him, or sung his praise; the grave was ashamed of hiding his dust; earth threw his ransomed body up to heaven: and heaven sent forth all its guards, and opened all its gates to receive him into its bosom, where it shall retain him till the times of the restitution of all things.

Thus faintly have we sought to depict the character and eloquence of Jesus. Scripture writers did not, nor needed to do it. They never say in so many words, Christ was very eloquent, very wise, very humble, very merciful, or very holy. But they record his sermon on the Mount; they show him taking the Pharisees in their own snare; they register his tears at the tomb of Lazarus; they paint the confusion of the witnesses, who came, but could not bear testimony against him; and they tell of his washing his disciples' feet. We have, alas! no new facts to record of him; and must say of that life, so marvelous, yet human, 'It is finished.' But even as the most splendid object in the sky is perpetually painted yet always new, as the sun is unceasingly rendered back by the wave of ocean, the dew drop, and the eye of man, so let it be with the Sun of Righteousness. Let his blessed image be reflected from page to page, each catching more fully than another some aspect of his glory, till he shall himself stand before the trembling mirror of the earth, 'as he is,' and till 'every eye shall see him.' Then, probably, it may be found that all the proud portraits which the genius of Taylor, and Harris, and Rousseau, and Goethe, has drawn of him, are not comparable with that cherished likeness of his face and nature which lies in the bosom of the lowly Christian, like a star in a deep-sunken well, the more glorious that it is solitary and seldom seen, forever trembling, but never passing away."

Domestic Summary.

FROM CALIFORNIA.

NEW YORK, Jan. 28.

The steamer Illinois arrived at this port at 10 o'clock. She brings California dates of the 5th, and from Aspinwall to the 10th inst.

The British mail steamer Thames arrived at Aspinwall from Greytown, and reports that Walker, with a force of 500 men, was surrounded by his enemies, who had offered him terms of capitulation, which he would probably accept.

The Panama Star contains details of the seizure of Walker's steamers, but gives nothing of importance in addition to what is already known here.

Two heavy shocks of an earthquake were felt at Panama Jan. 13.

The revolution in Peru has become general, Gen. Vivance having obtained possession of every port on the coast, except Calluo.

LONG ISLAND SOUND FROZEN OVER.—For the first time, there is solid ice from the Connecticut shore to Long Island. Persons cross the Sound to Long Island on the ice from Port Chester, Westchester county, N. Y., and also from Throgg's neck, near Fort Schuyler. The harbor at New Haven is frozen as tight as Baffin's Bay. An "unusual circumstance" is mentioned by the New Haven Register. That paper of Monday evening says that "Capt. Merrow, of the schooner Daniel Trowbridge, who has been for a week frozen in near Southwest Ledge, at the mouth of our harbor, reports that nothing but ice can be seen from his topmast, with a spy-glass! that from Faulkner's Island across to Long Island, and from the former to the Connecticut shore, up to Branford, is a solid field of ice. At ebb-tide, a large gap opens at the mouth of our harbor, closing again at flood-tide. Thus Long Island and Connecticut are, for the first time in the memory of man, connected by solid ice."—*New Haven Palladium.*

A TERRIBLE MURDER IN NEW YORK.—The New York papers contain the details of a most horrible murder committed on the person of Dr. Harvey Burdell, a dentist of considerable celebrity and possessor of a large fortune. The murder was perpetrated in the office of the doctor, in a house in Bond street, and the body had fifteen mortal stabs in it.

REVIVAL IN CONNECTICUT.—There has been a precious revival of religion in a neighborhood near Stonington, Ct.; over 40 persons profess conversion, and about 30 have been baptized, the most of whom have united with the Baptist churches at Stonington Point and Groton. An interesting revival is said to be in progress in the Baptist church in Preston, Ct. Seven persons were baptized there on a recent Sabbath.—*Christian Secretary, Hartford.*

Foreign News.

ARRIVAL OF THE BALTIC.

NEW YORK, Feb. 5.

The Collins steamship Baltic, Capt. Comstock, has arrived below this port. She brings dates of the 21st ult.

The political news is quite unimportant.

The Swiss question is considered settled, as the Neufchatel prisoners have been liberated.

The event of the most interest is the trial of Verges, the assassin of the Archbishop of Paris. The trial is full of dramatic interest. Verges is condemned.

ERUPTION OF VESUVIUS.—A correspondent of the Independence Eagle, writing from Naples of the 22d ult., says:

"Vesuvius was blazing away last night, and was evidently in great force. For the most part one sees only the reflection of the light, which is thrown up from the interior of the crater, but at times it rises up in all its majesty, and illuminates the entire city."

FATHER MATTHEW'S FUNERAL.—The funeral of the Rev. Father Matthew, "the apostle of temperance," took place in Cork, on the 12th ult., and was, perhaps, the most remarkable one ever witnessed in that city. The *cortege* was more than three miles long and took an hour and a half to pass any particular point. It was attended by the Corporal dignitaries and clergymen of the Established Church, as well as by a vast number of the Roman Catholic clergy, with their bishop at their head, and all the Roman Catholic and a great many of the Protestant gentry of the surrounding country. It was estimated that not fewer than 50,000 people were assembled in and around the cemetery on the occasion; and the deepest sympathy was expressed by the greater number of those present, many of them shedding tears. The Roman Catholic Bishop and seventy priests officiated at the obsequies in the Catholic Church of the Holy Trinity.

Obituary.

Fell asleep in Jesus, on the 19th day of Jan. 1857, after a long illness with consumption, my beloved companion, Charlotte P. Ladd, aged 43 years. She possessed naturally an amiable and kind, but retiring disposition, strictly conscientious in her deportment. She was beloved most by those who knew her best. She embraced the Savior when about nineteen years of age, and has always maintained her faith, and honored her profession. She has been fully sensible for several months that she must die, and with calm reliance on the dear Redeemer has made full preparation for her end—managed all her affairs with death full in view, and yet without fear and trembling. She bore her illness with remarkable patience and often said she feared that she might become impatient; but she was graciously sustained to the last hour. While commemorating the Savior's sufferings and death, two weeks before her decease, she was greatly blessed as were all who were around her bed. Light from Heaven broke anew upon her soul and from this time until the close of life, the impress of heavenly life was upon her brow and in her heart. She was ready to speak to all of the Savior's love, and praised him constantly while she had strength. It was a great privilege to be with her the last day of her life. Our Heavenly Father restrained Satan from causing pain in her last hours, for which we had most earnestly besought the Lord, and she folded her arms upon her breast after being told that she was dying, saying, "I am all ready." Her last words were—"Oh how good the Lord is—precious Savior,"—and closed her eyes without a struggle or groan.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

I am left with my little family to mourn, but not without hope. Blessed be God, I find now the strength, *the solidity* of the christian Hope. It is indeed an anchor to my soul. I love it as I never did before, and by the grace of God I will preach it as I never have before. May I be remembered in the prayers of the church, and may we all soon cease our weeping and mourning in the "beautiful world" which shall soon be ushered in. "Come, Lord Jesus, *come quickly*."

RANDOLPH E LADD.

Springfield, Mass., '57.

(*Advent Herald, Prophetic Expositor, Bible Examiner please copy.*)

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

:o:

GENERAL CONFERENCE.

The Lord willing, we propose to hold a *general Conference* in Boston, at Chapman Hall, Chapman Place, commencing Tuesday evening, Feb. 10th at 7 o'clock, and continuing through the week and over the Lord's day.

Our brethren and sisters, who attended the conference two years since at the same place, will recollect that it was one of great interest and profit, and that no effort was spared by the church in Boston to make it pleasant for those who came to enjoy that religious feast; and we trust that those who may be pursuaded to come to the one now proposed will not go away disappointed.

The object of the meeting is to make an effort to arouse the Lord's children to greater activity in his vineyard, and to afford mutual strength and comfort to each other. The apostles and primitive christians had such conferences, and were rewarded with rich blessings. We are confident that the time has come when we should make an *extra* effort to awaken new interest in our fellow men in the great work of preparation for the future world.

Brethren and sisters, come up to the feast, for we expect special help from the Lord of hosts.

We are anxious to meet once more in conference before our Master calls for an account of our stewardship. We very much need the benefit of a mutual interchange of thought and feeling.

We therefore earnestly entreat our brethren and sisters to make this meeting a subject of *special prayer*. Let us meet not as *sectarians*, to advance *party* interests, but as *Christians*, united in love, to promote the best good of our fellow men.

The opposer of all righteousness is making most alarming inroads upon the cause of truth, and shall we *sleep* till he has bound us hand and foot? Shall we flee and faint because our enemy is strong, or shall we like Caleb and Joshua be willing to meet, in the strength of the Lord, all that can come against us? God has committed to our trust, truths which, if faithfully employed, present an impassable barrier against the last-day errors, and the onward march of man's great enemy, and shall we hide them under a bushel! Brethren, *arouse* for the conflict! The victory is sure. *Our King will prevail.* Sleeping soldier, awake and gird thine armor!—"Fight the good fight," and *soon* our waving palms will proclaim the holy triumph upon the hills of *glory!*

In behalf of the church,

M. GRANT, Pastor.

GEO. T. ADAMS,
J. G. HAMBLIN,
SETH ROGERS,
MOSES BURLEN,
WM. C. STONE,
} Committee.

MISSIONARY TOUR IN NEW HAMPSHIRE.—I appoint to be at
Manchester, Sunday, March 8.
Concord, evenings, March 9, 10.
Bath, (Swiftwater) evenings, March 12, 13, 14, and over the Sabbath, March, 15.
Sugar Hill, evenings. March, 17, 18, 19.
Woodstock, Sunday, March 22.

EDWIN BURNHAM.

If nothing in providence shall prevent, O. G. Smith will preach at

Meredith Centre	"	Feb.	1.
Lake Village	"	"	8.
Melvin Village	"	"	15.
Hodsdon School House,	"	eve.	16.

Bro. Hemenway appoints to preach at Concord, Feb. 15.

The Lord willing, Bro. L. Bouteli will spend the last Lord's day in February, the following week, and first Lord's day in March, with the church of God in Peace Dale.

For the Church,
JOHN T. DIXON,
Corresponding Secretary.

I am requested to give notice that Bro. Edwin Burnham will preach in Manchester, N. H., the second Sabbath in March.

Also that the Union Advent meeting will be held at Brown's Hall, Merchant's Exchange No. 79 Elm street.

In behalf of the brethren,
JAMES H. STEVENS.

The Lord willing, I will preach in Claremont, N. H., Feb. 13 Groton Junction, Mass., 16. Westport, 17. Lawrence, 18 and 19. Manchester, N. H., 20.

S. D. THOMPSON.

The Lord willing, by request I will meet with the churches as follows —

Mattatuck, or Litchfield Station,	Feb.	12.
Newfield, Sunday	"	15.
Winsted,	"	17.
Pleasant Valley, Sunday,	"	22.

Should the above conflict with previous arrangements, please address me a line to Waterbury, Ct., care of G. W. Denny, by the 5th. It is the best I can do at present

S. S. BREWER.

By leave of Providence I will preach as follows:—
Worcester, Feb. 15.
Lowell, Feb. 22.

If these appointments interfere with previous arrangements the brethren in the places named will please address me immediately at Jamaica, Vermont.

S. W. BISHOP.

The Brn. in Springfield, and Chicopee Falls have arranged to have Bro. Edwin Burnham preach at Springfield, Thursday eve., Feb. 19,—Chicopee Falls, Friday, Saturday, and Sunday following; and at Springfield through the week and over the first sabbath in March. We invite our Brn. to come from the adjacent towns.

H. MUNGER.

If the Lord will, I will meet the brethren as follows:—
Worcester, Wednesday eve, Feb. 11.

The remainder of my time will be filled up as the Lord may direct while upon my Eastern tour, for two or three weeks.

MATTHEW BATCHELOR.

I will preach at Portland, Me. Feb. 8.
Lake Village, N. H., Feb. 12. J. COUCH.

Bro. C Goodrich appoints to preach at
Plymouth Hollow, Ct., Feb. 12.
Waterbury, Sunday, Feb. 15.
Canton or Lovely Street, Feb. 22, as Bro. S. Woodruff may appoint.
Chester Factories March 1.

If nothing prevents, I will preach at Brunswick, (Yellow school-house) Feb. 15.

R. R. YORK.

Bro. D. Churchill will commence a meeting at Loudon Ridge, N. H., Thursday evening, Feb. 19th, and continue every evening through the week, and over the Sabbath following.

For the brethren, D. F. LEAVITT.

Advertisement.

BRO. ABRAHAM FLAGG wishes us to say, if there are any Advent brethren in Mass., Vermont, New Hampshire, Maine, New Brunswick, or Rhode Island, who have no means of livelihood at this season of the year, he will accommodate them with the "History of the Late Russian War," at 50 cents a copy, which has a large sale at one dollar a copy. All orders, large or small, directed to Abraham Flagg, Boston, Mass., with the money enclosed, will be answered promptly, and the books sent, by express or freight, as the order shall direct.

Good canvassers are making from three to five dollars a day.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Persons ordering publications will do well to send a small amount to pre-pay postage. The postage on TRACTS, if sent in packages of eight ounces, or more, is only one half cent per ounce.

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THE SAINTS' INHERITANCE. By William Shepherd. Price 8 cts. Pos. 1 ct.

THE FIRST FRUITS: a Scriptural Inquiry into the Time and Season of the First Resurrection, and Change of Those who are Alive and Remain. Price 10 cents per copy; postage 1 cent.

GLAD TIDINGS, or Bible Proof that Woe and Sin are to End in the Universe, by a Literal Destruction of Wicked Men and Devils, at the Judgment. All texts on Future Punishment Collected and Arranged. By Jacob Blain. Price 10 cents postage 1 cent.

THE LIFE AND RELIGIOUS EXPERIENCE OF HIRAM MUNGER, Including many Singular Circumstances connected with Campmeetings and Revivals. Written by Himself. This is a very entertaining book, and will be read with interest by all. Price 50 cents; postage 10 cents.

JUBILEE HARP. By S. S. Brewer. A good selection of hymns well adapted to the present wants of the church. Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. Postage 7 cents.

THE SEVEN SEALS: with Scriptural Facts concerning the Four Angels, the Four Winds, the Sealing Angel, the Seal of the Living God, &c. By W. Sheldon Price 3 cents.

FUTURE PUNISHMENT. By H. H. Dobney. An able and convincing argument. Price 75 cents: postage 16 cts.

THE UNITY OF MAN, or Life and Death Realities; a Review of Lee on the Soul. 15 cents; postage 1 ct.

BOUND TRACTS. By H. L. Hastings. Containing nearly 200 pages, in plain cloth binding. 40 cents; postage 6 cents.

THE CHRISTIAN'S ONLY HOPE: or, the Faith once Delivered to the Saints. By Z. Campbell. Price 10 cents; postage 1 ct.

PAULINE THEOLOGY, or the Christian Doctrine of Future Punishment as Taught by Paul. 15 cents; postage 1 ct.

THE AGE OF CONQUEST NEAR AT Hand; or the Glorious Reign of Messiah, by Elder Z. Campbell. Price 20 cts.—Postage 1 cent.

CHURCH DEBTS. By William Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents: postage 9 cents.

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FOR BRO. SHELDON'S TRACTS.—Bro. Woodruff, $2.00.

Bro. Shepherd, your request came too late to make the change, as the article was then set.

Will Bro. Munn please give his P. O. address through the Crisis? J. A. PACKARD.

Wm. Allen.—Those "Lines" came too late. The Obituary was published last week.

H. F. Houlton.—Have none of Ramsey's works at present.

BRO. GRANT:—Will you please say through the Crisis that I have removed from Machias-port to this place, and wish to have all communications addressed to Box 83, Lewiston, Me.

J. LAWYER.

Poetry.

For the Crisis.

THE WORLD AND THE PILGRIM.

WORLD.

Say, pilgrim, whither is thy way?
Why in such haste from day to day?
What wilt thou gain by going thus?
Do not thy purpose hide from us.

PILGRIM.

I go the way my Master leads,
I speed because my Master speeds;
I go to gain eternal joy,—
This is my purpose and employ.

WORLD.

But why not travel leisurely?
Why not with us prolong thy stay?
No need of haste, thy time is long,
Come, wait awhile, it is no wrong.

PILGRIM.

I cannot linger on my way,
My Leader bids me never stay;
I must needs haste, my time is short,
I have no hour for idle sport.

WORLD.

But charms and joys with us are found,
And pleasures in our midst abound;
And we have wisdom, too, profound,
And we are mighty and renowned!

PILGRIM.

I know with you are charms and joys,
And pleasures, glories, glittering toys;
Power, wisdom, wealth, display and pride,
And names renowned on every side.

WORLD.

Then why not turn aside to us?
Why go thy way quite lonely thus?
We bid thee welcome to our fare,
We will our pleasure with thee share.

PILGRIM.

Your joys and pleasures lead to death;
Your boast is vain as fleeting breath;
Your glory all will pass away,
In the fast hast'ning burning day!
When the eternal Judge shall come,
And sit in glory on His throne,
Your kingdoms vast, and empires all,
Shall in redeemless ruin fall.

EDWIN BURNHAM.

Original Articles.

For the Crisis.

The Two Brides.

—OR—

The True and False Church.

BY WILLIAM SHEPHERD.

(*Concluded*)

We now hasten to speak of the fate of this adulteress—the direful doom of that iniquitous system which constitutes the false bride of Christ. In contemplating her end, well may incorrigible sinners be alarmed, and hypocrites tremble, for *all* who are impenitent, are found *in* her, and consequently *out* of Christ; yes, every individual, both small and great, bond and free, male and female, who have willfully rejected the light of the gospel—hardened themselves against God—"paid despite to the spirit of grace"—trampled beneath their feet in disdain "the blood of the everlasting covenant," and have declared, either by word, deed or action, that they would not have Jehovah's Anointed to reign over them as King, must share in her final overthrow.

And what is her doom? Let the unerring word of God answer. In the first place then, the man devoid of a wedding robe stands forth as a representative of the formal church; and the judicial disposal of that man does most certainly typify her doom. We read; "and when the King came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then the King said to his servants, bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth." Matt. 22: 11-13. But in the visions of the Apocalypse her end is written in blazing characters. The mighty angel is brought to view, and seen by the Revelator to take "up a stone like a great millstone, and cast it into the sea," with this emphatic declaration—"thus with *violence* shall that great city Babylon, be thrown down and shall be found no more at all." Here are three features connected with her overthrow, to which we would invite special attention. They are these. It will be one of *violence*; it will be *sudden*; it will be *irretrievable*! Amen. Look at the symbol for a moment. A powerful and gigantic angel stands on a high and lofty eminence projecting into the sea; he holds in his iron grasp a stone of vast magnitude; he raises it slowly upward with herculean strength—it is poised high in the air,—anon, it has left his grasp—it descends with terrific velocity—it has reached the ocean's surface. Hark! a crash! the element is disturbed into a mighty whirlpool—a bubble—it sinks down, down into the unfathomed deep—a calm—it is over; "Thus shall Babylon sink and shall not rise." Amen. Jer. 50: 64, Rev. 18: 29. Again. "And the ten horns which thou sawest on the beast, (God's agencies of punishment, and execution of his judgment, see Ps. 17: 13,) these shall *hate the whore*, and make her desolate and naked, and shall eat her flesh and burn her with fire. Therefore shall her plagues come in one day, death, and mourning, and famine. AND SHE SHALL BE UTTERLY BURNED WITH FIRE: for strong is the Lord God who judgeth her." Rev. 17: 16; 18: 8.

"Great Babylon of ancient fame,
With towering temples grand and fair,
Shall soon have neither place nor name—
And fearful is her doom to bear;
'Mid thunders of the Judgment day,
She'll sink—a wreck—and pass away."

And now, in conclusion, let us turn to the sacred pages, and learn the blessedness which is in reserve for the truly devoted bride, or the real church of the adorable Redeemer. She is destined to be arrayed in queenly apparel—in the ineffable resplendence of eternal glory—clothed upon with immortal beauty. She is to wear a precious diadem of jewels fair, a star-gemmed crown of brilliants, on which mortal eye would never dare to gaze uninvited, bright shining as the sun in his noon-day radiance; thus garnished with paradisiacal loveliness—attired in all the unutterable celestial drapery of heaven, "she shall be brought unto the King"—imposingly conducted there by a glorious retinue—the virgins her companions, "with gladness and rejoicing," even "into the King's palace;" and there, surrounded with an immense and innumerable multitude of angelic beings—myriads of holy intelligences—the redeemed of every age, nation, and tongue—amid the sweet and harmonious strains of cherubic harpers and songs of praise to God and the Lamb, sit down with her Beloved upon His throne and share in His reign and glory. Thus the Bride and the Bridegroom will forever remain, while loud hallelujahs unceasingly resound through his illimitable dominions. Amen. And these in point of duration are eternal; in point of happiness, indescribable; in point of glory, inexpressible.

"For I'm sure if the tongue of an angel I
had,
I could not completely the myst'ry describe."

And could Gabriel, the angel of God's presence, now stand among us, methinks even he would fail in language to justly delineate the beauty, the splendor, and the "eternal weight of glory" which God hath in reserve for the Bride elect of his well-beloved One; which is far surpassing all that ever eye hath seen, ear hath heard, or ever yet hath entered into the heart of man to conceive. Such being the case, what a dowry! Abundantly satisfying, affording a perfect "fullness of joy," and contributing "pleasures forevermore." In proof, see Rev. 19: 78; Matt. 13: 43; Cant. 6: 10; Ps. 45: 13—15; Rev. 3: 21; 14: 1-5; Isa. 64: 4; Ps. 36: 8.

The church is the espoused of Christ, and sustains a peculiar relation toward him, she being the divine counterpart of himself—a member "of his body, of his flesh, and of his bones"—his celestial Eve; for, as the first Eve was taken from the opened side of the first Adam, so was the second Eve taken from the pierced side of the second Adam—"the Lord from heaven." The first Adam was cast into a deep sleep for this specific purpose; the Son of God lay in a dreamless sleep from his crucifixion until the morn of his resurrection; and as the happiness of the first Adam was not perfected without the presence of his chosen help-meet, neither (we say it with reverence,) will the second Adam be without the companionship and presence of his dear and heavenly Bride. And as the first Eve was part of the first Adam's very being, so is the second Eve *part* of the holy Redeemer's *very being!* But we refrain, "This is a *great* mystery; . . . I speak concerning Christ and the church." Eph. 5: 30, 33.

In view of this interesting and important fact, and the previous point we mentioned in regard to her dowry, together with the consideration of her present lonely condition, (we say lonely, from the fact that every true wife is in a lonely frame of mind, more or less, when her husband has been long absent,) together with the demonstration that all the great prophetic periods given in scripture, which span the entire chart of time, seem to concentrate in our age, and terminate here; the signs of the times—the signs of the moral, civil, physical, and ecclesiastical world, all appear as one solid mass of uniform testimony in favor of this,—"that all the great prophecies which God has given to mark the course of human events to the end of time, have actually been fulfilled; that we are living in an age, expressly foretold in prophecy, which is just opening upon the CROWNING CONSUMMATION OF ALL PROPHETIC DECLARATIONS." We repeat, in view of these things, then, is it not reasonable that the Bride should be anxiously looking and longing for the return of her Lord? As the young bride would look forward to the happy day of her nuptials—the consummation of her marriage with the one of her choice, so doth it now become the church to be "looking for, and *hasting* unto the coming of the day of God," when all the supernal beatitudes will be realized—her faith transformed to the heart-ravishing sight—her hopes sweetly merged in heavenly exhilarating fruition; when the marriage of the Lamb will be celebrated in the holy city—the new Jerusalem—amid the music of the ten thousand times ten thousand harpers—untold numbers of seraphim, and the myriads of the redeemed;

Who there with golden harpers,
Sing praises to the Lamb;
Within the holy city—
The new Jerusalem.

Jesus, "the Lamb of God, the Lion of the tribe of Judah, the root and offspring of David, the bright and MORNING STAR" of the gorgeous scene, in the royal majesty of his person, and the glory of his being, there and then, beholding his spouse, "leaning upon her beloved," shall smile with infinite delight, "shall see of the travail of his soul and be satisfied." In consideration of these glorious things,—the bliss, the splendor, the magnificence which shall then obtain to the faithful and sainted ones, well may the blessed Spirit which animates and divinely inspires the heart of the church say, "come!" Well may the wedding-robed bride say, "come!" Well might "him that heareth" these glad tidings of the kingdom and consummation say, "come" Yea, "and let him that is athirst, come; and *whosoever* will, let him partake of the water of life freely.

"Come, desire of nations, come,
Hasten, Lord, the general doom;
Hear the Spirit and the Bride,—
Come and take us to thy side!"

Let this be the sentiment which shall pervade the heart of the church, "until He shall come whose right it is to reign;" until the dead-awakening voice of the Son of God shall be heard in seventh-trumpet tones, proceeding from the throne itself, "saying, surely, I come quickly. Even so come Lord Jesus." Amen.

The grace of our Lord Jesus, the Messiah, the love of God, and the communion of the Holy Ghost, be with all the saints. Amen.

Elizabeth City, N. J., Dec. '56.

Corespondence.

For the Crisis.

From G. W. Gillispie.

BRO. GRANT:—I can restrain myself no longer; I want to participate in the joys of my brethren and sisters, who manifest their love for Jesus, through the medium of the *Crisis*. I, love Jesus too; I love his truths, and the promises of his soon coming to deliver us weary pilgrims from this vale of tears, sorrows, and groanings. I love to read the *Crisis*, as it comes weekly, laden with its choice fruits. Often have I, while reading its columns, wondered that men did not believe the truth; it is so plain, *so* convincing and *so glorious*, I should think that they would embrace the hope, and wait for Jesus to "come the second time without sin, unto salvation." But "darkness has covered the land, and gross darkness the people." Truly, they grope their way in darkness, and are willingly ignorant of the many lights that are hung out to warn them of the approaching storm—the coming deluge of fire. O sinners! I feel for them; the thought of their perishing condition animates me to arouse them from slumber, to tell them of their danger. But alas! it is like casting pearls before swine; they turn and rend me, and call me a deluded *Millerite*. Thank God that I have this hope within me; I love it. They say I appear ridiculous because I do not talk, nor jest to suit their pleasure. Well, that does not disturb me, nor shame me; for I love the truth too well. I find many benefits from not being ashamed to own my faith. Sometimes, while in a store or tavern, I take out my paper and read. Some will be *sure* to notice the *World's Crisis*, and ask,—"Do you believe in *those* doctrines?" "I do, sir."

Sometimes I meet with those who reason on the subject; then I have a free time in telling of the glorious realities of the truth; the state of the dead, the coming of the Lord Jesus. And sometimes an unknown brother or sister would notice the *Crisis*, and remark, 'How natural that looks!" and ask, "do you take that paper? do you believe those doctrines?" to which I can heartily reply in the affirmative.

Dear brethren and sisters, do not be ashamed to send your paper or tracts before the public. You may meet with some of like faith, as I have done, and O, how glorious the meeting! and how much *more* will it be, when we meet in the paradise of God. O work, while the day lasts. Let your lights shine. Try to lead some to Christ. Be not ashamed of Him. Do your duty in the prayer-meeting especially. Speak and pray often. Visit the closet, and thank the Lord for his "loving kindness." Do it *often*, and we shall be called by Him good and faithful servants, and taken into His kingdom, to dwell forever!

Your humble brother,
G. W. GILLESPIE.

North Blandford, Mass.

For the Crisis.

Short Sayings.

Those who run the fastest will be likely to receive the greatest harm in case of a fall.

Many people complain of want who never trouble themselves about *waste*.

People frequently charge on fortune what they should rather charge to their own negligence.

Multitudes think more of the eyes of other people than they do of their own comfort and convenience.

Prosperity creates a multitude of seeming friends, but adversity manifests real ones.

We *admire* that which is splendid and elegant, but we *love* that which is modest and true.

We *admire* a man's independence, power, and activity, but we *love* his goodness.

We admire many things that we do not really love. E. B.

Poetry.

For the Crisis.

"WATCHMAN, AWAKE!"

BY VESTA N. CUDWORTH.

Weary Watchman, toil in hope a little longer!
O'er yonder chasm dark, a youthful pilgrim's clinging
To the cross. O haste! to aid the trembling stranger,
While *hope* around her fainting heart is ling'ring.

She sees the dang'rous gulf beneath her yawning wide,
And weak, and wearily she grapples with the foe;
Amid this dreadful peril, had she but a guide
This once, to point the way her untaught feet should go;

She might at last in glory bathe that brow so fair,
And on the sea of glass with blood-washed millions stand;
With sainted Paul, a golden crown forever wear,
And swell the song amid the brightest angel band.

Ah! Watchman, wake! for yonder comes the rav'ning wolf,
In garb of innocence, his hellish form is hid;
He seizes on this helpless prey, while far aloof
Stand those, that should protect the lambs, as Jesus bid.

Zoar, Mass., 1856.

Choice Selections.

Extract.

"*Behold I stand at the door and knock.*" Christ comes to the soul-house, and stands there and knocks. On getting no answer, he goes away only to come and knock again. He waits at the door, and listens for a voice within, and goes away. He comes again, and waits, and goes away! He knocks, not at one door, but goes round to every door, and waits for an answer. As one who returns to his dwelling in the night, after a journey, and finding it locked, knocks at the accustomed door of entrance in the front, and getting no answer then goes to the door in the rear, then to the side-door—if there be one—and then to every other door, in order if possible to get into his house,—so Christ, who longs to enter into the soul, goes to every door in succession and knocks and listens for an invitation to come in, and leaves not one chamber in the soul-house unsought, or one door untried! He knocks at the door of Reason; at the door of Fear; at the door of Hope; at the door of Imagination and Taste, of Benevolence and Love, of Conscience, of Memory and Gratitude! He does not neglect a single one.

Beginning at the upper and the noblest, where He ought to come in as a King of Glory, through gates of triumph, He comes round and down to the last and lowest, and retreats wistfully and reluctantly, returning often—morning, noon, and night—continually seeking entrance with marvelous patience, accepting no refusal, and repulsed by no indifference to His presence, or no neglect of His message!

If he be admitted, joy unspeakable is in the house, and shall be henceforth. The dreary dwelling is filled with light from the brightness of his countenance, and every chamber is perfumed from the fragrance of his garments. Peace and hope, love and joy, abide together in the house—for Christ himself takes up his abode therein. But if, after his long knocking at the door and patient waiting for entrance, his solicitation be refused or neglected, by-and-by there shall come a time when you, who have denied him, shall be denied of him. For when you shall knock at the gate of heaven for admittance into the mansions which he has prepared from the foundation of the world, he will say unto you, as you said unto him, Depart! But that dreadful day has not yet come, and he still stands at the door—his locks wet with the dews of the morning—and waits to be invited into the chamber of your soul. Hear His voice once more, and yield to its gentle persuasion, "*Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me!*"—*Independent*. *

BROTHER GRANT:—I cut the following from the *Advent Herald*. I thought it too good to keep from the readers of the Crisis. How much truth it contains! O how much glorifying of *self* there is among professed ministers of the Gospel! O how blessed it is to be meek, humble, simple, and plain, when we stand up to speak for God! And more than everything else, we need more of the power of the Holy Spirit to help us. I feel just like saying, O God, I can never preach again unless thou wilt grant me more of thy blessed Spirit! Would to God we may baptize our sermons with tears and prayers, in pleading with God for this blessing, in all coming time, before we attempt to deliver them We lack on this point—the point of spirituality. We *must* be more spiritual. O God, help us! The longer I live, the more and more I see of the weakness and folly of man, and the more need of help from God. O human nature, how weak it is! "Lord, what is man?" My dear brethren in the ministry, let us start anew, and hereafter be men full of the Holy Spirit!

EDWIN BURNHAM.

THE ELABORATE SERMON.

BY E. PORTER DYE.

It was a week in summer time—
In August, fifty-three,
A modern pastor sat him down—
He took his pen and scratched his crown,
To do Theology "up brown,"
So smart a man was he.

A text he chose—a sermon wrote,
About the "fatted calf;"
He toiled away the whole week long,
To rectify whate'er was wrong,
And make it elegant and strong;
But 'twas too long by half.

He cut it down—he wrote it o'er,
Retouching every point,—
Till he was pleased it read so well,
And pride began his breast to swell,
To think how his brave speech would tell—
So smooth in limb and joint.

The Sabbath came:—To-day, thought he,
My people must respect
My talents more than e'er before;
And though they may not cry encore,
Will ask to have me preach it o'er,
Because of its effect.

So marching to the sacred desk,
He uttered forth "his views,"—
Declaimed about the calf so fat,
But finished, feeling rather "flat,"
For half his congregation sat
And slumbered in their pews.

Returning home, dejected, sad,
He turned aside to pray;
His soul was humbled to the dust—
He prayed and felt that pray he must,
And exercise a firmer trust,
Or else, must "go away."

His strength was spent—he'd done his best—
Yet all had been in vain;
While half his struggling heart within
Reproached him that he did not win
A single soul from guilt and sin,—
He ne'er would preach again.

When Monday came, he prayed again,
Then went from door to door;—
He saw the sick, the lame, the blind,
And words of blessing left behind,
Till half he thought to change his mind,
And preach one Sabbath more.

But what? and how? he wept and prayed,
Then sat down sore perplex'd,
For ah, so busy all the week,
On what theme could he hope to speak?
He took his testament in Greek,
And ransacked for a text.

Before the book he knelt; and prayed
For guidance from on high.
Poor man—what sorrows filled his breast—
He felt he needed sleep and rest,
Yet he must try to do his best,—
A good text met his eye.

A sermon on it soon he planned,
And sketched its meaning plain.
He could not elegantly write,
'Twas Saturday, and nearly night,
And he was in a woful plight,—
He knelt and prayed again.

The Sabbath came—a lovely morn—
The pastor prayed again;
Then humbly forth in fear he went,
With spirit meek and penitent,
To where last Sabbath he had spent
His choicest strength in vain.

He rose and read the opening hymn—
Drew nigh to God in prayer;
But judge of his extreme surprise,
When closing he observed all eyes
Suffused with tears, and heard deep sighs,
As if the Lord were there.

He rose to preach, though sore oppress'd
And mortified was he—
For oh, his sermon was so slim,
The light it gave so very dim,
'Twas strange all eyes were fixed on him;
What could they wish to see?

His words—they seemed to fall with power
Though simple words were they,
So simple, he could hardly bear
To utter them; but after prayer
The people whispered everywhere
How well he preached that day.

The humbled pastor homeward went,
Ashamed to show his face,
To think so smart a man as he
Should lower himself full one degree,
By preaching what he deemed to be
So very common-place.

That week, abased, before the throne,
He mourned, he wept, he prayed;
But e'er another Sabbath came,
The pastor, in this prayerful frame,
Discerned a little kindling flame,
Which sovereign grace displayed.

In many a soul—which blazed and burned
With pure revival light—
What could it mean? The Lord was there,
Who scorns the weapons men prepare,
Yet honors humble, fervent prayer,
Who, not by power or might,

Nor by the wisdom of the wise
His kingdom buildeth up,
But by his Spirit strikes the blow
Which humbles e'en his haughtiest foe,
And opes in Anchor's valley low,
To faith, a door of hope.

Till he who oft in wisdom's pride
In vain had preached the word,
Beheld with joy God's work go on,
As day by day some ransomed one
Was built on Christ the corner-stone,
And glorified the Lord.

Where is the scribe? and where the wise?
Hath not Jehovah said,
His folly wiser is than men?
Yet oh, what thousands still complain
Their labor in the Lord is vain—
Yet, tell me how they prayed,

And I will tell you why they failed
Their hearers' hearts to win—
No human voice the dead can wake,
But he who pleads for Jesus' sake,
Impression cannot fail to make
On souls deep sunk in sin.

Example.

The sight of excellence not only directs the efforts but fires the ambition. It touches our emotional nature, and supplies energy to our struggles in the midst of weariness and disappointment. It is thus that Christianity operates in the world, not by doctrines and propositions, but by the highest ideal of humanity exhibited in actual life; its noble army of saints and martyrs, towering far above the average attainments of their age; by the glorious company of apostles, crowned and surmounted by Christ himself, in whom humanity was glorified and transfigured. The moral impression of this heavenly panorama of heavenly virtues is confirmed and made irresistible by the fact, that they coincide with that image of perfection which we elaborate from the elements our own nature verified by the teachings of our widest experience—and they compel us to exclaim, sunk as we too often are, in selfishness, and worldliness, and sin, "O would to heaven that such were those who are near and dear to us, our fathers and mothers, and brothers and sisters, our wives and children, and such were ourselves!" Would to heaven that the Divine Ideal which has been shadowed forth in God's works, and which floats forever before the mental eyes, were realized in the life of man, and as new orders borne from heaven, were inaugurated in the onward march of the human race.—*Ex.*

Goodness of heart is man's best treasure, his brightest honor, and his noblest acquisition.

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Original Articles.

For the Crisis.

The Vanity of Earthly Glory.

Kingdoms, thrones, crowns, sceptres, dominions, governments, rulers, lords, captains, and the great ones of earth, all, at length, must pass away, like the imagery of a dream, of a night vision. How foolish is man—how exceedingly foolish, even unto madness, to set his heart on such a short-lived bubble as earthly glory! What if we could possess all that vain man calls great and good, as connected with this world—what better off should we then be than we are now with food, and raiment, and the common comforts of life? We might boast of wealth, of splendor, of power, of pleasure—but what then? would wealth, splendor, power, pleasure hinder the approach of sickness, pain, accidents, disappointments, death, judgment, eternity? Could all of these things together buy a title to the bliss of the kingdom of God? Would all of those things together make us happy? No, verily. Have those who have largely possessed earthly glory been happy, more than others? Was Alexander a peculiarly happy man? Were the renowned Cæsars peculiarly happy men? Was Napoleon more happy than others? But the results of a fair and particular trial of earthly good and glory are recorded, for our information, in the Book of books. A world-renowned man, whom God made king, and whom too, God made wise, declares:

"I said in my heart, go to now, I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also is vanity. I said of laughter, it is mad; and of mirth, what doeth it? I sought in mine heart to give myself up to wine (yet acquainting mine heart with wisdom,) and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits; I made me pools of water, to water therewith the wood that bringeth forth trees; I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me; I gathered me also silver and gold and the peculiar treasure of kings and of provinces; I got me men-singers and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me. And whatsoever mine eyes desired, I kept not from them; I witheld not my heart from any joy; for my heart rejoiced in all my labor, and this was my portion in all my labor. Then I looked on all the works which my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." Eccl. 2: 1–11.

And I would ask, in the language of Solomon himself, 'what can the man do that cometh after the king?' Let his experiment suffice for all the children of wisdom. O! how foolish to try to be great! O how foolish to try to be rich! O how foolish to try to be honored! O how foolish to try for anything but God, truth, virtue, and eternal salvation! We are creatures of circumstances, accidents, dangers, death. Our foundation is in the dust. We are but worms of earth. O how blessed to be little! O how blessed to be meek! O how blessed to be humble! O how blessed to be eternally saved by the grace of God!

Edwin Burnham.

For the Crisis.

Unexpected Testimony.

From James Mc'Cosh, L. L. D.

"THE WORLD TO COME."

"'The world to come, of which we speak,' (Heb. 2: 5,) may be understood,—*First*, as the FUTURE EARTH! The past and the present point alike to the future. We live not only in a world of change—we live in a world of progress. There has been a gradual and evidently an intended advancement in the physical and intellectual amelioration of the race. While every benevolent mind must rejoice in this, it is just to regret the more that these real improvements are incapable of renovating man's nature, morally or spiritually. The improvements of which we boast are mere means or instruments which may be used for good, but which are also employed for evil. The Electric Telegraph will employ its velocity in the service of sin, just as readily as in the service of God. Painting and statuary have been patronized, not unfrequently, by the most selfish and profligate of men—such as the Medici—and have been corrupting, as well as refining the minds of their votaries. Music must ever waft the spirit of man into a region of greater loveliness and grandeur than the actual world; but instead of lifting it to heaven, it has often transported it into scenes where sin is rendered the more fascinating by the dress in which it is presented. Architecture has built temples to God, but it has also built mansions in which temptation has spread its allurements; and its temples have been as frequently dedicated to superstition as to the true worship of God. *There is no one power*, or element, in the world capable of regenerating it. The power that regenerates the world, like that which regenerates individuals, must descend from [on high.]

Nay, the very church of God and the Word of God cannot, of themselves, regenerate the world. They are inadequate for so great a work, because they cannot, by their own powers, change human nature! With all our privileges we feel that there is still something wanting. Our very acquisitions impress us the more with our still remaining deficiencies. We are more astonished at the crimes coming to light in our day, than we are in reading of the same deeds committed in any previous age. THE CREATURE IS STILL GROANING, and it will continue to do so, till, according to the promise of the Word, the Spirit is poured out on all flesh."

"Not that we are on this account to despise or hate our world. We are rather to love that world, which God so loved as to give his Son to suffer and to die for it. Whatever the gloomy and disappointed may say to the contrary, this world of ours is a glorious world after all. It is glorious in the displays it gives of the Divine perfection and beneficence—glorious in its capacity, and the instruments ready for use. Let but human nature, as the root of bitterness, be regenerated, and then all its capabilities, all its acquisitions and improvements will be devoted to the most beneficent purposes, and will change the very aspect of the world. The state of the earth depends essentially on the character of its principal inhabitant; and when the character of man is renovated, the state of our world will be renovated also; the agencies, at present conflicting, will become conspiring; that which is barren will become fruitful, and that which is hurtful will become beneficent."

"WE LIVE IN THE LIVELY EXPECTATION of a coming era when the work, which the first man failed to accomplish, will be performed by the second man, which is Jesus Christ; and when it shall be sung—'How excellent is thy name in all the earth.'"

This author is Professor in the Queen's University, Ireland. He has two works, filling about eleven hundred pages octavo. They are written in an elevated christian spirit. This extract is from "THE METHOD OF THE DIVINE GOVERNMENT, PHYSICAL AND MORAL." pp. 512–514. He groups the types and "rudiments of the world" and man's deeply felt necessities—all departments of nature and natural religion, and lays them, in the spirit of a child, and with the homage becoming an exalted christian, at the feet of "Him who is the true light,—who hath brought life and *immortality to light*." And this not by death and a glorification of the spirit as Socrates suggested, but by "the death, followed by THE RESURRECTION OF ONE infinitely greater than Socrates." pp. 516–17. This is our faith. Amen.

"Much as we admire the conduct of Socrates (at his death), we are doubtful whether all the arguments employed by him are conclusive. That the soul existed before it came into the body, and will *therefore* exist after it leaves the body, &c., are arguments suited to the dialectic intellect of the Greeks, but scarcely fitted to work conviction in a doubting mind.

"The other world, in the common conceptions of mankind, has been the *place of shades*. (It is only an imaginary, ghostly, unsatisfactory state) The deepest natural feeling of mankind is, that 'The Governor of the world must call his creatures into judgment.' This we believe to be a natural sentiment; but all beyond this in relation to the state of the other world comes from *perverted tradition*; from the *fables* of the priesthood, or the *dreams* of the *wayward* spirit of man!—always excepting what comes from Revelation.

"Here again we find that revealed religion meets the felt wants of natural religion. When revelation draws aside the veil which separates this world from the other, we see, in exact accordance with our natural convictions, a throne of judgment. And the Bible gives certainty to what is but a dim anticipation. It is CHRIST *that brings life and immortality to light*.

"He does more; he shows how sinful man may come to that judgment-seat to be acquitted, and look forward to it without fear. The whole complex feeling with which man naturally regards the world to come is one of apprehension rather than of hope. It is a world of darkness rather than of light. Nor do we know any way by which these fears can be effectually dispelled but by the rays which the Sun of righteousness sheds on the darkness of death and the sepulchre." (This is done "only by turning to the death and *resurrection* of One infinitely greater than Socrates.") pp. 515–516.

"Natural religion gives something positive—God, government, and a future day of retribution; but then all its positive truths only remind man more impressively of what he needs. Its queries are far more instructive than its answers to them. It is of little use to any, unless it lead on to its true complement—to that sublime system of Revelation in which all its wants are met and satisfied.

"The primeval office of natural religion should be to POINT TO HIM who is the TRUE LIGHT. If it does not aim to accomplish this end; if it comes between any and that Light, it may rather be pernicious. When it has succeeded in this, it may disappear with its proofs and processes, and allow the eye to rest immediately on God, . . . as the inquirer goes on to the experimental knowledge and enjoyment of HIM who alone can enlighten and satisfy the soul." pp. 517–18.

Thus the grand points in our faith are *asserted*. The promise, the hope of the gospel, has its God-given place. The "death followed by the resurrection" of Christ has its revealed importance, as the only ground of a sinner's confidence; and "the judgment" stands forth in this author, as the grand event of futurity—as the time of retribution. The death and glory of popular theology have no place. True, some isolated terms imply some sympathy with prevailing educational dogmas; but they only appear in the back ground, in association with "superstition, *fables*, and *dreams*," which "the Sun of Righteousness" alone dispels. The present is "a shadow;" but the future will unfold "the better and more enduring substance." Heb. 10th and 11th chap. MATERIALISM is charged on us as a fault, and also as the result of our faith. But this author clearly asserts the points of our faith, on which alone the charge can justly rest.

"The future world is our world *renewed*—'the New Earth!' Jesus glorified has exalted *flesh and matter* to serve the most glorious ends!" TYPICAL SYSTEM, pp. 530–532. Thus all in the future is to be a *reality*. "It doth not yet appear what we shall be; but being planted in the likeness of his death, we shall be also planted in the likeness of His resurrection. And when *He appears* we shall be like Him. . . . The simplest organism points, by its structure, up to man; and man's earthly frame points to his heavenly frame, and his heavenly frame to Christ's spiritual body. And we see that all animated things on earth point onward to His glorified humanity as the grand Archetype of all that has life." pp. 581–82.

Bless the Lord! for such a testimony. This is the *materialism* that I find in Holy Scripture! This is the materialism I cherish. "All will be '*New*,' or 'renovated.'" Amen and amen.

J. B. Cook.

For the Crisis.

The Vine.

JULIA A. FERRIS.

"Noble vine," said Norah, as she sought rest in the arbor after her morning ramble. "Noble vine; fitly chosen as an emblem of our own immaculate Savior. How benignly are thy broad branches ever extended over the heads of those who seek thy shade; fitting emblem of the divine protection ever offered to those who will put their trust in Him. How sweetly does the morning sunlight find its way between thy beautiful leaves, picturing them in graceful outline upon the grass at my feet; even as the blessed rays of divine light find their way into the believer's heart, delineating there each holy word of our Lord, and making clear its signification.

'Ye are the branches,' said Jesus, and I now consider how utterly dependent is each branch upon the vine, not only for its foliage and fruit, but also for its very existence. As each branch is nourished by the same sap which flows in the vine; even so the same pure spirit which dwelt in the heavenly vine, must be our life, or we die.

As each branch bears the same fruit as that borne by the vine, so must our lives be characterized by the same holy devotion to our Father in heaven; the same noble disinterestedness to our brother upon earth, I had almost said, by the same mighty acts as characterized our Lord. And why not? (had we faith in him,) has he not said, 'He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father.'"

And Norah, feeling an ardent desire to become a true branch of the living vine bowed reverently before God, earnestly supplicating the rich gift of his holy spirit. Rising, she beheld the gardener with his pruning knife already at his work.

"Hold, hold," cried Norah; "spare the graceful vine its rich drapery of foliage, I pray thee; cut not off the bright green leaves and delicate tendrils."

"Nay, lady," said the gardener; "shrink not to behold the rude touch of the pruning knife, although it may sever from the branches much that at present seems ornamental and necessary, yet is this pruning needful. Observe the branch in my hand. Were I to spare these tender offshoots, then would the branch give to them that strength and sustenance which is needful to the growth and perfection of these green clusters of fruit."

"Ah!" said Norah, "I now comprehend why my cherished one was laid in the grave. Oh! how sorely did my heart rebel, and I said with Jacob,—'all these are against me'—even as I would have held back the apparently rude hand of the gardener; not knowing that by the pruning of my leaves, the great Husbandman was preparing me to draw that nourishment from the living Vine, which should mature and ripen the imperfect buds of righteousness just germinating in my heart.

Holy Father! How beneficent art thou in all thy ways; how loving, even in thy chastisements! Behind thy momentary frowns are hidden everlasting smiles. Beneath the dark habiliments of grief is folded the shining drapery of righteousness, in which thine own sorrowing ones shall hereafter be gloriously apparelled.

From henceforth, not my will, but thine, Oh God, be done."

Frequently, when something is to be done, we spend more time in planning how to do it at some future time than it would require to go right and do it at once.

If we do the best we can, God will bless us just the same whether it be done perfectly or not.

If we would take comfort in the worship of God, we must perform it with all our might—throw all our power of mind and body into it.

R. R.

For the Crisis.

Eastern Iowa and Rock Island Conference.

According to appointment, a few of the saints assembled at Moline, Ill., Jan. 2d, 1857, to hold their semi-annual Conference.

It was very cheering to greet the brethren and sisters from a distance, and enjoy a season of prayer with them. Yea, as "iron sharpeneth iron, so a man sharpeneth the countenance of his friend;" or, as the apostle said when greeting his brethren,—"he thanked God and took courage." Many, no doubt, had a similar feeling inspired in their hearts at this meeting. We give some items of the order.

Bro. P. B. Morgan was chosen President, and Bro. N. Branch, Jr., Secretary pro tem. After choosing a business committee, and voting that those present not in the limits of the conference be considered as members and take part with us, the conference adjourned until the following day, 10 o'clock, A. M., and the brethren spent the rest of the afternoon in waiting on the Lord by prayer and supplication, that the blessing of God might rest upon us. All felt, no doubt, it was not a vain thing to serve the Lord.

In the evening, Bro. Spencer, from Shabbona Grove, preached to the edification and consolation of the saints.

Jan. 3d.—Conference called to order by the President; the morning was spent hearing from the churches. Church in Moline was represented by Bro. Dean. He said, we have had but little preaching of late. Bro. W. Pratt has been with us, but his ill health has prevented him from preaching. We have, however, kept up our regular meetings on the Sabbath, and also our prayer meetings during the week. The state of feeling and interest manifested of late encourages our hearts to go forward. We contemplate having preaching for the future, part of the time.

Cordova Church, Illinois.—Bro. Day remarked, we have preaching from Bro. Morgan and M. Chandler, nearly every Sabbath. We have erected a small chapel, have a Sabbath school and Bible class.

Bro. Rathbone said, there were some in Cordova that were living; they had good congregations and good order, yet there is much prejudice among the people.

Bro. Morgan added, as a church, they had no discord; prayer meetings were neglected—lack of interest, &c.

Princeton Church, Iowa.—Bro. Williams said, they had depended too much on a leader, and had failed to build their contemplated chapel on that account; had a few there that were determined to serve God. They had met in the school-house some, but other meetings frequently interfered: hence, they had to meet in private houses part of the time. Too much coldness among some; hope soon to have preaching statedly. We have had Brn. Morgan and Chandler to preach to us part of the time. Good congregations when they had preaching.

Bro. Murphy remarked, we have a few members, and we feel they are growing in grace. Our prayer and conference meetings have been sustained in private houses.

Bro. Lancaster said, there was nothing to hinder the church from progressing and growing; thought they neededir the contemplated chapel erected and stated preaching, to prosper spiritually.

Green River, Ill.—Br. Gove said, there were a few believers there who are trying to live for the coming Kingdom. They were in hopes to be able to have preaching regularly some future time; have a good deal of opposition—have no organized church.

In answer to a question, Bro. Williams from Princeton said, they intended to build a meeting-house the coming summer, Lord willing.

Adjourned to meet after preaching in the evening.

Bro. Spencer gave a good practical discourse on the trials and duty of the church. Conference called at the close of preaching. Elder Morgan gave a history of his coming west, the reasons why he came, his course and object since he arrived here; his trials and discouragements, and his success. Bro. Spencer also gave a history of his experience since he came into the western field. Conference adjourned to 10 o'clock, A. M., to-morrow.

Jan. 4, Sunday morning.—Met according to adjournment. Bro. Pratt introduced the following, which was adopted: Whereas, the western field is large and laborers few, it becomes us to use every means placed in our reach in the providence of God, to warn the world and a luke-warm church of their approaching doom; and, whereas, we have books and tracts on that question and kindred subjects that are timely as well as stirring; and, whereas, Bro. W. Pratt of Moline, Ill., has a large quantity on hand, which he ordered for the western field before being taken sick, and can be had at eastern prices, we therefore recommend to all our brethren in the wide west to avail themselves of these publications, and circulate the tracts far and wide, or place them in the hands of the servant of God who travels, that he may constantly be spreading light and knowledge on the coming Kingdom, the reign of Christ on earth, signs of the times, and near approach of our Lord.

(On account of informality pertaining to some business transactions, we think it inexpedient to publish the report of the business committee.)

Voted, that Brn. Pratt and G. W. Dean, with N. Branch, Jr., be appointed to make a digest of the doings of this conference, for publication in the "World's Crisis" and "Advent Herald."

Voted, that we tender our thanks to the friends of this place for their hospitality.

Voted, that we adjourn to meet on Thursday before the first Sunday in July next, at Cordova, Ill., providence permitting.

The services of the Sabbath were conducted as follows: Bro. W. Pratt, for the first time for some months, took the desk in the morning, and gave us a timely discourse from 1 Pet. 5: 10. We are glad to inform the friends that Bro. Pratt's health is improving.

Bro. N. W. Spencer conducted the afternoon services. Preached a good discourse from 1 Pet. 1: 22.

Evening.—After a refreshing prayer meeting, Bro. P. B. Morgan gave an interesting discourse from 1 Cor. 13: 13. Meeting closed by benediction.

Our brother W. G. Ruggles we missed at this meeting. For years he has been an active member in the church, and has taken much interest in such gatherings. The injury he received a few weeks since in the mill, by the falling of a shaft which struck him on the head, deprives him of these privileges in which he so much delighted. He walks about some, yet his case is a critical one. Physicians think his recovery doubtful. Pray for him, brethren.

Our meeting was not large, but a very good one. Brethren were refreshed, strengthened and encouraged to renew their effort in this glorious work. We confess our report is meager, but we do not wish to appear more than we are. Our field is new, and as yet, but a very small portion cultivated. There must be a beginning, and we will not forget the days of small things, if we are inclined to despise them. Our field is large and only a very few believers, and they are very much scattered; however, our numbers are on the increase, and if time continues a brief space even, we expect to see better days. Pray for us.

W. Pratt,
Chairman of the Committee.

For the Crisis.

Groaning for Deliverance.

When will earth's labors and toil be over? When will the weary aching heart find rest? How long will Time's tempestuous ocean dash its angry waves against life's fragile barque? How long, O, how long will the fierce storm-cloud flap its broad dark pinions o'er us? When will the saint find rest? Yet a little longer, and the long-looked for day of deliverance is here. A few more suns will rise and set, and then will close our weary pilgrim-

age. The pains and conflicts of this state of mortality will then cease, and stilled will be the heart's wild throbbings. Its bleeding wounds will all be healed and sorrow's poisoned barb will pierce no more.

Yes, pilgrim, before thee lies a shadeless land. The world to come, every way superior to this dim and shadowy vale, is gloriously fair—a calm, a sweet repose. No night comes there to drop around our dwelling its gloomy pall: no pain nor anguish, no parting sigh is heard, no lingering look; 'tis morn, bright, glorious eternal. Effulgent rays of heavenly light resplendent shine, and a garb of living verdure robes the Elysian plain. Celestial melody unceasingly floats in the ambrosial air; angels spread their snowy wings and strike their golden lyres to heavenly strains. Cheering thought! that earth with its groanings, its deep sighs of sorrow, its habitations of cruelty, its battle fields saturated with human gore, its tombs gaping like the insatiate monster, crying, "give, give," and sporting with orphan's tears, and widow's sighs, is not our eternal habitation. Happy hour! when the gloomy prison house of death is opened and the tenants of the dust plume their flight to the mansion prepared for them. Yes, welcome redemption's hour! Rapturous delight as old earth receedeth and the new creation draws nigh.

Toil on, weary one, not long and thou shalt rest; ere long thy aching brow will be pillowed on the bosom of Sovereign love, soon the drear wintry night will pass away, and then dawns eternal day. Sweet will be thy rest, mariner on life's billowy main. Fear not, though fierce the wave, and dark the tempest-cloud; thy pilot faith, thy anchor hope, will safely moor thy feeble, trembling barque in the haven of eternal repose, secure from danger, with a sky serene and radiantly fair.

Lone pilgrim on this barren waste, faint not! Haste! thy journey will soon end, and the last enemy lie vanquished at thy feet. Mourner, weep not! thy lost will soon be found. The jubilee trump will usher in the morning of everlasting release, and then thy sons from far will come, and thy daughters from the ends of the earth. Joyous meeting! part again? no, never! Ye disconsolate, look up, and smile. Eternal sunshine is about to burst upon thy delighted view; a world of changeless joy is soon to dawn upon thee; happy beings will wave their bright wings o'er thee, and smiles of love divine will light thy saddened soul. There the weary will find rest.

R.

Dear Brethren and Sisters:—The great pleasure I receive, from time to time, in reading your communications, has prompted me to write a few thoughts to you, and I would write as familiarly as to my own kindred, and why should I not? The tie that binds God's children is far stronger than any earthly tie. We are (or should be) as one family, and have the same care one for the other, sharing each other's joys and sorrows, helping each other to walk in the narrow way that leads to life, "bearing one another's burdens, and so fulfil the law of Christ." What a privilege, while we are so far separated from each other, that we have this medium by which we can express our thoughts to distant friends, refreshing the mind by way of remembrance—unfolding the treasures of God's storehouse. Though we are isolated from those of like precious faith, and are often sad because we cannot mingle with those who are near and dear to us as life itself, in prayer and praise to our Merciful Father, yet we rejoice that the time is nearing when the faithful family will all be gathered home to that world of joy and blessedness, where separation will be unknown. And though strangers to many of that dear family, we feel a deep love for them, while reading their words of comfort and admonition in the "Crisis," and may all do their duty in the support of that excellent paper.

We often think of those dear brethren and sisters in the far West whom we saw in 1854, and of the happy hours we enjoyed together in the worship of God; and though we may not meet them again in this mortal state, yet we hope soon to meet them with all the saints of every age and clime in the Kingdom of God. It has been twelve years since I first believed in the near coming of Christ, and though we have met with two severe disappointments, and encountered many trials by the way, yet I thank the Lord that I have not been left to cast away my confidence. I believe that soon "He that shall come will come" and give life and immortality to all his faithful ones. Oh, blessed thought—cheering hope in this dark and gloomy night. Without this hope what should we be? As Paul says—"Of all men the most miserable." But Christ has brought life and immortality to light through the Gospel. Precious Bible! Treasure thou art to me. When friends die, there is the comfort—they shall live again in Paradise restored.

But when I read of the straitness of the way and few there be that find it, I exclaim, "Who shall be able to stand?" The answer is, "he that hath clean hands and a pure heart." Well, what is it to have a pure heart? The word tells us, it is through keeping the commandments, and we can find them all by carefully studying the New Testament. They are so plain, the wayfaring man though a fool need not err therein. And we can know whether we have a right to the tree of life, yea or nay. In Christ's memorable sermon on the Mount, we are shown the strait and narrow way. Matt. 5 and 6. He tells us to rejoice when we are reviled, persecuted, and have all manner of evil said against us falsely for His sake. We are to love our enemies, to bless them that curse us, do good to them that hate us, and pray for them that despitefully use us and persecute us. "And whatsoever ye would that men should do to you do ye even so to them." "Judge not that ye be not judged." "Speak not evil one of another." Again. Jesus says, "thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." John tells us how we may know that we love the children of God, when we love God and keep his commandments. "For this is the love of God, that we keep his commandments."

If we do not keep his commandments, and should say we love God and each other, we are deceiving ourselves, and the truth is not in us. Though the way is strait, yet it is possible for us to walk in it; and may we strive constantly to obtain the rest that remains to the people of God.

Yours in hope,

Mary M. Eastman.

The World's Crisis.

BOSTON, FEBRUARY 18, 1857.

The Conference.

According to appointment, our conference commenced Tuesday evening, at Chapman Hall, Boston. Bro. Edwin Burnham, Newburyport, Mass., fed the flock of God with the word of life. A good number of the citizens of Boston were present, besides our brethren and sisters, who listened with deep interest. We felt that good was done in the name of the Lord.

Wednesday morning, at 10 o'clock, we met for a prayer and conference meeting, and were very much comforted by the cheering testimonies given by the children of the Lord. Truly it was a heavenly place in Christ Jesus.

In the afternoon we listenod to an interesting discourse from Bro. A. Ross, Skowhegan, Me., showing the importance of being clothed with *Christ's righteousness* in order that we may be hid in the day of the Lord's vengeance.

In the evening, Bro. S. G. Mathewson, Bakerville, Ct., presented clear evidence from the prophets that Jesus of Nazareth was the promised Messiah; and that *all* the prophecies relating to the *first* advent were *literally* fulfilled; and that by parity of reasoning there is *no* cause for doubt that *all* the prophecies referring to his *second* coming will be as *literally* accomplished; consequently, Jesus "*himself*" must come again to this planet. The audience listened with deep attention.

Thursday morning we met again in conference, and rejoiced together in a heavenly place. It was good to be there.

Thursday P. M., Bro. H. L. Hastings entertained us with a rich gospel feast from the fourth and fifth chapters of 2nd Cor. The discourse caused an increased love for the appearing of Jesus.

In the evening we had another fe st from tue Lord by Bro. Burnham, who showed most clearly that Jesus is to reign personally on this planet. Some of us felt truly the need of *patience* to wait for the day to come, when our dear Savior shall reign in Mt. Zion.

Friday morning we met for another social meeting, and it seemed indeed like the gate to heaven. A large number were present, and were greatly comforted by the soul-stirring exhortations from the followers of Jesus. The spirit of love, and longsuffering were themes dwelt upon with delight by those present. All appeared determined to be more like *Jesus*. It is our privilege to enjoy but few such meetings with the saints of God.

Friday P. M., Bro. Couch, of Warner, N. H., preached a most interesting and profitable sermon upon the "outer and inner man." It was "meat in due season."

Farther particulars in our next.

Alteration.

Bro. W. Shepherd wishes the following alterations made in his last communication:

In the first line of the second column, it should read, "every human device and system *not* tarnished," &c. On the same column below the middle, it should read, "while her doctrines are pure and *immaculate*." Third line following this, read, "neither in the numerous bodies of divinity *but* in the holy scriptures," &c. Seven lines below, read "clothed with *humility*." Half way down the first column, read "by divine aid we intend *first* to contemplate," &c.

Our Contributors.

We wish to express our heartfelt satisfaction in the articles that we receive for the columns of the Crisis. We think our correspondents and contributors are continually improving. Their articles are more devotional, and develope a longing for the spirit of Christ, which has a blessed effect on our readers. *Press forward*, dear Brethren and Sisters, and our paper will be better still, and we shall find ourselves rapidly progressing in divine life. We love your *short* and comforting articles baptized with prayer and the spirit of Jesus. Let them come from all towns—from every saint of God, like birds to Noah's ark, that they may help to preserve alive the flock of God. Seize those happy thoughts that flit across the mind, and scatter them like autumn leaves, for they are food to the dear saints of Jesus. Let us comfort and strengthen one another in every possible way, for we are in the midst of "perilous times." Let us write and talk as agents for Jesus, doing all to his glory. We are almost *home*.

A Sermon, was it? an eloquent sermon? Well, there's no accounting for tastes. I don't like to criticise, but I thought it was simply a lot of pretty words hung to a good text, just as glass *beads* are strung on a little deerskin and worn, carried, and displayed just for show. A sermon? what! a feast of good, holy, gospel truth, whereon the soul might feed and rejoice in the strength derived from it? Why, it was more like a little boquet of pinks, roses, tulips and marigolds,—that was all, a mere play ot honied words—the rattle of painted chips of glass in a kaleidoscope; a mere twisting of smooth adverbs and delicate adjectives into a kind of "downy bed" where that fashionable pleasure-lover, that hooked-nosed old noteshaver, that old pharisaical devourer of widows' houses, and their fat wives and proud daughters, might ease their consciences, and take a sweet nap, and find the Lord's day a day of rest to them indeed. Such asermon, made up of the fag ends of yellow-covered novel morality, the puerile conceits and pretty figures that would reflect honor upon the productions of some love-sick swain, though it may answer for a congregation of popular churchgoers, will hardly do to come into the same field where John thundered—"Repent, for the kingdom of God is at hand," or where Paul reasoned of righteousness, temperance and of a judgment to come, till Felix trembled and Agrippa was almost persuaded to be a christian. The age that can tolerate such displays is degenerate. The church that can delight in them is backslidden. Such kid-gloved dandies would be very loth to have the mantle of a prophet fall upon them, and with it all the duties and solemn responsibilities which were felt by those faithful men of God in days gone by. Still we need such men for the actual service of this generation. These quaker guns with neither powder or ball; these conservative muskets without lock, stock, or barrel; these wooden swords; these weapons made of lath and basswood are not the things for the conflicts that are before the church of God. No. We need the real Jerusalem blade, clasped in a faithful hand, and wielded with energy and skill. There are mighty foes—we must meet them with mighty weapons.

O for men to fight the good fight. Men that fogetting creeds will cleave to the word of God. Men that come with facts not fancies, with real truths instead of rhe torical flourishes. Men that will not bow to the golden image, and who are not afraid of the king's commandment. Men who preach with their eyes on God and on eternity. Men who can see beyond the clouds and above the gods of earth. Men who speak the awful verities which their souls bear witness are true. Christians, pray that the Lord of the harvest may send forth laborers into the harvest. Preacher, do your duty.

H. L. H.

For the Crisis.

The Lord's Supper.

WINES OF THE ANCIENTS.

BY SAMUEL MASON.

No. IV.

In my last, I endeavored to show that the words "*Yayin*," "*Tirosh*," and "*Chamer*," rendered wine in our translation, invariably implies an unfermented wine, or the "fruit of the vine." I might adduce other phrases, such as the following: "*Asis*," to tread, meaning the juice which has been trodden out of the grape. In Cant. 8: 2, it is translated "juice," and is applied to the "juice of the pomegranate." The term "*Shemarim*," is derived from "*Shamar*," to preserve, and the word literally means, "preserves." It sometimes refers to "lees," or "dregs," but this cannot be its meaning in Isaiah 25: 6. There, it signifies "preserved wine," or "preserves;" for no one can suppose that God would promise to make to all people a feast of "refined lees," or "refined dregs." Indeed, the idea of its being lees or dregs is contradicted by the assertion that it was well defecated or filtered. Its being "well refined or filtered," seems exactly to correspond with the words of Pliny,—"The very best wine is that which has had all its strength broken by the filter." It is worthy of remark that the word "*zacac*," used by the prophet, and rendered "well refined," is the same word as the Latin "*saccus*, a filter." In Hebrew, *zacc* means to refine, or filter, and in Latin, *sacco* has the very same signification; and it is not a little remarkable that both the Jewish prophet and the Roman naturalist should have used the very same word to express the manner in which the very best wine was produced. Pliny says, "The best wine is that which has had all its strength broken by the filter;" and Isaiah tells us, "In this mountain will the Lord God make unto all people a feast of fat things full of marrow, of preserved *wines well refined*," or *well filtered*. Praise the Lord! that will be in the kingdom of our God, when death is swallowed up in victory—Eden restored. I long to be there!

"There gen'rous fruits that never fail,
On trees immortal grow;
There rocks and hills, and brooks and vales,
With milk and honey flow."

But while these observations and arguments demonstrate that the wines of the Scripture were not fermented, I do not intend to affirm that they were all destitute of an intoxicating principle; far from it. There are other substances, besides alcohol, possessing inebriating and stupefying or maddening properties. In the Sacred Volume we have several allusions to such medicinal or deleterious drugs. In Ps. 60: 3, we read of "the wine of astonishment or giddiness." In Ps. 75: 8, it is said that the wine in the cup of Jehovah was red and full of mixture." Isa. in chapter 51: 17, 22, mentions the "cup of trembling or giddiness." In Prov. 23: 30, we read of those who "seek mixed wine." The wine mentioned in Prov. 31: 4–7, was a soporific drink, which kings and princes were prohibited from touching, lest they should "forget the law;" while it was to be given to those that were of a heavy heart, that they might "drink and remember their misery no more." The wine mixed with myrrh, gall, or a species of laudanum, offered to our Lord, was intended to produce stupefaction, and therefore he would not drink. Hence we learn that the strong wines of the ancients were mixed or drugged to render them inebriating, and to these mixtures, rather than to alcohol, they owed their intoxicating powers.

The wine which Noah drank was highly inebriating, but we know, from the heat of the climate, the sweetness of the grapes in warm countries, and the weakness of wines produced from the unmixed juice of the grape, that the wine of that period and vicinity could not, in its natural state, have been very strong; and, even if a very large quantity of liquor had been drank, still it would not have produced the inebriety described. But who will suppose that this patriarch continued long at his cups, or drenched himself with liquor? The difficulty here is easily solved, by considering the curse that lighted upon Ham. It is likely that Noah's sons cultivated the vine for their father, and Ham, most probably, prepared the liquor in question, and drugged it well for the purpose of causing this exposure of his pious parent. The weakness of sweet fermented grape-juice in its unmixed state, the piety of Noah, which would not allow him to drink to excess, the silence of Scripture respecting the guilt Noah of in this transaction, the knowledge which Ham had of his father's degradation, and the heavy curse that lighted on him and his posterity, intimates that the sin of the father was involuntary, and that the son was the chief agent in the transaction, and that drugged rather than alcoholic wine was prepared by his iniquitous son, who probably had learned to do so from antediluvian sensualists.

Thus far, the evidence is conclusive that the wines of the ancients were unfermented, consequently, unintoxicating, except when drugged; then the curse of God rested upon them, and a "woe" is pronounced upon those who look upon them with any degree of approbation. Then let us forever banish the accursed thing from the table of the Lord, and substitute in its stead an emblem, the nectar of heaven, the "fruit of the vine."

(*To be continued.*)

For the Crisis.

God Answers Prayer.

Yes, fellow pilgrim, this is true, and is for our consolation in this vale of tears. "Ask and ye shall receive." "*All things* whatsoever ye shall ask in prayer, believing, ye shall receive." These and sundry assurances are rendered still stronger by the good apostle James' assertion with regard to Elijah,—that he was a man "subject to like passions" as others, and yet, God answers his requests in a marvelous manner, showing that if we only believe, *we* may receive answers to prayer just as wonderful. And the true believer is often astonished at the success with which his petitions are attended at a throne of grace. Small as may be the proportion of his faith, perhaps like the veriest grain of mustard-seed, he asks, and it is done. "Father may I have this blessing?" And a voice, as it were from the throne answers,—"Yes, my child, it is thine." O! wonderful condescension! Amazing love! He, who "meteth out the heavens with a span," who "hangeth the earth upon nothing" who spake all creation into existence—the mighty God of the universe bends his ear to listen to the humble cry of a poor mortal, and attends graciously to his wants! How exaltod the position of a christian—a true child of God! The world may treat him with derision, and lavish upon him their heart-felt pity, that he would deny himself the sordid pleasures in which they are indulging; but they see not that he is in fellowship with the King of Kings, that he is a "friend" of the great Ruler of the universe, and that he can verily "move the hand that moves the world." Would it not be considered a great honor, to be an associate of some worldly potentate, to be admitted frequently into his presence, and gain favors at his hands? But we, fellow pilgrims, are associate, (humbly would we speak it,) with the mightiest Potentate of heaven and earth; and we have access to Him through Christ our Mediator, so that he listens to our petition, and will grant the desires of our hearts. Is not this an honor indeed? with all our trials, and tears, and disappointments? And who will not say that our position is not one of *great dignity*, even here, where we live and walk by faith alone? Prayer is a golden chain that binds us to the Eternal. It is the ladder which reacheth from earth to heaven, upon which ascend and descend the communications between God and his believing children. Yea, it is the gateway to the glorious dwelling-place of the Invisible, through which floods of light and glory beam upon the soul.

A. C. Judson.

Bro. Grant:—When this reaches you, it will be time for you to receive my remittance for the *Crisis*, through which I find much comfort and instruction. I would be glad were I capable, to give a short account of the church and its prosperity with us. We are blest with the labors of our beloved Bro. Berick from week to week, for which we thank God and take courage. I think truth is on the march. There are some who are studying the word to see if these things are so; others that have been in the ranks are getting weary. Some have turned to their farms, some to their merchandise, while others are slumbering, and I fear nothing but the thunders of the last day will awake them. Although we dwell where satan's seat is, I trust there will be a few names found even here. It seems to me I never desired more to see the Lord than now. Oh! how long must we pray, "Thy kingdom come?" Nevertheless, I mean to hold out to the end and endure hardships as a good soldier ot Jesus, for unto such only is the promise given. I love the communion of saints here, and long to be brought with the whole family of the redeemed into the promised inheritance, for which we sigh.

Yours, waiting for the promise at the ending of the days,

Sarah C. Clark.

Door Village, Laporte Co., Ind.

For the Crisis.

"Be Ye Holy."

"*Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*" 2 Cor. 7: 1.

The Apostle Paul has, in addressing the Corinthian Church, used the most pathetic language, and at the same time thrown in words of reproof which, if heeded, would make them wise unto salvation. After showing the straitness of the way and the difficulties that attend the way, he connects exceedingly precious promises as if to encourage those early christians, and us, who live down near the close of the gospel age, to a holy life in Christ.

"Having therefore these promises, dearly beloved,"—in the first place, I would like to ask what those promises are to which Paul makes allusion in our text. The *first* is in Chap. 6: 17,—"I will receive you;" Ver. 18, "and will be a Father unto you." The *second*,—"and ye shall be my sons and daughters."

Who made these promises? Paul adds,—"the Lord Almighty." Then God has declared that we shall be his sons and daughters; surely he has, but these promises are, like all others, conditional.

Paul has shown the requisite to our adoption; "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." Here is brought to view a coming out, separating from them, a work for us to perform just as much as repentance, baptism, or any other duty imposed on the church. But Some will ask, from what shall I come out? Them, a term used in the plural; therefore, there are many things to forsake in order to be a christian. Here is the summing up of all in a few words. First, "be ye not unequally yoked with unbelievers." Let me remark here, that there is a disposition in many to treat this Scripture truth with great coldness. Let such remember, by this they will be judged in the last day. The people of God have ever been a separate people, there has ever been a marked difference between them and the world; and while they have followed the golden rule they have prospered, the hand of God has been visible among them. But, when a disposition has manifested itself among God's people to compromise with the world, God has frowned upon them, and they have become sickly, and many have fainted by the way. In proof of this, we have only to look at the travels of God's people in ancient times; indeed, we may look at the church in this time, we need not refer to others than those professing to be Adventists. Among this number we find the world-loving of all ranks, though sad to relate. There are churches who have humbled themselves before God and found favor in his sight; but, alas! the love of the world, and honor, and the pride of life, have led them to seek the applause of man, and they have opened a way for the enemy; and no sooner is this done than he accepts. Their power to prevail with God is gone, and they, ere they are aware, have become a wreck. Though still they may hear a polished sermon from time to time, and pay well for it, and maintain well the form, yet there is a lack of that they once possessed; there is no vitality in it, no power to save. Their numbers grow less, they struggle hard to keep the form—God still frowns. They are confused among themselves, they bite and devour one another.

And why all this? Why are they left like the barren fig tree? Ah! the great mistake is they have not the promises referred to in the text. Such, have violated the first principle given by the Apostle, requisite to their adoption as sons and daughters of the Lord. They are yoked up with unbelievers, yoked in politics, in pride, in love of gain, in strife, &c. Their union with Christ is broken. If we would be in possession of these promises to which Paul refers, we must separate ourselves

from the world; we must do it as ministers as well as laymen. God requires it, and except we obey we cannot be his disciples.

Again. The text says,—"having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." We are to cleanse ourselves. It appears that after we are adopted by faith into the family of God, there remains a work for us as individuals to perform. And even then, we have but just begun to work out our own salvation, which is to be done with fear and trembling. We are all diseased with the filthiness of the flesh and spirit; hence, we are to cleanse ourselves from them.

First, what are we to understand by the filthiness of the flesh? There are many significations that might be given to this phrase. I shall name but a few and let those be to the point. In Gal. 5: 16, we read as follows: "this I say then, walk in the spirit, and ye shall not fulfil the lust of the flesh." Now, the lust of the flesh acted out constitutes the filthiness of the flesh; and the Apostle goes on to show in *verse 19*, what we are to cleanse ourselves from. "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, &c.

Again. The same Apostle instructs us, in Col. 3: 8, to put filthy communications out of our mouth. Now, if our conversation is not in agreement with the gospel of Christ, it is filthiness of the flesh. Brethren, if our hands are clean from iniquity, we shall not steal our neighbors goods; if our feet are shod with the preparation of the gospel of peace, we shall not get on to the Devil's ground; no more shall we suffer our tongue to speak guile if it is clean before God. But the spirit in man has something to do with the acts of man, or, in other words, the flesh. If the mind is constantly planning some work of vice, the body will soon act in concert with it; hence, the spirit must be cleansed in order that the man may perfect holiness in the fear of God.

Be sure to *think* right. See to it that thy heart is right in the sight of God. A little from this and our work will be done. Let us be up and work while the day lasts.

J. A. PACKARD.

Obituary.

Died in New York, Jan. 13th, the last and only daughter of Brother and Sister Green, FLORENCE JULIACETE, aged 10 months and 7 days.

Our beloved brother and sister have received another addition to their fiery afflictions. This little girl is the third child, in five weeks, taken from this family. Its sojourn was brief, but its experience of human suffering out of proportion to the common allotment of adventurers upon the voyage of human life.

Our friends think, no doubt, they are receiving a larger share of correction than should fall to them. This is a common temptation in severe trials. We are apt to think that some strange thing has happened unto us. This the Scriptures foresaw, and kindly put us on our guard. "Though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." 1 Pet. 1: 6, 7. This is a most happy view to take of trials; that they are not inflicted by an enemy, but by a friend, not to afflict and torture for its sake, but for our profit.

"We have had fathers of our flesh" who "chastened us after their own pleasure." But our Father in Heaven cannot be suspected of inflicting chastisement, either out of measure or out of season, or for any other motive than our reformation. We have given reverence to earthly administrators of their *own will*; "shall we not much rather be in subjection unto the Father of spirits and live?

"Ye have forgotten the exhortation which speaketh unto you as unto children; My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12: 5-11.

These trials are not joyous, but grievous. They are not intended for any thing but trials. We cannot choose the kind, nor quality, nor quantity, nor the time and place, nor the circumstances. They are not intended as indulgences or gratifications, but the reverse. It is God dealing with sons. "For what son is he whom the father chasteneth not?"

It is nothing to the credit of human nature, however, that it obliges God to employ such severe discipline; even that they must be struck down—wounded—crushed—have their hopes blasted—enterprises wrecked, and all should

"Sickness blast,
And death devour."

But let the church sing in joyful hope,—
"O death, where now's thy sting,
Since Christ the Lord has risen?
And grave, thy boasted victory,
Since 'gifts' to men are given?"

B. MATTHIAS.

New York, Jan. 31, '57.

Died in Clement's Port, N. S., Charlie F., youngest son of Bro. Israel and Sr. Sarah Gillett, aged one year and five days.

While the parents are called to mourn the loss of their little son they do not sorrow as others that have no hope, for they believe that Jesus died and rose again, and that even so them that sleep in Jesus will God bring with Him.

The funeral was attended by the writer (being absent at the time of the death,) Lord's day, the 12th of Jan. Text, Hosea 13: 14.

TO MY DEAR INFANT.

"Farewell, farewell, my own sweet babe! 'tis hard to give thee up,
Yet He who wills its bitterness, can help me drink the cup!
Oh, may His plenteous grace sustain, and soothe my bursting heart,
While with my lov'd my cherished one, I thus so early part!

To see thy suff'rings, dearest one, my heart could scarcely brook—
I did not deem that death was near, though agonized thy look;
And when they told me thou wert dead, I thought it could not be,
Those pearly lips, that velvet cheek, so precious seem'd to me!

I saw them lay thee in the grave, that resting place so deep!
My spirit oft shall hover near, and its sad vigils keep;
And I shall watch the springing grass upon thy narrow bed,
And plant sweet flow'rets o'er thy grave, my beautiful, MY DEAD.

But Oh! my home is desolate, robb'd of my sweetest flow'r,
For mine is not the love which springs, and withers in an hour;
But many weeks of weary toil, and some of anxious care,
Many a restless, sleepless night, for thee I did not spare!

And in thy strong convulsions, when human power was vain,
I watched thee with a tearless eye, to see thee wake again,
To catch once more thy beauteous smile, and greet thy joyous eye—
How could thy mother's heart believe, that then my babe would die!

I weep, but 'tis all over now—my grieving is in vain—
Then why should I lament thee, love, or wish thee here again?
Alas, this void within my heart, no earthly gifts can fill—
No pow'r but that which rules the world, can stay my restive will!

That fairy voice will join the strain of ransomed ones in heaven,
And he will tune the tiny harp that unto him is given;
There at the feet of Jesus, he will cast a crown of joy,
And ever praise His holiness, and love without alloy."

W. M. INGHAM.

Foreign News.

ARRIVAL OF THE ANGLO-SAXON AT PORTLAND.

PORTLAND, Feb. 13.

The steam propeller Anglo-Saxon, from Liverpool, about 10 A. M., 28th ult., arrived below this port at an early hour this morning.

It is said that the French force will certainly evacuate Greece this spring. Reinforcements are being sent to Africa against the Kabyles.

Jeruk Khan, Ambassador from Persia, has had an official presentation to the Emperor. The Emperor made a guarded reply, taking care to imply that the treaty between France and Persia is commercial only.

TURKEY.—The Conferences at Constantinople concerning the Principalities, have at length terminated, and 10,000 Turkish troops are to be marched into Wallachia and Moldavia, to keep order during the elections.

GREAT BRITAIN.—There was a rumor that on the fall of Bushire the Persians made submission to the British, but the London journals have no confirmation of the report, and mostly doubt it.

Parliament will re-assemble February 3d, and the Queen's speech will be read by commission.

SWITZERLAND.—The Paris Monituer officially confirms the statement that in mediation in the Neufchatel affair, Napoleon acted in reliance on a confidential knowledge of the King of Prussia's intentions, and that Switzerland may safely disarm, as Prussia is doing, having dismissed the troops to their homes.

It is possible that difficulties may remain as to claims as to the King of Prussia to have his standard float on the castle of Neufchatel.

ITALY.—From Naples accounts are deplorable. Terror reigns throughout the Capital and Kingdom. Arrests continue incessantly. A priest has attempted to assassinate the Archbishop of Matera while he was giving his benediction to the people. The Archbishop was wounded, and a canon, who attempted to protect him, was shot dead by the assassin.

THREE DAYS LATER FROM EUROPE.

The Royal Mail Steamship Europa, from Liverpool Saturday, 31st ult., arrived here at 5.15 this morning, en route for Boston.

Her dates are three days later than the advices per City of Baltimore and Anglo-Saxon. There is no new feature in the political news.

TURKISH CRUELTIES TO CHRISTIANS.—BELGRADE, Jan. 8.—According to letters from Widden, the old Turkish Judicial customs against the rajahs (Christians) are being re-established in all their rigor along the frontier of Bulgaria. A commissioner is, besides, occupied in making inspections respecting the kmots (local judges,) and he dismisses all such as do not appear to him to be well disposed to the Turks, and he sends them to Widden, where they are prosecuted on some pretext or other. Another commissioner, sent from Constantinopla, and who is also making inspections in Bulgaria, has ordered that all the young women and girls of the villages through which he passes should go forth to meet him; and as the kmet of the village of Staikouze sent young men instead of females, the commissioner had him bastinadoed. A number of the inhabitants of this village, fearing the cruelty of the commissioner, wanted to fly into Servia, but could not be admitted owing to their having no passports. The severity of the Turkish authorities in Bulgaria is greater in the frontier districts than in the centre; but it is certain that there exists great agitation in all the province.—*Augsbury Gazette.*

SUFFERINGS OF THE LABORING CLASSES IN ENGLAND.—A meeting of between five and ten thousand of the laboring classes of London was lately held to consider their present distressed condition. It was stated that twenty-five thousand of the building trade alone in that city are out of work, and that the total number of unemployed persons in that great metropolis, would probably reach a quarter of a million. It was voted to petition the Government to employ those who would work on the waste lands, loaning them money to drain and fill them. No doubt they can raise a sufficiency of corn upon them for the wants of all.

Domestic Summary.

ALBANY, Feb 9.—*Tremendous Flood and Fre.*—A tremendous flood occurred here last night, causing damage to the amount, it is estimated, of $2,000,000. The city, through the night, has been the scene of the utmost confusion from fire and water.

The water continued rising till 4 o'clock this morning, when it reached a point.

Several Canal boats were carried down the stream, and others left on the wharves by the subsiding waters.

Laborers have been working all night removing goods in the lower part of the city, to the second stories, where, it was thought, they would be safe, but at 11 o'lo-k the water began rising so rapidly that the workmen were obliged to desist, and run for safety.

The whole lower portion of the city, as high up as Green St. is flooded.

Broadway is flooded from the Exchange to the De.evan House. The stores and cellars on the west side are filled with water.

The lower parts of Herkimer, Hudson and Parallel streets are submerged to the first stories.

All the streets between Broadway and the river are navigable by boats.

A large number of cattle have been drowned.

At 3 o'clock a fire alarm was sounded from different parts of the city, adding to the terrors of the scene.

Warren & Son's building, Broadway: Gibson & Dalton's planing mills, and Barret's warehouse on the pier, being all in flames at the same time.

LATER FROM CALIFORNIA.

WALKER STRONGLY FORTIFIED.—REVOLUTION IN PERU.

NEW YORK, Feb. 13.

The steamer George Law, from Aspinwall evening of Feb. 3d, arrived at this port at 6 o'clock. She brings San Francisco dates of 20th January.

The Captain of the Sierra Nevada reports that he saw Walker at Rivas, on the 17th of January, and that then the Allies had not taken Virgin Bay, as reported by the British steamer at Greytown, nor had they made any attempt upon San Juan del Sur.

Walker had an effective force of 1200 men, and is strongly fortified at Rivas, where he has a foundry for casting balls

The Nicaragua route, however, is broken up.

Walker had not heard of the capture of his steamers up to the 17th, but suspected something wrong.

The revolution in Peru progresses, the insurgents drawing gradually nearer the Capital.

TERRIBLE SUFFERING ON THE PLAINS.—A correspondent of the St. Louis Republican, writing from Independence, Mo., under date of Jan. 4, gives further particulars of the terrible sufferings of the Mormons crossing the Plains, westward. The Salt Lake mail, which arrived at Independence on the 20th, met one of the Mormon trains near Beau river, others having already reached their destination in good condition. The correspondent says:

"The fourth and fifth trains were met at the three crossings of Sweet Water, in a very different condition from those in advance. They are suffering beyond measure for the want of provisions, and on account of the cold. They were very badly clothed, and in consequence of the hardships, many of them were dying; in one camp they buried fifteen in one day. The mode of burial, since they cannot dig the frozen ground, is to lay the bodies in heaps, and pile over them willows and heaps of stones.

Gov. Brigham Young, learning something of their condition, dispatched some men and provisions for their relief; but these were met by the mail party returning to the city again, having been turned back by the violence of the storms they encountered. What the poor creatures will do, or what will become of them, it is hard to tell."

A Salt Lake correspondent of the Baltimore Sun, under date of Oct. 31, says:

"We have dreadful accounts of the sufferings among the Mormon emigrants by the hand cart train, which is now in the mountains. The train contained three hundred and fifty souls. One-seventh are already dead, and they are dying at the rate of fifteen per day. There are some five hundred more behind, of which we have heard nothing. We hope they stopped at Laramie. It is impossible for them to get through this fall. The Mormons estimated that there are not less than fifteen hundred of their brethren yet to come in, and the snow is reported to be not less than a foot deep in the mountains."

SINGULAR INSTANCE OF AFFECTION IN A DOG.—Charles Hueston, a man well known on the Alabama river, but the last few years a resident of California, was killed by the explosion of a steamboat near San Francisco a few months since. A noble Newfoundland dog, owned by him, escaped injury, and dragged the body of his master to the shore. The dog was sent home to the mother of the deceased residing in Perry county, Alabame. On being shown a daguerreotype of his lost master, the dog immediately recognized it, and commenced licking it, and sending up the most piteous howls. Since that time he has refused all food, and moans almost constantly. When last heard from he was in a dying condition, and is probably dead by this time. Where, in human history, can be found such an instance of devoted love, and intense grief at the loss of a loved one?

A SINGULAR FASCINATION.—An Englisa paper relates the following unaccountable occurrence:

One of the most singular instances in connection with material things, exists in the case of a young man who, not very long ago, visited a large iron manufactory. He stood opposite a large hammer, and watched with great interest its perfectly regular strokes. At first it was beating immense lumps of crimson metal into thick black sheets: but the supply becoming exhausted, at length it only descended on the polished anvil. Still the young man gazed intently on its motion, then he followed its stroke with a corresponding motion of his head; then his left arm moved to the same tune; and finally, he deliberately placed his fist upon the anvil, and in an instant it was smitten to a jelley. The only explanation he could offer was, that he felt an impulse to do it, that he knew he should be disabled, that he saw all the consequences in a misty kind of sense, but that he still felt the power within above sense and reason—a morbid impulse, in fact, to which he succumbed, and by which he lost a good right hand.

IMPORTANT FROM MEXICO.—Advices from Tampico, Mexico, to the 14th of January, state that a battle had been fought on the 6th inst. between the revolutionary forces under Gen. Garcia and the government troops, in which many lives were lost on both sides, but the government forces claimed the victory. The battle occurred at Old Town, and during its continuance nearly every building in the place was pillaged by the invaders.

Gen. Garcia, with his troops, was advancing upon Tampico, being only a few miles from the town. The government forces, however, were preparing to give him battle. The American Consul at Tampico has sent on a request to the Collector of New Orleans, asking that a revenue cutter be sent immediately to the scene for the protection of the American residents of the place and their property, as the revolutionsts threaten to pillage the town.

HOG COLERA AND HOGS.—This disease is rapidly increasing. The Madison (Ind.) Courier says it has appeared in that city, in the distilleries at Milton, and at Carrolton, Ky. Large numbers, it is said, have died at the last named place, and about two hundred at Milton. The hogs often die in half an hour after they are attacked. The Vernon (Ind.) Courier remarks that hundreds have recently died of it in that county, and that sulphur in slop has been found beneficial.

LETHARGY.—The *Springfield Republican* of the 25th ult, says:

A young woman, some 26 years old, an entire stranger called at a house in Salem, Ill., recently, where she soon fell asleep, and has remained in that state for several days. She lies apparently in a deep, lethargic slumber, perfectly motionless and silent, with a very faint pulse and dry skin, and to all appearance destitute of sensation, either of pain or pleasure. Thus far all efforts to awaken her have proved unavailing.

JACKSONVILLE, Fla., Jan. 15.—*The Seminole War.*—Gen. Harney has withdrawn his flag of truce, and declared war against the Indians.

SNOW IN FLORIDA.—We have had a gale, accompanied with snow. The thermometer is down to 82.

SINGULAR FACT.—Macauley, in his History of England, states the significant fact, that no large society of which the language is not Teutonic (Gothic) has ever turned Protestant; and that wherever a language derived from ancient Rome is spoken, the religion of modern Rome to this day prevails.

MINISTERS AND DEACONS CHILDREN.—Rev. Asa Bullard, the indefatigable secretary of the Massachusetts S. S. Society, has collected statistics during the past two years to refute the oft-repeated proverb that 'the children of ministers and deacons are *worse* than other children." He sums up the result as follows:—

"In 241 families of ministers and deacons, there were 1,164 children over fifteen years of age. Of these chileren 814—more than three-fourths—were hopefully pious; 732 had united with the church; 57 had entered the ministry, or were engaged in their preparatory studies; and only 14 were dissipated, about one half of whom, only, became so while residing with their parents. In eleven of those families—four of them ministers and seven deacons—there were 123 children, of whom all but seven were hopefully pious; seven of them were deacons and fifteen ministers. In 56 of those families there were 249 children over 15 years of age, and ALL hopefully pious!

BRO. GRANT:—Will you please say through the Crisis that I have removed from Machiaspont to this place, and wish to have all communications addressed to Box 83, Lewiston, Me.

J. LOVETT.

APPOINTMENTS.

Bro. S. G. Mathewson appoints to preach in Boston Feb. 22.

Providence, R. I., evenings of Feb. 24th, 25th, and 26th.

Worcester 27th, and over Lord's day.

Bondsville, Tuesday evening, March, 3d, and through the week, over Lord's day.

Bro. Damman appoints to preach at

Concord, N. H., the last Lord's day in Feb.

Dixmont, Me., second Lord's day, in March.

Bro. Ross appoints to preach at

Portland, Me., the first Lord's day in March.

Providence permitting, I will preach in

East Haverhill, Mass., Feb. 22nd.

Lafayette, R. I., Wednesday evening, Feb. 25, and continue through the week, and over the following Lord's day.

M. GRANT.

The Lord willing, there will be a protracted meeting, commencing on the 19th of March, in the evening, and continuing over the Sabbath, in Searsport, Me., at Black's Corner. Brethren in the ministry are invited to attend and preach the word of life, that the church may be healed, and sinners converted to God. Bro. L. L. Howard, from Poland, is expected to attend with us. May the dear brethren in Searsport, and neighboring towns come and pray to God for us.

ISRAEL DAMMAN.

MISSIONARY TOUR IN NEW HAMPSHIRE.—I appoint to be at

Manchester, Sunday, March 8.

Concord, evenings, March 9, 10.

Bath, (Swiftwater) evenings, March 12, 13, 14, and over the Sabbath, March, 15.

Sugar Hill, evenings. March, 17, 18, 19.

Woodstock, Sunday, March 22

EDWIN BURNHAM.

The Lord willing, Bro. L. Bouteli will spend the last Lord's day in February, the following week, and first Lord's day in March, with the church of God in Peace Dale.

For the Church,

JOHN T. DIXON,

Corresponding Secretary.

I am requested to give notice that Bro. Edwin Burnham will preach in Manchester, N. H., the second Sabbath in March.

Also that the Union Advent meeting will be held at Brown's Hall, Merchant's Exchange No. 79 Elm street.

In behalf of the brethren,

JAMES H. STEVENS.

The Lord willing, I will preach in Claremont, N. H., Feb. 13. Groton Junction, Mass., 16. Westport, 17. Lawrence, 18 and 19. Manchester, N. H., 20.

S. D. THOMPSON.

The Lord willing, by request I will meet with the churches as follows.—

Winsted, Feb. 17.

Pleasant Valley, Sunday, " 22.

Should the above conflict with previous arrangements, please address me a line to Waterbury, Ct., care of G. W. Denny, by the 5th. It is the best I can do at present

S. S. BREWER.

By leave of Providence I will preach as follows:—

Lowell, Feb. 22.

If these appointments interfere with previous arrangements the brethren in the places named will please address me immediately at Jamaica, Vermont.

S. W. BISHOP.

The Brn. in Springfield, and Chicopee Falls have arranged to have Bro. Edwin Burnham preach at Springfield, Thursday eve., Feb. 19,—Chicopee Falls, Friday, Saturday, and Sunday following; and at Springfield through the week and over the first sabbath in March. We invite our Brn. to come from the adjacent towns.

H. MUNGER.

I will preach at Lake Village, N. H., Feb. 22.

J. COUCH.

Bro. C. Goodrich appoints to preach at Lovely Street, Feb. 22, as Bro. S. Woodruff may appoint.

Chester Factories March 1.

Bro. D. Churchill will commence a meeting at Loudon Ridge, N. H., Thursday evening, Feb. 19th, and continue every evening through the week, and over the Sabbath following.

For the brethren,

D. F. LEAVITT.

BUSINESS MATTERS.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

A C Scranton 102, W Harris 92, E A Cook 78, Lucy C Johnson 102, Hannah A Davis 102, Henry Harris 78, Eld. J Lee 82, Mary A Taylor 102, Mrs. E Slocum 102, R Perry 100, J G Brown 102, Mrs J Hartwell 90, G A Hawley 102, G H Rich 96, Mrs Campbell 91, S Porter 102, J Collins 102, H D Sawyer 102, F M Allen 108, C Bulkley 101, H W Yeager 102, Julia A Barr 78, R Eggleston 102, C H Thompson 102, C Swift 92, C Cottle 104, W Shepherd 78, W F Harding 104, J Whitman jr. 102, R L Tozier 82, Geo Miller 71, J M Howard 94, L A Felton 104, D Sawyer 103, E Reed 78, R Taylor 107, Jerusha Damon 104, D Ford 104, J Morse 65, J McCracken 104, W B Lang 104, E Dodge 78, H Grew 103, A T Wiggin 103, H A Lord 92, $1 each.

C F Kittridge 130, M R Pierce 128, E S Walker 104, U B Parsons, 104, $2 each.

B T Streeter 78, $1.51; C W Bemis 88, 50 cents.

Bro. D. A. Jones, we cannot come immediately.

The P. O. address of T. A. Cheney is Rutland, Vt.

Advertisement.

BRO. ABRAHAM FLAGG wishes us to say, if there are any Advent brethren in Mass., Vermont, New Hampshire, Maine, New Brunswick, or Rhode Island, who have no means of livelihood at this season of the year, he will accommodate them with the "History of the Late Russian War," at 50 cents a copy, which has a large sale at one dollar a copy. All orders, large or small, directed to Abraham Flagg, Boston, Mass., with the money enclosed, will be answered promptly, and the books sent, by express or freight, as the order shall direct.

Good canvassers are making from three to five dollars a day.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE CRISIS.

Persons ordering publications will be sure to send a small amount to prepay postage. The postage on TRACTS, if sent [illegible] eight ounces, or more, is only [illegible] per ounce.

THE SAINTS' INHERITANCE. By William Shepherd. Price 8 cts. Pos. 1 ct.

THE THREE COVENANTS. By Z. Campbell. Price 5 cents; postage 1 cent.

TREATISE ON MATT. XXIV. By L. C. Welcome. 33 cents; postage 6 cents.

AN EXPOSITION OF THE BOOK OF SEVEN SEALS. By S. S. Brewer. Price 5 cents; postage 1 ct.

THE WORLD AS IT WAS, AS IT IS, AND AS IT WILL BE. With several poems. By Mrs. A. C. Judson. 38 cents; postage 3 cents.

THE DISCUSSION: Between Prof. H. Mattison, of the Methodist E. Church, and George Storrs, Editor of the Bible Examiner. Price 25 cents; postage 3 cents.

THE VOICE OF THE CHURCH ON THE REIGN OF CHRIST. By D. T. Taylor. A most excellent work. Price $1. Postage 18 cents.

FUTURE PUNISHMENT. By H. H. Dobney. An able and convincing argument. Price 75 cents: postage 16 cts.

THE UNITY OF MAN, or Life and Death Realities; a Review of Lee on the Soul. 15 cents; postage 1 ct.

BOUND TRACTS. By H. L. Hastings. Containing nearly 200 pages, in plain cloth binding. 40 cents; postage 6 cents.

THE CHRISTIAN'S ONLY HOPE: or, the Faith once Delivered to the Saints. By Z. Campbell. Price 10 cents; postage 1 ct.

PAULINE THEOLOGY, or the Christian Doctrine of Future Punishment as Taught by Paul. 15 cents; postage 1 ct.

THE AGE OF CONQUEST NEAR AT Hand; or the Glorious Reign of Messiah, by Elder Z. Campbell. Price 20 cts.—Postage 1 cent.

CHURCH DEBTS. By William Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents: postage 9 cents.

A VIEW OF THE SCRIPTURE REVELATIONS Concerning a Future State. By Richard Whately, D. D., Archbishop of Dublin. Price $1; pastage 18 cents.

THE OLD PATHS, or the Primitive Doctrine of a future Life; embracing copious extracts from the apostolical fathers with arguments and remarks. 18 cents postage 1 cent.

THE FIRST FRUITS: a Scridtural Inquiry into the Time and Season of the First Resurrection, and Change of Those who are Alive and Remain. Price 10 cents per copy; postage 1 cent.

THE PLAIN WAY, or Conviction and Conversion, and The New Birth. By J. Lenfest. Single copy, 12 cents; $8 per hundred. Postage 1 cent per copy.

SPIRITUALISM A SATANIC DELUSION and a Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price in paper covers, 38 cents—postage 3 cts.; cloth gilt, 50 cts.—postage 8 cents.

GLAD TIDINGS, or Bible Proof that Woe and Sin are to End in the Universe, by a Literal Destruction of Wicked Men and Devils, at the Judgment. All texts on Future Punishment Collected and Arranged. By Jacob Blain. Price 10 cents postage 1 cent.

THE LIFE AND RELIGIOUS EXPERIENCE OF HIRAM MUNGER, Including many Singular Circumstances connected with Campmeetings and Revivals. Written by Himself. This is a very entertaining book, and will be read with interest by all. Price 50 cents; postage 10 cents.

JUBILEE HARP. By S. S. Brewer. A good selection of hymns well adapted to the present wants of the church. Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. Postage 7 cents.

THE SEVEN SEALS: with Scriptural Facts concerning the Four Angels, the Four Winds, the Sealing Angel, the Seal of the Living God, &c. By W. Sheldon Price 3 cents.

BIBLE vs. TRADITION: in Which the True Teaching of the Bible is Manifested, the Corruptions of Theologians Detected, and the Traditions of Men Exposed. By Aaron Ellis. Revised and much enlarged by Thomas Read. Price, in paper covers, 50 cents: postage 6 cents.

A REVIEW: Giving the Main Ideas in Dr. E. Becher's 'Conflict of Ages,' and a Reply to them, and to his many Reviewers. To which is added the Bible meaning of the word Hell. Also, two hundred texts quoted to show the Nature of Future Punishment. By Jacob Blain, Baptist minis- Price 8 cents; postage 1 cent.

SIX SERMONS ON THE INQUIRY, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the faith of the Gospel, by George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the Author, from a steel plate engraving, and likewise a "Biograpical Sketch," or brief notice of him. Price, in neat and good binding, 63 cents; full bound in gilt, $1.

TRACTS.—The Church not in Darkness—The Three Worlds—The Last Days—by H. L. Hastings. The New Heavens and Earth—A Voice of Warning from the Four Winds—by D. T. Taylor. Noah, his Age and Ours—The Desire of all Nations—It is Done—by John Cumming. State of the Dead, by Milton. Intermediate State, by Drew. Each 24 pages. Price 5 cents single, $3 per hundred. Outline of the [illegible] of Man; Ancient Landmarks; Destiny of the Wicked; The Great Incentive; 3 cents single; $1.50 per hundred. Future Punishment, The Key of Truth. The Night Cometh, price 2 cents single, $1 per hundred.

The above named publications can be obtained at the office of the World's Crisis, 167 Hanover street, Boston; H. L. Hastings, Rochester, N. Y.; W. Pratt, Moline, Ill.; A. F. Porter, 20 Erie street, Philadelphia, Pa.; S. S. Brewer, 54 Wilson street, Providence, R. I.; S. W. Bishop, Portsmouth, N. H.

Poetry.

THE WAY TO FIND OUT PRIDE.

SELECTED BY J. HOWELL.

"Pride, ugly pride, sometimes is seen,
In haughty looks and lofty mein;
But oftener it is found that pride
Loves deep within the heart to hide;
And while the looks are mild and fair,
It sits and does its mischief there.
Now if you really wish to find
If pride be lurking in your mind,
Inquire if you can bear a slight,
Or patiently give up your right.
Can you submissively consent
To take reproof and punishment,
And feel no angry passions start
In any corner of your heart?
Can you with frankness own a crime,
And promise for another time?
Or say you've been in a mistake,
Nor try some poor excuse to make,
But freely own that it was wrong
To argue for your side so long?
Flat contradiction can you bear,
When you are right and know you are?
Nor flatly contradict again,
But wait and modestly explain,
And tell your reasons one by one,
Nor think of triumph when you've done?
Can you in business or in play,
Give up your wishes or your way?
Or do a thing against your will,
For some one who is younger still,
And never try to overbear,
Or say a word that is not fair?
Does laughing at you in a joke,
No anger or revenge provoke:
But can you laugh yourself, and be
As merry as the company?
Or when you find that you could do
By them as they have done by you,
Can you keep down the wicked thought,
And do exactly as you ought?
Put all these questions to your heart,
And make it act an honest part;
And when they've each been fairly tried
I think you'll own that you have pride;
Some one will suit you as you go,
And force your heart to tell you so;
But if the whole should be denied,
Then you're too proud to own your pride."

THE WAY TO CURE PRIDE.

"Now I suppose that having tried,
And found the secret of your pride,
You wish to drive it from your heart,
And learn to act an humble part.
Well, are you sorry and sincere?
I'll try to help you then, my dear.
And first, the best and surest way,
Is to kneel down at once and pray.
The lowly Savior will attend,
And strengthen you and be your friend.
Tell Him the mischief that you find
Forever working in your mind,
And beg his pardon for the past,
And strength to overcome at last.
But you must not go your own way,
And think it quite enough to pray;
This is but doing half your task,
For you must *watch* as well as *ask*.
You pray for strength, and that is right,
But then it must be strength to fight;
For where's the use of being strong,
Unless you conquer what is wrong?
Then look within—ask every thought
If it be humble as it ought.
Put out the smallest spark of pride
The very moment 'tis descried;
And do not stay to think it o'er,
For while you wait it blazes more.
If it should take you by surprise,
And beg you just to let it rise,
And promise not to keep you long,—
Say, '*No, the smallest pride is wrong.*'
And when there's something so amiss,
That pride says, '*Take offence at this,*'
Then if you feel at all inclined
To brood upon it in your mind,
And think revengeful thoughts within,
And wish it were not wrong to sin—
O stop at once! for if you dare
To wish for sin, that sin is there!
'Twill then be best to go and pray
That God would take your pride away;
Or, if just then you cannot go,
Pray in your heart, and God will know;
And beg his mercy to impart
The best of gifts—a *humble heart.*
Remember, too, that you must pray,
And watch, and labor, *every day*;
Nor think it wearisome, or hard,
To be *forever* on your guard.
No—every morning must begin
With resolutions not to sin;
And every evening recollect
How much you've failed in this respect.
Ask whether such a guilty heart
Should act a proud or humble part;
Or, since the Savior was so mild,
Inquire if pride becomes a child;
And when all other things are tried,—
Be humble that you've so much pride."

—*The Pastor's Daughter.*

For the Crisis.

LONGING.

When shall I cease to weep
Opprest with earthly woe?
When shall I cease my watch to keep,
Where storms and tempests blow?

When shall I cease to mourn
My absence from my Lord?
When shall I hail his glad return,
According to His word?

When shall my gazing eye
Behold his conquering train?
When shall I rise to Him on high
To part no more again?

Soon shall the day-star dawn,
Soon shall the morning break;
Soon shall the Lord of Life return,
And all his saints awake.

Till then I'll tune my song,
In mournful notes of pain:
And weep if he shall tarry long
Till he returns again.

Then, then I'll sound his praise
Through all the heavenly plains,
And angels on the hills of light
Shall wonder at the strains. H. L. H.

Dec. 24th 1856.

Correspondence.

For the Crisis.

From Bro. P. Tandy.

Bro. Grant:—It is a long time since I have written to the "Little Flock," everywhere spoken against by the wicked; and proud, ungodly professors. I feel that my time is short, and what I do here in probation, *must be done quickly*. I am doing but little for God and his blessed cause; and it seems as though but little can be done here, where so much superstition, popular fable, and unbelief exist. O! I feel to pray that God would cause the deaf to hear, the blind to see, and the dumb to speak, and speak too for God and his truth! How much precious time, talent, and money too are expended, not to establish the truths of the Bible, for the sole purpose of saving men's souls; but to propagate error, and to build up sectarian divisions! Men are so in love with popular theology—the doctrines of men, that they prefer error to truth, and heathen philosophy to plain, Bible theology! This reminds me of the prediction of the Apostle, who says, that in the latter days men shall "heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." "Popular mockery" is the order of the day! Pride, ambition, love of money, fashion and custom form a mighty whirlpool, into which a large majority of the human race are drawn! And oh! their approaching doom! They have been told of their course, and what their end must be; but they will not heed the warning! so they must suffer the awfully sad consequence of meeting their Judge unprepared! Let us, dear brethren and sisters, do our duty faithfully to those around us as God requires of us, thus freeing our garments from the blood of precious souls. Let us remember that "he which converteth the sinner from the error of his way shall save a soul from death (the second death) and shall hide a multitude of sins." How important then, that we let our light so shine before men, that they seeing our *good* works may be led to glorify God. O brethren and sisters be faithful, faithful, till you all arrive at home.

As it regards the Adventists here in Goshen, there are only about half a dozen of us, and we are poor, and live scattered among the hills, with none seemingly to care for us now, since our beloved Bro. Wm. Sheldon went to Minnessota. We had very good and profitable meetings while he was with us; and our prayer meetings for several months after Bro. S. left, were very interesting and profitable to the little humble few that attended them. But the Devil, who is always busy, finally got his dividing foot in among us and broke up our meetings. But, I do believe that God will overrule it all for good, and his declarative glory. Amid all our trials, we have much to comfort and encourage us. To say the least, we have God our Heavenly Father to go to daily; and we also have God's blessed Book to read, to teach us what to do, and how to do under every circumstance. And in addition to these the Holy Spirit is granted us, to guide us into all truth. And then we have the weekly visits of the World's Crisis; which comes freighted with abundance of good and interesting matter from our dear brethren and sisters in Christ. I feel as though I had a precious conference meeting with the dear children of God every week, through the Crisis. May the Lord bless Bro. Grant, and give him abundant grace and wisdom, and divine consolation; that he may be duly qualified for the arduous and responsible duties devolving upon him.

I am glad that the brethren in Boston have invited the sitting of another conference with them; may the glory and blessings of the "latter" far exceed that of the "former" one. I should be very happy, I think, to meet the persecuted and the despised ones of earth, and participate with them in their joys and their sorrows. *May the Great Head of the church preside over the meeting, and make it a great and lasting blessing to the little flock.*" Finally; I want to just say to the faithful few, "Be of good cheer;" "It is your Father's good pleasure to give you the kingdom." "The life that we now live should be by faith on the Son of God." Then we shall grow in grace and in the knowledge of the Savior. Act circumspectly; redeem the time, "walking worthy of the Lord unto all pleasing, being fruitful in every good work." This will enable us to become permanently settled in the "*blessed hope.*" And by putting on the whole armor of righteousness, we shall be "strong in the Lord and in the power of his might;" praying always with all prayer, giving thanks ever for all things unto God and the Father, in the name of Jesus Christ. Thus, we may be preserved blameless unto the glorious, second coming of our Lord and Savior. But my dear brethren, "we have need of patience; that after we have done the will of God, we might receive the promise; for yet a little while, and he that shall come, *will come*, and will *not* tarry." Let us press towards the mark for the prize of our high calling. Eternal life and glory is just before us; let us hold fast our confidence in God and his truth, till Jesus comes. "*Occupy till I come,*" says Jesus. And in closing, I can honestly and heartily adopt the language of Bro. Shepherd, and say, that the "Signs on the earth, in the sky, on the seas, in the sun, the moon and stars—perplexity and distress of nations—signs in the ecclesiastic, moral, social, political, military and civil world,—*all proclaim in seventh-trumpet tones His coming very near,* 'EVEN AT THE DOOR!'" And fellow Pilgrims, in all your trials, afflictions, difficulties, persecutions, griefs, disappointments, poverties and sorrows; in the midst of all these, do not let the mere transient shadow of the cross eclipse the brilliancy, splendor, and ultimate glory of the crown. Gazing upon this fadeless gem, "Be of good cheer." And may the ever-living and eternal God help you to be encouraged to unflinching perseverance, manfully going forward with firm and energetic steps until the crowning consummation"—till Jesus our Redeemer shall come in the glory of the Father, with the angels; then he will reward every man according to his works. Yours in the Hope of the *Resurrection* of the dead. Amen.

N. B. We should like to have Bro. E. Burnham, or Bro. J. Couch, or some other preaching brother come and visit us, and preach *one* sermon, if no more, before this dispensation closes! P. T.

For the Crisis.

From Sr. M. J. White.

Bro. Grant:—I feel impressed to speak a few words to the children through the *Crisis*. I fear that the reason why there is so little growth in grace amongst us is, because some are thinking of themselves more highly than they had ought to think; while others, perhaps, are right the reverse, because their talent is so small and they can't pray and exhort like some others. Both will grieve the spirit and hide their Lord's money. My brothers and sisters, this will never do. My Bible says, "Grieve not the Holy Spirit whereby ye are sealed unto the day of redemption;" and again, we are commanded to be "always abounding in the work of the Lord." The great trouble with us is, we are not willing to work in the harness that the Lord has provided for us; but, that is the only one we can work in to the glory of God and the good of our own souls. Brethren and sisters, as we value eternal life—a never-fading crown of glory which can only be obtained "by patient continuance in well doing," let us get right down humble, and be willing to bear the cross in every place. When we meet in a prayer circle we have a work to do; there is a cross to bear that no one else can bear for us; and the only way for us to be benefited by assembling ourselves together is, to move right forward in the discharge of duty as soon as we feel the spirit moving upon our hearts. If we can't pray or speak but a very few words, it will be just as pleasing in the sight of God, and we shall get blessed and go home with our Savior's smiles resting down upon us. May God help us to awake to a new engagedness in his cause—be willing to become anything or nothing for the sake of Christ. If we are not there, brothers and sisters, *we must be there*, or we shall never enter "through the pure celestial gates." Here we are tried and tempted on every side; the Devil is "walking about like a roaring lion, seeking whom he may devour."

"Yes, satan will ever annoy us,
His darts he will hurl at the just;
But, surely, he ne'er can destroy us,
So long as in Jesus we trust."

Praise God, for the blessed promise that we shall not be tempted more than we are able to bear! Soon our blessed Lord is coming, and then we shall be free. Then let us give our armor another girding—be ready at all times to resist the Devil, and we'll soon obtain the crown. We are commanded to love the Lord with all our might, mind, and strength. Now you know that people are apt to think upon the subject that most interests them, and if we are interested for our salvation, as we must be to obtain it, it will certainly be our meditation and conversation. This vain and foolish talking, jesting and joking, evil speaking, filthy communications, and the like, will all be put away, *entirely* put away, and our mind and conversation will be in heaven, from whence we look for our Lord and Savior Jesus Christ. Now about loving God with all the strength, perhaps some of my brethren and sisters will not agree with me exactly; but I am firm in the belief that it takes the *whole man* to be a christian. We can't love God with all the strength, and take up the *Crisis* week after week as we do, and read how much good might be accomplished by tracts, if brethren only had the means to purchase them—the editor's call for help—sister Page's call for assistance, &c., and withhold the helping hand; that is if we have the means. I thank God that it is according to what a man hath, and not according to what he hath not. Of course, it is every one's duty first to provide for themselves and families the necessaries of life; but look out, brother, sister, that you don't purchase any of the *un*necessaries. If we just bring our standard of eating and dressing down to the *Bible* rule, perhaps we shall have a few coppers now and then to give to the *Lord's poor*. God has provided a Bank for all the pilgrim's spare change, and he demands it; our money can preach if we can't. O, how much more good there might be done if it were not for this abominable covetousness. I don't find any place in Christ's teachings, that will justify me, or you, in looking out or laying up for future days. Christ says, "take no thought for to-morrow," &c., and give to the poor." "Lay not for yourselves treasures upon the earth," but provide yourselves bags which wax not old, a treasure in the heavens that faileth not." Now we pretend to believe that the Bible means just what it says; and in the name Israel's God, brothers and sisters, let us act as though we believed it, and obey its requirements. May God help us to be Bible christians—to get rid of this tongue-worship, and get the matter rooted down deep into our hearts, and pockets too; and then we shall bring forth fruit. Let us believe God's precious promise, that "no good thing will be withheld from them that walk upright." Let us battle with self and satan a little longer, children, and thank God, in a little from this, if faithful, we shall hear it said unto us,—"well done good and faithful servant, enter thou into the joys of thy Lord." O then let us be faithful, and with St. Paul, count all things else as dross if we may but win Christ.

Yours in christian love,

Mary J. White.

North Adams, Mass., 1856.

Poetry.

For the Crisis.

THE PHILOSOPHER'S SCALES.

A meek man of earth once retired, at his will,
To weigh human action—the good and the ill—
In the scales of philosophy, formed to his mind,
And thus he proceeded, as he was inclined:
He first weighed kingdoms, and empires, and thrones,
And found them outweighed by a few martyrs' bones!
He next weighed honor, and power, and fame,
And found them all lighter than one christian's name!
He then weighed pleasure, and glitter, and show—
Determined, with candor, their value to know,—
He put in the opposite scale, with due care,
One penitent's simple and short earnest prayer;
When looking with wonder, he saw with delight
The scale with the prayer in come down quick as sight!
He next tried wealth and aristocrat pride,
And found of a truth—for his scales never lied—
That a morsel of virtue did much more avail,
Than those lying heaped in the opposite scale!
When weighing out heroes, he plainly did find,
A thousand outweighed by an humble man's mind!
A victorious army when put in the scales,
And balanced with what sweet contentment avails,
Went up with rebound in an instant of time,
No longer to boast of great actions sublime.
He finally weighed all that mortals called great,
And found throughout empire, and kingdom, and state,
That nothing is better for man to possess,
In all his relations, than true HOLINESS!

Edwin Burnham.

Choice Selections.

The Protestants are outdoing the Popes, Babylon of old, the mother of Harlots, in splendid, extravagant folly in church building. Thousands on thousands are expended in gay and costly ornamentals to gratify pride, and a wicked ambition, that might and should go to redeem the perishing millions! Does the evil, the folly, and the madness of these proud, formal, fashionable worshipers stop here?

These splendid monuments of popish pride, upon which millions are squandered in our cities, virtually exclude the poor, for which Christ died, and for whom he came *especially* to preach.

There is not a vestige of proof, authority, example, or intimation in the New Testament to justify this splendid folly, not a particle. "The Spirit of the Lord God is upon me, because he hath anointed me to preach to the poor." "He that oppresseth the poor, reproacheth his Maker." See also 1 Cor. 26–27.

No wonder God witholds his holy influences! No marvel the heavens are brass, and the earth iron!

Go into one of these fashionable, costly, highly ornamented popular church edifices, what do you see and hear? Christ? Sinners weeping between the porch and the altar? Do you? "Wo to the crown of pride," "Wo unto the idle shepherds," "Wo to you ye blind guides," "Wo unto them that are at ease in Zion." Wo! *wo! wo!—Golden Rule.*

[Bro. Grant:—The following article was put into my hand by Bro. Crawford, of Roxbury, who seems to love to hunt for such kind of *pearls*. I was pleased with it, and thought it good for the Crisis. You will see by the paper on which it is printed, and by the literature of the article that it is very old; but where it came from, I do not know. Please print it just as it now is.—E. Burnham.]

The Bible.

A nation must be truly blessed, if it were governed by no other laws than those of this blessed Book, it is so complete a system, that nothing can be added to it, or taken from it: it contains everything needful to know, or to be done; it affords a copy for a King, Deut. 17, 18, and a rule for a subject; it gives instruction, and council to a Senate; authority and direction for a Magistrate, cautions a Witness, requires an impartial verdict of Jury, and furnishes the Judge with his sentence; it sets the husband, as lord of the household, and the wife as mistress of the table; tells him how to rule, and her how to manage. It entails honor to parents, and enjoins obedience to children. It describes and limits the sway of the ruler in authority; commands the subject to honor, and the servant to obey; and promises the blessings and protection of its Author, to all that walk by its Rules! It gives direction for burials, it promises food and raiment, and limits the use of both; it orders labor for the day, and rest for the night. It points out a faithful, and *Eternal Guardian* to the departing husband, and father, tells him with whom to leave his fatherless children, and in whom his widow is to trust; Jer. 49: 2, and promises a Father to the former, and a husband to the latter. It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for the wife, and entails the right of the first-born, and shows how the younger branches shall be left; it defends the right of all; and the oldest Book in all the world; it contains the choicest matter; gives the best instruction; affords the greatest pleasure, and satisfaction that ever was revealed. It contains the best of laws, and profoundest mysteries, that ever were penned; it brings the best of tidings, and affords the best of comfort to the enquiring, and disconsolate. It exhibits life and immortality from everlasting, and shews the way to GLORY! It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debates, resolves all doubts, and eases the mind, and conscience, of all their scruples; it reveals the only Living and True GOD, and shows the way to Him, and sets aside all other gods, and describes the vanity of them, and all that trust in them. In short, it is a Book of laws, to show right and wrong, a Book of wisdom, that condemns all folly, and makes the foolish wise, a Book of truth, that detects all lies, and confutes all errors; and a Book of Life, that gives life, and shows the way from everlasting *Death!* It is the most compendious Book in all the world; the most authentic, and the most entertaining history that ever was published. It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars. It describes the celestial, terestial, and infernal worlds,—and the origin of the angelic Myriads, human tribes, and devilish legions; it will instruct the most accomplished mechanic, and the profoundest Artist. It will teach the best Rhetorician, and exercise every power of the most skillful Arithematician, Rev. 13: 18, puzzle the wisest Anatomist, and exercise the nicest Critic, correct the vain Philosopher, and confute the wise Astronomer. It exposes the subtle Sophist, and makes Divines mad! It is a complete code of laws, a perfect body of Divinity, an unequalled narrative, a Book of lives, a Book of travels, a Book of voyages. It is the best covenant, that ever was agreed on, the best deed that ever was sealed, the best evidence that ever was produced, the best will that ever was made, and the best Testament that ever was signed. To understand it, is to be wise indeed; to be ignorant of it, is to be destitute of wisdom; it is the Kings best copy, the Magistrates best rule, the housewives best guide, the servants best dictionary, and the *Young Man's* best companion; it is the school-boy's spelling book, and the learned man's master-piece. It contains a choice grammar, for a Novice, and a profound mystery for a Sage; it is the ignorant man's dictionary, and the wisest man's dictionary; it affords knowledge of witty inventions, for the humerous, and *dark sayings* for the grave, and it is its own interpreter; it encourages the wise, the warrior, the swift, and the overcomer; and promises an Eternal Reward to the Ecclesiastic, the conqueror, the wistful and the prevalent. And that which crowns *all*, is, that the Author is without partiality; and without hypocrisy. *In whom is no variableness or shadow of turning!* which is GOD.

For the Children.

Be Kind to Your Mother.

I was passing along one of your fashionable streets a few evenings since, and a well-dressed young man, and a middle-aged woman, were walking a short distance before me. Presently, I heard the young gentleman remark, rather sharply, "Mother, why don't you walk up straight? You look so crooked I am ashamed to be seen in the street with you."

"Never mind, my son," she replied, "I am weary—I have been more than ordinarily engaged to-day. Mary, is yet a stranger to our mode of doing housework, and as she appears to be a kind, honest girl, I have assisted her, in the hope that she may prove efficient help. You know what trouble I had with Bridget and Katy. You cannot imagine what the care of a family is—I really should not have gone out this evening, were it not that Dr. R. is to address the people; however, I shall soon be seated, and undoubtedly interested and feel less fatigued—and perhaps be benefitted by going out."

Her voice was gentle, and subdued, and as she directed her face to the brilliantly lighted shop windows, I observed a large tear standing upon her cheek, and her face being pale, contrasted deeply with the mourning of her bonnet and dress. On they slowly moved, conversing upon various subjects, but as she occasionally turned to the light, the tear still lingered upon her cheek. I was also going to the same place, and entered the building at the same time they did. I happened to be seated where I could observe these two individuals through the services—the Doctor spoke admirably, and absorbed the undivided attention of his audience—touching various points of his subject with a masterly spirit—but none manifested a deeper interest than this lady, whose mind seemed to take in the whole length and breadth of the eloquence that flowed from his lips.

But that pale, intellectual face—that delicate attenuated form—whose could they be? and why could a youth so thoughtful in appearance, ever address that mother in the language which I overheard? Did he see that tear upon her cheek, or once think that he had made her loving heart to grow sad, and the cares of life still more oppressive. Oh, no, he never saw that tear—he never thought of the force of that unkind expression—and little knows he how many more tears he may have caused to flow down her cheeks from similar causes. How this circumstance recalled the wayward days of my own youth—my departed mother, and the many times I had thoughtlessly inflicted wounds in her tender heart.

Aspiring youth, be kind to your mother—she holds the strong cord with a yearning love, that never ceases in its grasp to draw you from the path of vice, and lead you to heaven, and when sundered, leaves you a wanderer on the world's troubled waves. Be kind to your mother—her life is made up of wearisome duties, sleepless nights, that you never can appreciate. That harshly spoken word, that pale face, that weary attenuated form, and that tear will remain vivid in my recollection, until the pulse of life shall cease to throb in my bosom.—*Olive Branch.* L.

Telling Mother.

A cluster of young girls stood about the door of the school-room one afternoon, engaged in close conversation, when a little girl joined them, and asked what they were doing. "I am telling the girls a *secret*, Kate, and we will let you know, if you will promise not to tell any one as long as you live," was the reply.

"I won't tell any one but my mother," replied Kate. "I tell her everything, for she is my best friend."

"No, not even your mother, no one in the world."

"Well, then I can't hear it; for *what I can't tell mother, is not fit for me to know.*"

After speaking these words, Kate walked away slowly, and perhaps sadly, yet with a quiet conscience, while her companions went on with their secret conversation.

I am sure that if Kate continued to act on that principle, she became a virtuous, useful woman. No child of a pious mother will be likely to take a sinful course, if Kate's reply is taken for a rule of conduct.

As soon as a boy listens to conversation at school, or on the play-ground, which he would fear or blush to repeat to his mother, he is in the way of temptation, and no one can tell where he will stop. Many a man dying in disgrace, in prison or the scaffold, has looked back with bitter remorse to the time when first a sinful companion gained his ear, and came between him and a pious mother. Boys and girls, if you would lead a Christian life, and die a Christian death, make Kate's reply your rule: "*What I cannot tell my mother, is not fit for me to know;*" for a pious mother is your *best friend.*

Short Sayings.

Whoso worships God with animation, will be animated in the worship of God.

If we do not work for God, we shall be sure to be employed for self and the Devil.

Envy is defined as punishing one's self for being inferior to one's neighbor.

The liar is the greatest fool; but the next greatest fool is he who tells all he knows. Silence has made more fortunes than the most gifted eloquence.

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Original Articles.

For the Crisis.

Bible Women.

WHAT POSITION SHOULD BIBLE WOMEN OCCUPY IN THE CHURCH OF GOD?

BY B. MATHEWSON.

(*Concluded.*)

The prominent design of previous articles on this subject has been to awaken those females possessing the christian religion to a sense of their responsibility; to arouse them to put forth every pious energy of the soul to acquire and impart religious knowledge, by precept and example to inspire a spirit of devotion in the cause of Christ; showing by scriptural examples that the spirit has conferred on them a variety of gifts with which to labor in the vineyard of the Lord, and that for the improvement of those gifts they will stand amenable at the day of final account.

The excuse proffered by modern etiquette, that it is unfitting and improper for women to appear in a public congregation for the purpose of reading and explaining the scriptures, exhorting their fellow beings to flee the wrath to come by embracing the Savior, or simply to testify o their own faith in Christ, will avail nothing with that Judge who had previously apprized *all*, that those who *waste* His goods and those who *conceal* them are alike culpable, and will at last bear the epithet and share the doom of the "wicked and slothful servant." Will any female professing faith in the authenticity of the scriptures henceforth try to use them as a shield against the promptings of the spirit to prophecy, pray, and exhort? This would-be shield vanishes when the first dart of truth is fairly hurled against its unwarrantable usage. With a careful and prayerful investigation, it must appear obvious to all Bible believers that inspiration imposes no restraint whatever on female prophesying, exhorting, and praying. The only restriction which is very plain and positive, is that they shall not interrupt a public speaker by asking questions, &c., but to obtain information in a more private manner. Those who will so observe those restrictions as to make the apostle conflict with himself, to say nothing of inspiration, deprive him of that consistency awarded the common moralist! In my last I just noticed this apostle as having given a standing rule for the personal appearance of women while engaged in praying and prophesying in the church. Now who will have the effrontery to accuse him of so sudden a change, while speaking under inspiration, as to say to such—"*you may not speak at all*, but strictly observe silence in the church of God?

It is quite apparent that in those prayer meetings where females habitually observe silence there is a deficiency. Some seeing this, try to make it appear that the above strictures do not apply to women associated in the capacity of a prayer meeting; but they prohibit them from preaching. This seems to be the very acme of inconsistency—a mere subterfuge! When inspiration commands a woman *not to speak*, it means *what* it says and *all* it says; and for any one to say exhorting and praying in a conference meeting is *not speaking* in the church, is a kind of exegesis I am unable to comprehend. When we see this same apostle calling women his "fellow-laborers in the gospel," and entreating the church to help such, commending another as a minister worthy their regard, we are forced to the conclusion that his strictures on female speakers must refer to some particular time and circumstance.

Another class maintain the above strictures refer to women exercising their gifts in the presence of the other sex, hence set up female prayer meetings. Now where shall we find an example of such a meeting? Surely not in the scriptures of truth. Not a *hint* even that females ever did or were to hold a separate meeting. Look, if you please, at the account of that eight day prayer meeting, where a hundred and twenty of the church were praying and waiting for the promised spirit, and you will find women taking an active part in those devotional exercises; and after the copious effusion of the spirit they hesitated not to use their prophetic gift on account of their sex! They were "helpmeets" in those things most consequential.

I know the force of education to be powerful on this as well as on all other subjects. Those days of conflict with education and the promptings of the spirit seem indellibly inscribed on the tablet of my memory; education affirming that no female making any pretension to propriety and refinement would so expose herself to animadversion as to rise in a public congregation and witness for the Lord!—such things only belonged to the low and vulgar! and then some would confer on them the epithet of bold, brazen-faced, &c., which imputation is more dreaded by the truly virtuous female than almost any other. But thanks be to God, there is sufficient efficacy in true faith to extract the last educational tint, and cause depraved mortals to view things in the light of God's truth, and make them esteem the cross of Christ of more value than all the honor vain mortals can bestow. Yes, it will so eclipse such honor that its recipients are willing to become "fools for Christ's sake, and count all, reputation, property, and their whole being, as loss for LIFE ETERNAL, AND JOYS INEFFABLE!" It will impart strength and courage to the delicate and timid, enabling them to brave persecutions and boldly stand for the cause of God. It must have wrought this for Phebe as she went from church to church to administer in holy things, while the despised church of Christ was yet in its infancy. Paul highly commended her to the church as a servant or minister, as worthy of sharing largely in their hospitality. The word here translated "servant" is the same in the original that is translated *minister* in other portions of the New Testament. Having sometime since read an author who thought it a design of the translators to hide Phebe's office in thus translating it, I have taken liberty to inquire of certain Greek scholars respecting it, who concede that it might with the strictest propriety have been translated *minister*. In history, Phebe is handed down by the Greeks and Barbarians as a minister of much celebrity for gospel labor. (*Theodoret*, as cited by Clarkson.)

Yes, "Bible women" *have* preached and *some* of them still possess that gift. And who and where is he that would bid them cease to exercise this gift of the Holy Ghost? This one thing should be remembered, the more any gift is encouraged the more it will abound and the more perfect it will become.

Women of the world and "Bible women" have graced the seats of royalty. But a Semiramis, or Cleopatra have a small claim to our interest, compared to a gifted and excellent prophetess—"a mother in Israel"—occupying the exalted position of a Judge ruling in equity over the entire professed people of God. While reading her brief history who can but feel their own patriotism kindling into a mighty flame. In *no woman*, in *no man* do we find a more exalted faith, a more sublime assurance than characterized the noble Deborah. To have been a judicious leader of this restless and rebellious people, one must have participated largely in that "wisdom that cometh from above. Moses while leading them was often straitened beyond measure. Though the very meekest of men, their ingratitude and rebellion so aroused his ire as to cause him to sin. Perhaps there was never a time when more courage and strength were needed in their leader than when the Lord called Deborah to occupy the judgment seat. In her we find no hesitation, no failure. Her moral and intellectual strength was equal to the emergency. With the law of God deeply engraved on her heart, she sought not to derive consequence from the splendor of her attire, the charms of her person, or the number of her retinue; content with the simple shade of the palm tree for her canopy of State, her benevolent soul was absorbed in the good of her people while she sought justice and judgment. In view of her exalted intellect and glorious patriotism, who (especially of her own sex,) can bat feel their own heart swell with high aspirations in her exulting confidence, expressed in her triumphal song, while she stays herself wholly upon her God?

While contemplating the physical energy and intellectual endowments of some "Bible women" will any one heave the deep-drawn sigh because they do not possess the gifts of a Deborah, Huldah, Anna, or Phebe? This is by no means essential. The great point is to IMPROVE *what you already possess.* This is what will recommend us to the Master, and cause him to say, "she hath done what she could." Suffer a single illustration. A strong athletic man places a good quantity of well-seasoned wood upon the live coals. But from there being too great a quantum of wood for the fire, or some peculiarity in the atmosphere, it does not ignite. The family look at it, and the wood is so perfect and withal so well arranged, all agree it *must* burn. At length the coals grow dim, the curling smoke is lessened and the hope of its burning is extinguished. At this opportune moment, a little child manifests interest in the matter by bringing a shaving and placing it on the coals. It ignites but is not sufficient to kindle the massive sticks, but it clears the white ashes and causes the coals to assume their bright appearance. By this time the other children are excited and they bestir themselves to bring what they can. One applies *small* kindling sticks, a third *shavings*, and, lo! the pile is in a blaze! I need not go into detail for the application; ministers may preach well-timed gospel sermons, yet while the church neglect to regulate the moral atmosphere and bring in their gifts it is vain to expect a blaze.

There never can exist a healthy, growing, spiritual church without activity in the membership. The body cannot part with the use of the *smallest* member without realizing a loss. It feels that it is maimed. There is force and deep meaning in the words of inspiration, that "those members which seem to be the more feeble are NECESSARY." Preaching is necessary being the gift of God. Yet no meeting is better calculated to facilitate a growth in grace than the social conference and prayer meeting. The more interesting these meetings, the better will be your preaching, for a minister can preach much better to a working church. The murmurers and complainers are generally those that DO *little or nothing*. I would by no means recommend those gatherings bearing the name of prayer and conference meetings where some three or four stereotyped men occupy the whole time, commencing with the reading of a long chapter, then read a long hymn, then sing it, then call on a Mr. A. to lead in prayer; Mr. A. excuses himself, would rather join with Mr. B.; Mr. B. makes a long circuitous prayer round to China, Japan, and the islands of the sea, and just as he closes hints at the prayer meeting! Again sing, then Mr. C. makes some grammatical remarks, congenial to the atmosphere of Greenland; then another prayer is offered quite in keeping with the first, and they retire to their homes. I should never expect such a meeting to increase the spirituality of the church. In a conference meeting the entire household should take a part—great and small—rich and poor—learned and unlearned—noble and ignoble—black and white, *all* should express what they know of the love of God. Then shavings, kindlings, and large sticks on the fire of God's love produce a mighty combustion! It is generally best to place the kindling wood on the fire *first*. Thus in prayer meeting, the weakest should not wait till the last. Why will any of Christ's little ones hesitate about expressing their love for Him when associated in the prayer meeting? They themselves sustain a loss besides inflicting a wound on the church. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Question. Will he have salvation who refuses to confess with their mouth? Says God, referring to the church, "ye are my witnesses," &c. Who will refuse to be a witness for the "high and lofty One that inhabiteth eternity? Who?

B. MATHEWSON.

Bakerville Ct., Feb. 1857.

For the Crisis.

The Lord's Supper.

SAMUEL MASON.

No. V.

By a careful perusal of ecclesiastical history, and the word of God, I have come to the conclusion that those churches that use leavened bread, and fermented or intoxicating wine, at the celebration of the Lord's supper, use it without the least sanction from tradition, or that unerring guide, the Bible. I shall now briefly as possible proceed to show the manner in which the Lord's supper was celebrated by the primitive christians.

The followers of Jesus, during the first and second centuries, met at private houses, or other convenient places of resort, for the purpose of edification or religious worship, in a manner analogous to our prayer meetings; and in connection with these assemblies, a common supper among the brotherhood, to which those who could afford it brought provisions of bread and wine, or "passum," according to the words of Polybius, in a fragment of his 6th Book. He states, "Among the Romans, women were forbidden to drink wine, (i. e. intoxicating wine); they drank a wine which is called *passon*, (Latin *passum*,) and this was made from dried grapes, or raisins," of which they all partook, whether male or female, rich or poor, in this manner recognizing the equality of each other as members of the church of Christ.

At these suppers, or love feasts, they celebrated the last supper of our Lord in the following manner: the requisite quantity of unleavened bread and unfermented wine was provided for the purpose, and at a proper time laid upon a table sufficiently large to accommodate a goodly number of the friends of Jesus; and were always careful to leave a vacant chair, looking forward with joyful anticipation when that same Jesus who said, "if I go and prepare a place for you I will come again," and that to occupy the vacant chair that has been so long vacated, and give himself, not only to preside at the head of the table, but "will come forth and serve us." When all things were set in order, an elder or deacon who presided at the meeting, one of whom having called the attention of those present to the subject by suitable remarks, then offered up a prayer to God, thanking him for the gift of his only Son, and his mercies towards mankind, and in an especial manner for the salvation and remission of sins accomplished through our Lord Jesus Christ. After prayer was offered, the bread and wine was distributed around the table, each meditating upon the sufferings of their Lord, no doubt looking back to that dark night when "the veil of the temple was rent in the midst;" but still remembering the promise made by the two shining ones,—"this same Jesus which is taken up from you into heaven, shall so come in like manner." After all had received the bread and wine, another prayer was offered to God; they then "sung an hymn and went out."

For further information upon this subject, I shall proceed to give a few extracts from a work before me, by J. H. McColloh, whose views upon the sacrament are in accordance with my own. I shall, for the benefit of those who have not had the opportunity of a perusal of the above work, transcribe a portion of his remarks upon the Lord's Supper. He says as follows:

"Ecclesiastal writers of the third and fourth centuries inform us, that great scandals arose in the church from their love feasts; that what Paul had censured the Corinthians for doing in his day (1 Cor. 11: 20–22,) had taken place so generally, that the clergy who had then attained to great influence, gradually obtained the suppression of the love feasts throughout the christian world. This was a most unfortunate innovation; for, as they were in strict conformity with the institution of Christ, so they had been expressly recognized as such by Paul in his reproof of the Corinthians, as quoted above. If abuses and scandals had arisen by any mismanagement of christians in holding their love feasts, the clergy, or those having influence, ought to have remedied them, which they could have done as in any other case of misconduct. I apprehend, however, the abuses charged on the love feasts was the plea made use of to abolish them, rather than the real cause, and that the secret truth was, that they interfered with the exaltation of the clergy as a priestly body, to which assumption the ministers of religion had been sensibly tending from the middle of the second century. We cannot, however, enlarge upon this circumstance at present."

"After the third century, when christians had come into possession of temples or churches, it was a still further inducement to urge the suppression of the love feasts, as being an observance that profanes buildings set apart for the worship of God, by making them places for eating and drinking. As fasting had now become of great reputation among christians of these times, it doubtless seemed to them highly indecorous to eat or drink in the presence of that God, who, according to their notions, bestowed his favor especially to those who everywhere else either fasted, or eat and drank no more than would sustain life."

"In the suppression of the love feasts, the following important changes took place respecting the mode of administering the Lord's supper. As there was no longer a common meal upon which the brethren supped, the ordinary table at which the Lord's supper had been previously commemorated was necessarily withdrawn, and gradually an altar was substituted in its place, as more suitable to the exaggerated notions that had prevailed for some time concerning the elements of bread and wine, which, after clerical consecration, were supposed to acquire mysterious and sanctifying properties." *Credibility of the Scriptures.* Vol. 2, p. 146.

(*To be continued.*)

For the Crisis.

Power.

"Tarry ye in the city of Jerusalem," said Jesus, "until ye be endued with power from on high." But now the direction seems to be, tarry in college till ye be endowed with the learning of the schools. Stay till you learn to use Saul's armor, though while you wait young David kills Goliah with a stone, and a zealous Samuel has time to go forth and hew to pieces a thousand Agags before the Lord. Learning is good—so was Saul's armor, but the armor didn't kill Goliah, and learning doesn't save souls. The smooth stone dropped the giant of Gath, and the power of the Holy Spirit effects the salvation of the perishing hearers of the word of God. Man of God, remember that learning, theory, prophecy, orthodoxy or heterodoxy, can never save the hurrying millions that throng the ways of death. No, we must preach the gospel with the Holy Ghost sent down from heaven, in demonstration of the spirit and with power. Get all the learning, and wisdom and knowledge that you can obtain, but first and last seek the knowledge of God's will and the indwelling of His spirit to assist you in your work.

H. L. H.

For the Crisis.

The Lord's Supper.

DEAR BRO. GRANT:—As this important ordinance and precious privilege is now presented to the consideration of our christian brethren, I beg leave to offer a few suggestions. I fully accord with your correspondent, who is "persuaded that this high-bought privilege has been too much neglected by the church in general."

The particular item relative to the subject to which I desire to call attention, is *the infrequency of its observance.* The following Scriptural facts deserve our serious consideration.

1. Our blessed Lord appointed the ordinance to be observed until he comes. 1 Cor. 11: 26.

2. He instructed his apostles in respect to the organization of his church, and authorized them to perform this duty. Matt. 28: 20; 1 Cor. 11: 23; Acts 1: 2; Matt. 10: 40.

3. The approved practices of the New Testament churches are binding upon us. 1 Thess. 2: 14.

4. These churches or congregations (*ecclesia*) came together, not only on the first Sunday of the month, or quarter year, but "on *the first day of the week*," "to break bread," in commemoration of the great sacrifice of "the Lamb of God which taketh away the sins of the world." Acts 20: 7. They "continued (as) steadfastly" in the observance of this ordinance, in their weekly assemblies, on "the first day of the week," as in the observance of the other ordinances of christian worship. Acts 2: 42.

5. The apostles taught the same things "in every church." 1 Cor. 4: 17. The practice therefore of the churches at Troas and at Jerusalem, in respect to the steadfast weekly observance of this holy and significant ordinance, was the practice of the churches in general.

6. This is the only christian ordinance which is mentioned as the *special* object of their assembling on the first day of the week. "And upon the first day of the week, when the disciples came together TO BREAK BREAD, Paul preached unto them." Paul had been with them some days. It is not written, however, that they came together to hear Paul preach, but "*to break bread*," according to their custom. This shows the prominent importance of this ordinance. To the church at Corinth, (1 Cor. 11: 20,) "when ye come together therefore into one place, this is not to eat the Lord's supper; for in eating every one taketh before other is own supper," &c. This proves that the professed *special* object of their coming together was to observe this ordinance; although their disorderly manner perverted it.

7. The institution is commemorative of the great fact, which is the foundation of all human hope of salvation from everlasting death. "Without the shedding of blood there is no remission." It is to "show forth his death until he come," as the "unspeakable gift" of God to a lost world. "The bread which we break, is it not the communion of the body of Christ? The cup of blessing which we bless, is it not the communion of the blood of Christ?" 1 Cor. 10: 16.

Here then, surely, the spiritual mind finds adequate cause for the *weekly* observance of this precious memorial of redeeming love.

We learn also from the history of the church that the practice was continued subsequent to the apostolic age. Two objections may be considered.

1. It is said that our blessed Master did

not enjoin its weekly observance, but only to do it, *as oft* as we do it, in remembrance of him. The principle, already proved from the Scripture, that he left the organization of the church to his apostles, is a valid reply to this objection. Our dear Lord, although he taught us to meet in his name, did not enjoin our weekly assembling for divine worship. Whence, then, do we derive an obligation for this, but from the recorded practice of the steadfast assembling of the first churches on the first day of the week, as Acts 20 : 7 compared with Acts 2 : 42 clearly manifests? Now, if we consider ourselves under obligation to be "followers of the churches in Judea" in respect to the steadfast observance of christian worship on the first day of the week; how, in the name of consistency, I ask, can we justify ourselves in neglecting, three fourths of the time, the ordinance which was the chief object of their assembling on that day? How can we vindicate ourselves from the charge of disobeying the commandment of the Lord, when the divine record plainly states that they continued as "steadfastly" in the observance of this institution, in their social public worship, as in any other? Acts 2 : 42.

2. It has been affirmed that a frequent observance of this precious memorial of redeeming love, would diminish its solemnity and its salutary influence on our minds. We may as well adduce this objection to obeying the divine injunction—"Pray without ceasing," and come less frequently to the mercy-seat.

"Yet who that knows the worth of prayer,
But wishes to be often there?"

Surely, beloved brethren, once a week cannot be too often *thus* to come to that Cross, whence all our pardon, and peace, and life flows! Surely, to the spiritual mind, it should be considered a high privilege to commence every week of holy warfare with an ungodly world, with the stimulus to self-denial and benevolent exertion, which this divine memorial of redeeming love is so appropriately designed to impart.

Let us, beloved, *thus* "keep the feast—with the unleavened bread of sincerity and truth," with adoring gratitude, anticipating our joyful meeting at the marriage supper of the Lamb.

Henry Grew.

Philadelphia, 1857.

For the Crisis.

From Sr. S. E. Teeple.

To the readers of the Crisis:—I am still striving for the better land. I have not cast away my confidence yet, for I know it hath great recompense of reward, and the reward I mean to have; it is worth striving for, and only such as are willing to strive will be able to enter through the gates into the city. The thought of entering there is delightful. Oh, my soul, am I worthy? shall I ever be?

"Can such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?"

I am glad I have been kept thus far. Many have been called to sleep under the clods; and many others have given up their faith; but few seem to be left, and willing to give glory to God. I do feel to say, I am among the few; praise God forever, praise is his due. I prize the Crisis, and esteem that privilege which we as pilgrims and christians can have, of expressing our mutual trials, sorrows, and joys, of which we all are sharers. But thank God, sorrows will soon be over. The weary soul will find rest, and the wicked must cease.

The gospel hope is the same to me today as ever; it reaches beyond this vale of sin and gloom, and grasps for immortality; it brightens at times, but disappointment has been and still is our lot; our hope is again and again deferred. Though cast down we can praise God that we are not destroyed. I believe redemption is nigh; we may lift up our heads and rejoice. The race is almost run, and when finished, praise God, the crown will be given. I have a lot and part in the matter now, and expect to share with the dear saints in the kingdom of God.

"For the kingdom I am striving,
For the Savior I am looking;
Oh, the blessed hope is cheering—
He will soon come again."

Yes, this is the very reason why I am writing these few lines. When He went away, the promise was given that he should come again; and did I not believe this, my hope would not work anything, but now it is worth worlds. The hope of the christian must, and will one day be consummated, and then we have the reality of what we only have the shadow here. Many, dear brethren and sisters, are the discouragements and trials which we have to pass through, but if rightly improved they will work for our good. Then we will welcome sorrows, grief, and pain, if heaven can be ours. We must not give up, for it is he that endureth to the end that will be saved; and thus willingly and cheerfully will I try to endure. Praise God! we have in these days one that we can lean upon: and we are told we may cast our care upon Him, for he careth for us. "If God be for us who can be against us?" Then what have we to fear? Nothing. Dear Brn. and Srs., the Lord is better to us than all our fears. Truly the dust becometh me.

The Lord help us all to watch, lest coming suddenly, he find us sleeping; and pray, that we enter not into temptation. That we may be delivered from evil and saved in God's kingdom at last, is the prayer of the writer. Amen.

Yours, in christian love and union,

Susan E. Teeple.

Roxbury, Ct., 1856.

The World's Crisis.

BOSTON, FEBRUARY 25, 1857.

Our Conference.

In our last we gave a brief account of the conference from Tuesday to Friday evening, when Bro. Matthew Batchelor, Pownal, Vt., preached an interesting sermon upon the future punishment of the wicked, showing with much clearness the justice, love, and mercy of God in their *total destruction*. The truth presented seemed to commend itself to the understanding of those who were favored with hearing on the subject.

Saturday morning we had another prayer and conference meeting still more interesting than on any previous day. Such seasons are rare in this world. It brought vividly to our mind some of the heavenly meetings we enjoyed in 1843. The saints of the Lord were much comforted and strengthened. The peace of God flowed like a river in our midst.

Saturday afternoon and evening, Bro. H. L. Hastings preached on "Divine, Angelic, and Satanic Manifestations," proving most clearly that "Spirit rapping" is the work of the Devil and his angels, or demons. A large number of Spiritualists were present in the evening to hear. We felt truly thankful that the Lord has given us weapons with which to meet successfully this great delusion. There is no sword like "the sword of the Spirit, which is the word of God."

We met Lord's day morning at half-past 9 o'clock for a love feast, and it was such a feast as we have seldom if ever enjoyed. *One hundred and fifteen* testified to the goodness of the Lord, in about *one hour*; then some twenty more arose, signifying a desire to speak if there was time. We think we speak safely, when we say, that probably there has not been so good a meeting in the city of Boston for twelve years. Those present will ever love to think of that heavenly feast. The peace felt within, seemed to shine out upon their countenances, while tears of joy sparkled in their eyes. We think it is seldom that heaven and earth come so near together as they did during our love feast. Many who have been discouraged, tried and tempted until almost persuaded to give up their hope, were greatly strengthened, and now feel determined, by the help of the Lord, to endure to the end.

Many testified, that they had seen nothing for years so much like the meetings we enjoyed some twelve years since. The spirit of the Lord seemed to rule in the hearts of those present, hence they felt "love, joy, peace, long-suffering, gentleness, goodness, faith, and meekness."

Bro. S. G. Mathewson preached at the usual hour in the morning upon the "Kingdom of God," showing that *this earth* is to be the abode of the righteous after the curse is removed, and that Jesus is to be King and reign in righteousness. Chapman Hall was crowded with attentive hearers, and we think they were convinced that they were hearing the truth of the Lord.

At half-past one o'clock we assembled again and had another interesting conference meeting, when three requested prayers.

Bro. H. L. Hastings preached in the afternoon, showing beyond all controversy that we are in "the time of the end." The congregation was said to be the largest ever seen in the Hall, many being unable to get in. The truth seemed to take strong hold of many present. We could not see how any one could doubt the position taken by our brother. The evidence that we are almost home was brought out so clearly, that it caused the saints to take fresh courage, and thank the Lord that they had not been left to give up the "blessed hope."

The evening was set apart to commemorate the sufferings of our Savior at the sacrament of the Lord's supper. It was a heavenly place. We invited *all christians* of every denomination to meet with us, and quite a number were present. We set a table about ninety feet long, around which were seated nearly two hundred of Jesus' disciples. An hour and a half was most profitably spent in exhortation and conversation about the scene we were commemorating, and the antitype to be enjoyed at the marriage supper of the Lamb. We sung the parting hymn, and separated, firmly resolved, in the strength of the Lord, to be faithful to the *end*, and receive a crown of life and a home in Paradise.

This conference has done the church in Boston much good, and awakened new interest in the minds of many who have not been in the habit of attending our meetings, who are now enquiring if these things are so. Backsliders have been reclaimed, and two Roman Catholics converted.

One important feature of our meeting, which had a most salutary effect, was a spirit of forbearance and love, and a disposition to make *character* instead of *doctrine* a test of fellowship. We find we can *love* one another, and "be of the *same mind*" in relation to our duties to God and each other, and still think differently on points of doctrine. We rejoice to see this happy change coming over the dear children of the Lord. Our prayer is that all may be filled with the same good spirit enjoyed at this conference.

Special Notice.

Our subscribers will please observe that *this* is the last number of this Vol., and that it is necessary they should pay in *advance* in order that we may be able to pay our bills. We are now three hundred dollars in *debt*, but if all who owe for the Vol. now ending will pay what is due the office, we shall "owe no man anything." Brethren and sisters, we *beg* of you do not let this debt remain, but send at once, that there may be no dead weights, like a "body of death," hanging upon us. We expect a *hearty* response. We hope that many will send *donations* for the poor, for we feel anxious that they should have the Crisis as long as it is published. Jesus tells us that when we do it unto one of the *least* of his brethren, we do it unto him. Come, dear brethren and sisters, lend a helping hand.

In our *next* number, which will be the first of the new vol., those who have not paid to the close of the *present* vol. ending with *this* number, will find the amount now due, including *advance* pay for the next vol., which will end with No. 104, marked on their *paper* if it comes in a package with others; but if they receive it in a *single* wrapper, they will find the amount due, written on the *wrapper*. Please remember this before you destroy the wrapper.

There are several who have not paid anything on the last *two* volumes. We should be glad to supply them with a *free* paper if we could, but we shall be obliged to stop all papers sent to those who have not paid anything since No. 26 was issued, unless we hear from them immediately. If any should have their paper stopped who are not able to pay, if they will inform us, we will *gladly* supply them as long as they like to read it; for we are resolved in the strength of the Lord that the *poor* shall have the gospel. Write us *at once*, that we may know how many to print.

Those who have not paid anything since the close of the *first* vol. *now* owe us two dollars, and if they wish to take the paper another six months, then they should pay three dollars at the present time. We regret that we are *obliged* to discontinue any one's paper for want of means, but we must contrive some way to keep out of debt, and we trust all will commend us for such a course.

M. Grant,
In behalf of the Committee.

To Preachers.

We furnish our preachers with the Crisis without charge, knowing that they interest themselves in securing subscribers for the paper, and in writing articles for its columns; but we would urge them to make still greater effort to increase its circulation. The success of our paper will depend in a great measure upon the efforts of the preaching brethren; and in view of this fact, we solicit them to act as general agents in getting subscribers for the Crisis.

M. Grant,
In behalf of the Committee.

Bro. Grant:—Enclosed I send you \$3 00; one to be put to my account, and the other two as follows:

If you know of any *poor pilgrims* that are *too poor* to use any *needless thing* for *food, drink*, or *apparel*; viz., that do not spend any money for *tea, coffee, tobacco, snuff*, or other useless articles of that kind; that do not spend any of their *time* idly, and thus waste the Lord's *time and money*, but are *diligent* in *business*, fervent in spirit, serving God, and trying to glorify him in their bodies spirits, and whatever they do, whether they *eat* or *drink*, do it *all* to the glory of God,—or, that *want to learn* the way of doing thus, you may reckon them as one of the Lord's poor, and send them the *Crisis*, at my expense, and apply the \$2.00 to their account. And as oft as you hear of any of the above class, let me know it, and I will forward the money to pay for their paper.

Charity.

Bro Grant:—Will you please say, through the Crisis, that I have removed from Deruyter to this place, and wish to have all communications addressed to Elder William Burch, Dresserville, Cayuga Co., N. Y.; and would like to have any minister call on me. My doors are open for them and my heart ready to receive them.

William Burch.

For the Crisis.

The Blessed Prospect of the Waiting Church.

God has ever had a church waiting for the fulfillment of unfulfilled prophecy, as all the great blessings yet enjoyed were promised and foretold beforehand. If we trace the history of the church from the beginning to this day, we find some that believed the promise and waited for the fulfillment. Such are reckoned, and such only, as God's living church; the rest peeled off, like the old bark of the birch tree, while the living stand by faith. All the outward forms may be adhered to, but if there is no relish for the promise, and no interest in the prophecy, it is only a carcass without life. The greatest of all the promises is now about to be fulfilled, and the prophecy leading to it is nearly filled up. Eternal life—God's gift through Jesus—is soon to be conferred upon all the true church, dead and alive; the one raised, the other changed to immortality to die no more. Earth is about to be restored, and God's will done in earth as it is now done in heaven. The great throng of ministers and their adherents, have no idea of these priceless promises. They have made a league with death; they say death does for them what the Bible teaches can only be done by a resurrection. "Blessed are your eyes, for they see, and your ears for they hear," &c.

We have every reason to believe that soon, very soon, we shall see the end of our time of suspense. God has not suffered so many thousands of his honest ones to make so many sacrifices for their faith in the soon coming King, to be utterly disappointed. They asked for a fish, and their heavenly Father hath not given them a scorpion. If Daniel, Paul, and John should wake up now, and read what has transpired since they fell asleep, I have no doubt they would be among those that say, "the time of his redeemed is come." Prophecy fulfilled brings us up to the end of Gentile rule, and the professed church and the world are, as the Bible foretells us they would be at the end. The church has assuredly rejected the evidences of the second coming of Christ, as much as the Jews did those relating to his first Advent, and as a body must be rejected as they were; while individuals, whose hearts are better than their heads, will be saved so as by fire.

We see plainly there will be no peace until Jesus, whose right it is to reign, takes his throne. And have we not before us the field of prophecy—just as we ought to expect it just before Jesus comes? I am satisfied Rome is in its last form before it goes to perdition; and she will not go to perdition before the church sees her absent Son. 2 Thess. 2. I am now looking for the kings of the East; Rev. 16 : 12. Some say they are the Jews; I have thought they were the church as a body—the rightful heirs to earth's dominion; but I think light is shining on that subject. Look over your map of the world, and see the territory east of Turkey. Look at Persia, Affghanistan, India, China, &c. The way seems to be preparing for all to take their part in the great battle of God Almighty.

Brethren, let us watch and be sober, for every jot and tittle will be brought out, so the watchful child can see it in its time. I think if you look carefully at the last prophecy referred to in relation to the kings of the East, you will see it does not refer to a people to be delivered, but to a class unnoticed before, that are to be brought into the great struggle. If ever there was a time when we ought to beware of being led away with the error of the wicked, it is now. It is no time to muffle God's bell, or give the trumpet an uncertain sound. Let us preach the truth, the whole truth, and nothing but the truth, fearless of consequences; and let the waiting church respond, Amen. Soon the angel will say, "it is done." May we be ready when the Master comes, is the prayer of yours, as ever,

Matthew Batchelor.

Pownal, Vt., 1857.

For the Crisis.

Doing Nothing.

From the humblest peasant to the watchman on the walls of Zion, our excuses for neglect of christian duties should be weighed in the light of eternal truth and the judgment, which "hasteth greatly." Do we *honestly* believe we are living on the *very last* sands of time? Do we honestly believe the church, *however few*, as in the days of Noah, are gathering, and soon the door of mercy will be shut by Jesus Christ himself, as God shut the door of Noah's ark?

The harvest is great, the laborers are few. If *ever* the prayer,—"send laborers" was needed, it is now. We see but few watchmen who are *wholly* in the Gospel field, that count not their life dear unto them. The God that sent ravens to Elijah, *lives* to-day. Dare we trust Him? Look around! The fields are already white to harvest. Is there not a famine in the land? not for bread and water, but for the *word of the Lord*. Look! Little churches here and there are famishing, starving, it would seem, for the want of faithful laborers to break unto them "the bread" that will feed them at *this* point of time, and sustain the church in her last trials. How is it? Look around! Professed watchmen, that in the past have been crying, "behold He cometh!" are retiring from the field of labor; others are partly in the field, but their "*business*" takes the greater part of the time; others we will leave a ——. "Like are the people," going back into the world, becoming overcharged, prayer meetings neglected, lukewarm, and many, very many have turned and given up the past moves as a "lie," and religion "*mental excitement*." Is the picture overdrawn? No; but slightly sketched. Pray, ye living saints, for faithful laborers, who labor not for filthy lucre! We need laborers, not merely for a Sunday, but from house to house, week in and out. Watchmen, what of the night? Ah! methinks that there will be a few who will put on the pure spotless robe of Christ's righteousness, even if there be not twelve apostles to feed the sheep!

Doing nothing! Every branch in the Vine will bring forth fruit. My Father will purge it that it may bring forth *more* fruit. Professed branch, are you bringing forth fruit? "Every branch in me that beareth not fruit, He taketh away." What is it to bring forth fruit to perfection?

Doing nothing! and the world ripe for destruction! Doing nothing! yet dreaming of heaven! a fatal dream it will be! Where are our Luthers, Wesleys, and Whitfields of these last moments of time? Doing nothing! "He made me out a sinner for doing nothing!" This remark fell from the lips of one who was under conviction of sin, and of whom we asked the question, "How were you awakened?" He had heard a sermon from the words, "Woe to them that are at ease in Zion!" It was a new thought to the poor man, who had been comforting himself with the plea that he had done nothing very bad. But now he saw that his *greatest* sin was the very thing in which he had been *comforting* himself—*doing nothing!* We were reminded of this incident by meeting in an old religious magazine with the following ingenious interrogations on the words—"Curse ye Meroz." The writer says;—"By whose authority? The angel of the Lord. What has Meroz done? Nothing. Why, then, is Meroz to be cursed? Because they did nothing. What ought Meroz to have done? Come to the help of the Lord."

Brethren and sisters, sleep not on the brink of the judgment. If we sleep here, it will be the sleep that will end in eternal death! A lethargy like that creeping over the man that is freezing to death, is creeping over the church of God at this time! Do ye not feel it? Every energy has to be put forth to live and move. Awake, arouse, persevere, endure, the prize is yours—eternal life!

T. F. S.

Concord, N. H.

For the Crisis.

Duties of Children.

BY ZETA.

[*Concluded.*]

"*Hear ye children the instruction of a father and attend to know understanding. For I give you good doctrine, forsake ye not my law.*" Prov. 4 : 1, 2. The words of Solomon are here utterred to call the attention of children to his instruction. Not young children, but children old enough to reason, to learn the nature of principles, and results of doing right or wrong. It is an exhortation to HEAR, and to ATTEND *to know understanding*, assigning as a reason, that his doctrine is good. Have not all those who have attended to it testified that it is so? All who have sought wisdom and understanding have found favor with God. "Wisdom is the principle thing," says Solomon, "therefore get wisdom." David also said,—"come, ye children hearken unto me, I will teach you the fear of the Lord." Psa. 34 : 11. And again, "the fear of the Lord is the beginning of wisdom." But some may ask, "what connection have they with the duties of children to parents?" Why, I will tell you.

1. It is the duty of all children to love and obey God. This they cannot do unless they love and obey their parents, for "this is the love of God, that ye keep his commandments;" and he has commanded children to "honor their father and mother," and to "obey their parents," and has pronounced a curse on those who lightly esteem their father and mother.

2. No progress can be made in the pursuit of true wisdom while in a state of disobedience and indifference to parents, for God has made parents lawful rulers of their children. Let him or her who thinks to be a christian or a recpectable person in good society, therefore despair of attaining to either point, until they first learn to respect, honor and obey the wholesome laws of their parents. I speak to young men and young women, because they are the ones who will read what I say, if read at all. To know the doctrine of the Lord in regard to our relation to one another, *our duties* one to another, are of great moment. This will show *to us* the loveliness of God's character, the righteousness of his law, and harmony of his doctrine.

The first law for children is to honor and obey their parents. This will appear in all parts of the scriptures. How little do many consider this. I have seen grown up children who professed christianity, as reckless in regard to their parents' interests, orders, and advice, as they were of the laws of Belshazzar. I do not doubt but many such have been converted, but being accustomed to disregard parental law, they had no self-control, had been driven from one point to another by fleshly desires, and now, when turned to God, and charged by the belief of the truth, through the sanctification of the spirit, they think but little of God's law regulating religious duties, and find themselves driven by every wind of temptation and disorderly movement, falling out by the way, on the one hand or the other, until they lose all sense of propriety, and sink down in the mire again.

I have seen such children pray, shout, and sing with all the earnestness and happiness of young converts generally, and seen them as disrespectful to their parents, as a wild beast to the laws of domestic labor. Do such ones remember the curse which God has pronounced on them in Deut. 27 : 16? And do they remember the duties which children owe to parents? Then how important the words quoted from Solomon,—"attend to know understanding." A young man came to Christ to know what good thing he should do that he might inherit eternal life. Jesus quoted some of the commandments, and among them "honor thy father and thy mother," to which the young man replied that he had "kept them from his youth up." Jesus beholding his virtue, "loved him;" (Mark 10 : 19,) although he "lacked one thing," yet his character was lovely. Had he not had this principle of love and obedience, he could not have had eternal life if he had gone and sold his possessions, given to the poor, and attempted to follow Christ. That duty was to be *added* to the

others, and not to take the *place* of them. Remember, Paul has said, "though I bestow all my goods to feed the poor, . . . and have not charity, (love,) it profiteth me nothing." Love is the foundation of obedience, and is the fulfilling of the law. To love properly, we must have knowledge of the object of our affections. It is quite evident that the times in which we live are much like the days when Christ was here. He then found the traditions of the people conflicting with the order of God in regard to the duties of children, as well as in other things. He relinked them, saying, "why do ye also transgress the commandment of God by your tradition? For God commanded saying, Honor thy father and mother; and, he that curseth father or mother, let him die the death. But ye say, whosoever shall say to his father or his mother, it is a gift, by whatsoever thou mightest be profited by me, and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." Matt. 15: 4–6. Is not the same principle now acted upon you to a great extent? Do not many children feel and act as though their parents were *under* great obligations to them, and their time and earnings are their own, and that if they render service to their parents after they are sixteen or eighteen years old, "it is a gift?" Do they not take their own course, become their own controllers, command the money they earn? Yes, thus it is, and parents and others give this practice much favor, and are authors of it. But children should learn from the law of God that this is wrong, and leads to great evils, and ends in ruin. God does not countenance it, and will not bless those in this course. Therefore learn to love and obey your parents, which is the first commandment with promise. Study duty to your parents, your teachers, and other superiors, and remember that you cannot love and obey God and neglect these duties. Let wisdom guide thee.

"Repent and be Converted."

BY M. PRATT.

No. IV.

Who would have supposed that Jehoshaphat would have forgotten his chastisement in consequence of his unholy connection with Ahab, and be led into another connection with the ungodly? But so it was. After the death of Ahab, his son Ahaziah reigned in Israel. And though Jehoshaphat had but just refused tne proffered help of Israel, and encouraged his people by saying, "*believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper,*" still for want of that charity that *endureth all things*, even to stand apart from backslidden Israel, he forms another union with Israel; no doubt thinking though God would not prosper a union with Israel in war, yet he might in traffic; and so together they built "ships to go into Tarshish;" (and I tell you that these Tarshish voyages are getting quite common among those who fear the *reproach* connected with *the truth*, and have been since the days of Jonah.) "Then Eliezer prophesied against Jehoshaphat, saying, because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken." The Lord hath warned him, time and again, to have no connection with Israel; but a *kind of charity* that *could not endure* "all things" often drew the good man into difficulties.

The word of the Lord by the prophets was to guide or convert men, anciently, and however good they were if they did not take heed *fully* to the prophets they got from *the path* and were exposed to evils consequent upon disobedience.

We hear about revivals and *conversions* here and there and the waiting pilgrim begins to think perhaps that we have been too strenuous in thinking that the church would by the grace of God all be taught to look for that "blessed hope and the glorious appearing," or that the signs in the heaven would cause all to lift up their heads; and as they have no chance for going to Advent meetings it may not be improper for them to turn in again with their former brethren and try to build up the old Zion ship together. Just so thought Jehoshaphat, and got into trouble; and if any of my brethren are wavering here I would say in the language of converted Jehoshaphat, "*believe in God, so shall ye be established, believe his prophets, so shall ye prosper.*"

Were the sects popular, and proud, and worldly-minded, and pleasure-loving when ye left them? Are they better NOW? Did the ministers "PREACH THE WORD," then? Do they do better now? Were their converts converted by sympathy then, are they converted *by the truth* NOW? Were they lovers of pleasure then, are they better now? Did their women dress with modest apparel then? Are they better now? Did they *adorn* themselves by the *putting on of apparel then?* Are they better now? Did they refuse to obey God by the wearing of gold then? Do they leave it off now? Did they love the world, or the things of the world then? Have they less love for them now? O, foolish Adventists, "who hath bewitched you that ye should not obey the truth?" "This only would I learn of you, received ye the Spirit by the works of the law, or the hearing of faith?"

Are ye so foolish? having come out from among them and been separated from them by the spirit, are ye now being perfected by turning back again? "Have ye suffered so many things in vain? if it be yet in vain? "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you," at the time appointed which "the vain shall understand," but "none of the wicked shall understand." May the Lord give us wisdom.

For the Crisis.

My Home.

"No chilling winds, or poisonous breath,
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

O blessed thought! how it cheers my heart to know that I am a pilgrim here. This world is not my home. In that land to which I journey, are felt no chilling winds; no sufferers from the cold can be found. There will not be a poor person there; no need of a poor-house in all the land. Our Elder Brother is the King of the new earth. Every night we encamp one day nearer our home; one day less to journey on our pilgrimage. We will thank and praise our God.

But will there not be some sick one there? Shall I not suffer pain and sorrow? and will not cruel death be there to part me from the loved ones? O no, no, there will be no sick ones, no sorrowful countenance, no tears; and there shall be no more death, no more to fear. Heart-cheering thought. Take courage! O my soul; faint not in sight of the prize! Jesus says come; the Spirit says come, and whosoever will, may come. My heart says, I will come. I will try to continue patient in well doing. I will seek for glory, for honor, and for immortality. I do expect to be crowned with eternal life at the journey's end, and sit with Jesus on his throne. O what a privilege has been purchased for poor, mortal man! How much it cost our dear Savior! how intense his sufferings! how he endured them all without a murmur, for you and me, that he might offer unto us eternal life! O, can any one refuse to pay the price that Jesus demands of us? Will we not, from this time, be willing servants, to love, honor, and obey him? We will also bear in mind, as we journey on our pilgrimage, that those whom Jesus loves are often chastened. But his watchful eye never sleeps. Jesus knows how to pity us in all our trials and sorrows; it is for our best good that God permits them to come; but they will all *end* in a little while.

"We'll face the storm, it can't be long,
We'll anchor by and by."

H. E. Twing.

Springfield, Mass.

For the Crisis.

Short Sayings.

BY EDWIN BURNHAM.

If the ground be broken well, and made mellow, the seed which is cast therein will take better root; so, if the heart be humble, broken and subdued, truth will take more hold thereon.

That is a happy man who seeks the happiness of his fellow man.

Our love to God is but the reflection of His love to us.

Those who are careful to remember self forget God.

Christians should never go where their Master cannot be admitted.

If we desire freedom from sin, He that is free from sin will desire us.

No man can love God and be inactive.

To possess Christ is to possess the One altogether lovely.

Poetry.

For the Crisis.

GOD'S PROMISES.

Like manna to the hungry soul
When in the desert drear,
Or water from the rock that flowed,
The fainting heart to cheer—

Sunlight that gilds the dreary cloud,
Dew to the thirsty flower,
Or the kind words that Love doth bring
In sorrow's mournful hour,—

So are the promises of God
To the tried pilgrim here;
They feed, refresh, enlighten, soothe,
Comfort, sustain, and cheer.

How rich! how full! "exceeding great
And precious" too, indeed—
Possessing these by living faith,
What more do christians need?

Choice legacy! bequeath'd through Him
Who is the life, the way;
Our title sure, then let our hearts
Pour forth a grateful lay.

Mrs. A. C. Judson.

For the Crisis.

IDA MOORE

Died at Lewiston, Maine, January 26th, 1857.

Open the icy earth,
A lov'd one has gone
Down to the Halls of Death,
Cheerless and alone.

Let fall the frosty sod
Upon her young form;
Under the eye of God
She'll rest until morn.

But when the gleam of Day
Up the East takes its way,
And the bright Morning of Life shall have birth,
Forth from her dusty bed,
Ida by Christ is led,
E'ermore with Him to dwell on the New Earth.

J. H. T.

Boston, Jan. 29, 1857.

Obituary.

Fell asleep in Jesus, at New Britain, Conn., Dec. 29, '56, Sister Hannah Allen, wife of Bro. Wm. Allen, aged 57 years.

Sr. Allen had suffered many years with erysipelas, and latterly, with a dropsical affection. She lived about two weeks after she gave up, and was sensible up to the time when the disease struck the brain. Soon after that she suffered from a paralytic shock, or fit, when reason began to give way, and, for about three days before her death, she was entirely insensible.

She has left four children, with her husband, to mourn her loss; but not without hope of soon meeting her again, where disease and death will never come.

She was formerly a Methodist, but when the cry of the Lord's coming in '43 went through the land she became interested in the glad news. Disappointment came, but it shook not her faith. She embraced the doctrine of the unconscious state of the dead, with kindred doctrines. The resurrection was her only hope. She looked forward to that time when death shall be swallowed up in victory, and this mortal shall put on immortality.

Our sister sleeps! and thus sleeps a kind companion, mother, and friend. Her house was always a home to the weary pilgrim. Many will remember Sr. Allen, when they see this, who have shared the hospitalities of sister Allen's house in days past; who have been refreshed and strengthened by a friendly, christian reception, and kind and affectionate exhortations to persist in the work of the vineyard.

"The memory of the just is blessed."

A solemn and impressive funeral discourse was delivered to a large and deeply interested audience by Eld. E. Crowell, of Hartford, on the occasion of her burial.

Father Allen, in the hour of affliction and sorrow, should share largely in the sympathies of christian friends.

By request, W. S. Campbell.

Sleep! Mother, sleep!
Though cold be thy bed,
For Jesus hath lain there,
Its gloom he hath shed;
Thy trials are over, thy spirit hath fled,
And thou art now numbered with all the blest dead.

Sleep! Mother, sleep!
Oh, fatal the hour,
When death was permitted
Our friend to destroy;
Yet Jesus is coming to ransom, we trust,
The heirs of bright glory now sleeping in dust.

Sleep! Mother, sleep!
Thou never canst know,
The anguish of hearts
Now riven with woe;
Yet weeping, and sorrow, and dying shall cease,
When Christ in the morning shall reign Prince of peace.

Sleep! Mother, sleep!
'Till the storm be past
That shivers the nations,—
Then hear the loud blast,
That rendeth the heavens and pierceth the tomb,
Then rise in full beauty forever to bloom.

Wm. Allen.

Died in Tolland, Ct., Feb. 6th, Henrietta A., daughter of Orson and Caroline Richardson, aged 4 years.

Henrietta was apprized of her approaching illness, as other good children have been, and from the first had no desire to get well. Her youthful mind had, no doubt, been illuminated with that light which discovered to her a better world than this; therefore death to her had lost its sting, and the grave, we trust, will soon lose its victory. The Methodists at Square Pond generously proffered their house of worship for the funeral services, where an attentive congregation assembled, and with their minister listened with interest to *the hope of the gospel*. The moistened eyes and falling tears bespoke a feeling heart and the *power* of truth. Her disease was the canker-rash, from which two more of their children were still suffering. May the Lord hear prayer in their behalf; and may this affliction prove a great blessing to both parents and children, is the prayer of a pilgrim and stranger.

H. Pratt.

Foreign News.

ONE WEEK LATER FROM EUROPE.

CONTINUANCE OF THE WAR IN PERSIA.

New York, Feb. 22.

The Royal Mail Steamship Asia, Captain Lott, arrived at this port early this morning, bringing Liverpool dates of the 7th inst.

The news by this arrival is unimportant.

DREADFUL RAVAGES OF CHOLERA AT THE CANARY ISLANDS.

A letter from Palmas, Grand Canary Island, under date of Dec. 22, states that at Porto Grande the cholera had made dreadful havoc, nearly depopulating the place. It is almost entirely the men who are attacked, and none but women and children were to be seen at manual labor.

The Earthquake at Candia.—The almost total destruction, by an earthquake of the town of Canea the chief port in the isle of Candia, on the night of the 11th of Oct., has already been announced, but the details which have now reached us represent that dreadful calamity as having been greater than was at first believed. It appears that the town, a census of which was taken last year by Vely Pacha, the governor, contained 3,620 dwelling-honses, of which there are only 18 which now remain erect and habitable. The above number does not include the shops and storehouses, many of which are built of wood, and have not been destroyed like the stone dwellings.

The number of persons killed in that one night was estimated immediately afterwards at 210, but so many dead bodies have since been discovered in the ruins, that the whole number is now calculated at not less than 760. The earthquake was not confined to the devoted town of Canea, but caused immense damages and loss of life in other parts of the island.

Several villages in the eastern districts were entirely ruined; and it is probable that the total number of human beings who perished on the island must be reckoned by thousands. More persons were killed outright than were injured by the fall of the houses; and this is attributed to the peculiar construction of the houses in Candia, most of which had very massive roofs, and terraces on the top of them formed of solid masonry, beneath the ruins of which the inhabitants were crushed in a moment. When the Pacha, accompanied by the French Consul, arrived at the scene of desolation, he found the survivors of the population in the most hopeless and miserable despondency; every one sat wailing or weeping on the heap of rubbish which had covered his home, without making an effort either to construct a shelter for himself, or to extricate the remains of his friends who had perished; the maimed and the dying lay unattended, and the starving had no relief.

Choice Selections.

Never in the history of the human race was the spirit of investigation so active as now; earth is explored, and heaven itself scaled by the daring spirit of man. It is useless for the cynic to sneer, or for the conservative to lament over the tendency of the age. The march of mind is as resistless as the motion of the spheres, and all attempts to stop its progress must be as futile as to bid the fiery chariot of Mars to stay in the mid-heavens.

Go, bid the ocean cease to heave,
The river cease to flow;
Bid smiling Spring retrace her steps,
And flow'rets cease to blow.
Go, drive the wild winds to their home,
The lightning to its nest.
The car of Progress will not stay:
Its coursers never rest. *Ex.*

Truly what has God Wrought!—The New York Examiner of the 13th inst. gives a summary of conversions, reported in "the religious exchanges of two weeks," amounting to nearly nineteen hundred in connection with Baptist Churches, and about thirteen hundred in connection with other denominations. "Total, three thousand and two hundred, in addition to many revivals, of which no particulars are given, and swelling the number to five thousand."

Married.

In Cheshire, Feb. 1st, by Eld. S. S. Brazee, Mr. Jackson P. Bristol to Miss Julia S. Wood, both of Cheshire, Mass.

Advertisement.

Bro. Abraham Flagg wishes us to say, if there are any Advent brethren in Mass., Vermont, New Hampshire, Maine, New Brunswick, or Rhode Island, who have no means of livelihood at this season of the year, he will accommodate them with the "History of The Late Russian War," at 50 cents a copy, which has a large sale at one dollar a copy. All orders, large or small, directed to Abraham Flagg, Boston, Mass., with the money enclosed, will be answered promptly, and the books sent, by express or freight, as the order shall direct.

Good canvassers are making from three to five dollars a day.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. S. G. Mathewson appoints to preach in Providence, R. I., evenings of Feb. 24th, 25th, and 26th.

Worcester 27th, and over Lord's day.

Appointment Changed.—The meeting appointed at Bondsville, Mass., for Bro. Mathewson, commencing March 3, and continuing over the Lord's day, is changed to *Thorndike*, at Bro. Prosper Howards. Brn. and sisters from other places are invited.

In behalf of the brethren,
N. D. Wight.

Bro. Damman appoints to preach at Concord, N. H., the last Lord's day in Feb.

Dixmont, Me., second Lord's day, in March.

Bro. Ross appoints to preach at Portland, Me., the first Lord's day in March.

The Lord willing, there will be a protracted meeting, commencing on the 19th of March, in the evening, and continuing over the Sabbath, in Searsport, Me., at Black's Corner. Brethren in the ministry are invited to attend and preach the word of life, that the church may be healed, and sinners converted to God. Bro. L. L. Howard, from Poland, is expected to attend with us. May the dear brethren in Searsport, and neighboring towns come and pray to God for us. Israel Damman.

Missionary Tour in New Hampshire.—I appoint to be at
Manchester, Sunday, March 8.
Concord, evenings, March 9, 10.
Bath, (Swiftwater) evenings, March 12, 13, 14, and over the Sabbath, March, 15.
Sugar Hill, evenings. March, 17, 18, 19.
Woodstock, Sunday, March 22.

Edwin Burnham.

The Lord willing, Bro. L. Bouteli will spend the last Lord's day in February, the following week, and first Lord's day in March, with the church of God in Peace Dale.

For the Church,
John T. Dixon,
Corresponding Secretary.

I am requested to give notice that Bro. Edwin Burnham will preach in Manchester, N. H., the second Sabbath in March.

Also that the Union Advent meeting will be held at Brown's Hall, Merchant's Exchange No. 79 Elm street.

In behalf of the brethren,
James H. Stevens.

Bro. C Goodrich appoints to preach at Chester Factories March 1.

Bro. J. Hemenway appoints to preach at Lynn Dye-House the first Lord's day in March. At Dartmouth, March 15.

Bro. H. L. Hastings appoints to preach in Boston, March 1st.

Bro. S. S. Brewer, March 8th.

The Lord willing, I will be at
New Britain, March 3.
Collinsville, March 4.
Pleasant Valley, March 5.
Winsted, March 6.
Newfield over the Sabbath unless supplied.
Litchfield Station, March 9.
Plymouth Hollow, March 10.
Bristol. March 11.
Waterbury, March 12.
Bridgeport, March 13.
New York over the Sabbath.

Please notify me if these appointments come in contact with others, especially on the Sabbath. Hiram Munger.

Providence permitting, I will meet with the brethren in
Willington, Ct., Sunday March 1st.
Amherst, Mass., Thursday evening, 26.
Greenfield, Friday 27.
Vernon, Vt., Sunday 29.
Ashfield, Monday, 30.
Charlemont, Tuesday, 31.
West Hawley, April 2.
Savoy Tannery, April 3.
North Adams, Sunday, April 5.

H. Pratt

BUSINESS MATTERS.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

James Lee 108, M Shannon 104, C Robinson 104, H Overlock 78, B P Braley 104, Huldah Wheeler 101, T Waters 78, C Gibbs 103. A Smith 78, Mrs. M Sunderland 104, S R Eddy 109, Mrs. J N Kennington 108, C E Whiting 104, M J Robinson 104, D Woodside 100. R Baston 104, $1.00 each.

C F Stevens 136, W A Calderwood 104, R E Wood 120, B F Rice 130, $2.00 each.

J H Collins 82, 21 cents; C Piper 85, 50 cents.

For Books —J H Collins 79 cents, H W Yeager $1.00, Robert Allen 33 cents, A P Hyde 51 cents.

Will the brother in Westboro, who sent for Ramsey's work, &c., please give us his name? Also the brother in Brimfield, who sent to have his paper changed from Moline, Ill.

H. H. Northy.—The money which should have been credited to you in Crisis, by mistake was credited to I. C. Wellcome, who wrote for you. All right now.

Bro. Grant:—Will you please say through the Crisis that I have removed from Machiaspont to this place, and wish to have allicommunications addressed to Box 83, Lewston, Me. J. Lenfest.

Eld. E. Bellows' P. O. address is Lafayette R. I.

Books sent.—J. H. Collins, R. Allen H. W. Tager.

Bro. Browning, the address of the "Prophetic Expositor" is Rochester, N. Y.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Persons ordering publications will do well to send a small amount to pre-pay postage. The postage on tracts, if sent in packages of eight ounces, or more, is only one half cent per ounce.

THE SAINTS' INHERITANCE. By William Shepherd. Price 8 cts. Pos. 1 ct.

THE THREE COVENANTS. By Z. Campbell. Price 5 cents; postage 1 cent.

TREATISE ON MATT. XXIV. By I. C. Welcome. 33 cents; postage 6 cents.

AN EXPOSITION OF THE BOOK OF SEVEN SEALS. By S. S. Brewer. Price 5 cents; postage 1 ct.

THE WORLD AS IT WAS, AS IT IS, AND AS IT WILL BE. With several poems. By Mrs. A. C. Judson. 38 cents, postage 3 cents.

THE DISCUSSION: Between Prof. H. Mattison, of the Methodist E. Church, and George Storrs, Editor of the Bible Examiner. Price 25 cents; postage 3 cents.

THE VOICE OF THE CHURCH ON THE REIGN OF CHRIST. By D. T. Taylor. A most excellent work. Price $1. Postage 18 cents.

FUTURE PUNISHMENT. By H. H. Dobney. An able and convincing argument. Price 75 cents: postage 16 cts.

THE UNITY OF MAN, or Life and Death Realities; a Review of Lee on the Soul. 15 cents; postage 1 ct.

BOUND TRACTS. By H. L. Hastings. Containing nearly 200 pages, in plain cloth binding. 40 cents; postage 6 cents.

THE CHRISTIAN'S ONLY HOPE: or, the Faith once Delivered to the Saints. By Z. Campbell. Price 10 cents; postage 1 ct.

PAULINE THEOLOGY, or the Christian Doctriue of Future Punishment as Taught by Paul. 15 cents; postage 1 ct.

THE AGE OF CONQUEST NEAR AT Hand; or the Glorious Reign of Messiah, by Elder Z. Campbell. Price 20 cts.—Postage 1 cent.

CHURCH DEBTS. By William Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents: postage 9 cents.

A VIEW OF THE SCRIPTURE REVELATIONS Concerning a Future State. By Richard Whately, D. D., Archbishop of Dublin. Price $1; postage 18 cents.

THE OLD PATHS, or the Primitive Doctrine of a future Life; embracing copious extracts from the apostolical fathers with arguments and remarks. 18 cents postage 1 cent.

THE FIRST FRUITS: a Scridtural Inquiry into the Time and Season of the First Resurrection, and Change of Those who are Alive and Remain. Price 10 cents per copy; postage 1 cent.

THE PLAIN WAY, or Conviction and Conversion, and The New Birth. By J. Lenfest. Single copy, 12 cents; $8 per hundred. Postage 1 cent per copy.

SPIRITUALISM A SATANIC DELUSION and a Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price in paper covers, 38 cents—postage 3 cts.; cloth gilt, 50 cts.—postage 8 cents.

GLAD TIDINGS, or Bible Proof that Woe and Sin are to End in the Universe, by a Literal Destruction of Wicked Men and Devils, at the Judgment. All texts on Future Punishment Collected and Arranged. By Jacob Blain. Price 10 cents postage 1 cent.

THE LIFE AND RELIGIOUS EXPERIENCE OF HIRAM MUNGER, Including many Singular Circumstances connected with Campmeetings and Revivals. Written by Himself. This is a very entertaining book, and will be read with interest by all. Price 50 cents; postage 10 cents.

JUBILEE HARP. By S. S. Brewer. A good selection of hymns well adapted to the present wants of the church. Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. Postage 7 cents.

THE SEVEN SEALS: with Scriptural Facts concerning the Four Angels, the Four Winds, the Sealing Angel, the Seal of the Living God, &c. By W. Sheldon Price 3 cents.

BIBLE vs. TRADITION: in Which the True Teaching of the Bible is Manifested, the Corruptions of Theologians Detected, and the Traditions of Men Exposed. By Aaron Ellis. Revised and much enlarged by Thomas Read. Price, in paper covers, 50 cents: postage 6 cents.

A REVIEW: Giving the Main Ideas in Dr. E. Becher's 'Conflict of Ages,' and a Reply to them, and to his many Reviewers. To which is added the Bible meaning of the word Hell. Also, two hundred texts quoted to show the Nature of Future Punishment. By Jacob Blain, Baptist minis- Price 8 cents; postage 1 cent.

SIX SERMONS ON THE INQUIRY, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the faith of the Gospel, by George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the Author, from a steel plate engraving, and likewise a "Biograpical Sketch," or brief notice of him. Price, in neat and good binding, 63 cents; full bound in gilt, $1.

TRACTS.—The Church not in Darkness—The Three Worlds—The Last Days—by H. L. Hastings. The New Heavens and Earth—A Voice of Warning from the Four Winds—by D. T. Taylor. Noah, his Age and Ours—The Desire of all Nations—It is Done—by John Cumming. State of the Dead, by Milton. Intermediate State, by Drew. Each 24 pages. Price 5 cents single, $3 per hundred. ——Outline of the ghost of Man; Ancient Landmarks; Destiny of the Wicked; The Great Incentive; 3 cents single; $1.50 per hundred. ——Future Punishment, The Key of Truth. The Night Cometh, price 2 cents single, $1 per hundred.

The above named publications can be obtained at the office of the World's Crisis, 167 Hanover street, Boston; H. L. Hastings, Rochester, N. Y.; W. Pratt, Moline, Ill.; F. Porter, 20 Erie street, Philadelphia, Pa.; S. S. Brewer, 54 Wilson street, Providence, R. I.; S. W. Bishop, Portsmouth, N. H.

Poetry.

For the Crisis.

THE CHRISTIAN WARRIOR.

A christian warrior wilt thou be,
And war for life so dear?
Wilt thou prefer these storms at sea,
To all earth's pleasures here?

Then come, thou *noble* man of God,
And brave these storms of earth!
We'll march the road our Savior trod,—
So humble from his birth.

Then let earth's surging billows dash
With fury on thy head,
Its thunders roar, its lightnings flash—
Shall we their vengeance dread?

We'll onward move an army pure,
And ne'er their vengeance dread;
God's battles fight, the victory sure,
For Jesus' at the head.

We're on the road that leads to life,
All crimson'd too with blood!
It is the field of battle strife,
Where death sweeps like a flood.

We've passed the bones of martyrs here,
They're bleaching on the plain;
O come! thou blessed Savior dear,
And give them life again.

He'll come again in God-like power,
And strike the fatal blow;
And if death's clouds around us lower,
He'll lay the monster low.

Our lovely ones he brings again
In triumph from the dead;
The hour has come for martyr's slain
To triumph with their Head!

This sinful world now blooms once more
In Eden's beauty rare!
And all our sorrows now are o'er—
We in its glories share!

S. G. MATHEWSON.

Bakerville, Ct.

For the Crisis.

LINES.

BY FRANCES.

The world at large is sleeping,
Though fast to judgment bound;
And only few are grieving
This slumber most profound.

Now many souls are resting,
In carnal mirth and ease;
While only few bear testing,
And strive the Lord to please.

The midnight oil is wasting,
A token of the day,—
That Jesus near is hasting—
His coming don't delay.

When clouds serene are floating,
Amid the tempest's roar,
The Lord will come with shouting,
A kingdom to restore.

And in that kingdom holy,
No sinner then will reign;
The blessed Lord in glory
His throne will e'er maintain.

Then, sinner, turn to Jesus,
While you may mercy find;
He'll grant you peace and pardon,
From an unholy mind.

Camden.

Original Articles.

For the Crisis.

Divine Order.

A. ROSS.

No. I.

The remark is often made,—"Order is heaven's first law;" and it may be remarked with equal propriety, order is heaven's last and only law. Law is a rule of action growing out of the relation one thing sustains to another;—a decree or edict. In all that God has done in the admirable works of creation there is manifested that regard for well established order which is only characteristic of the deity. The sweet Psalmist of Israel when contemplating God's divine perfections, casting his eye to the star-spangled firmament stretched as a curtain o'er his head, broke out in a strain ever more to be chanted by everything in earth and sea when the groans of nature have an end—"The heavens declare the glory of God and the firmament showeth his handy work." Truly the Lord is wonderful in counsel and excellent in working. Strange to tell, that the being on whom God bestowed the impress of his own likeness should be the first to rebel and ruin himself. But so it was with poor man. The most noble workmanship of God's hands made to be ruler over the earth and all things therein, and to enjoy God forever, forfeited all he had, came under the power of that prince who now rules in the hearts of the children of disobedience; yet an all-wise and merciful Creator, bruised and mangled as man had become, was unwilling to give him up for lost. The fountain of divine benevolence was opened, the plan of human redemption devised, having no less the exhibition of divine order than was manifested in the stupendous work of creation.

The plan God has introduced to rescue fallen man from sin and death, leads us to the examination of two important inquiries:

1. What is the relation we sustain to God, and the duties growing out of that relation?

2. What are the duties we owe to each other and the duties growing out of that relation?

In order to understand our relation to God, it is needful for us to know something of God, and also of ourselves. The question is frequently asked in the language of unbelievers of olden times,—"Who is the Lord that we should serve him?" A question too profound for heathen philosophers to answer by their own wisdom. Whenever any attempt has been made on their part so to do, they have only betrayed the vanity of their own imagination. Many of them believed in a plurality of Gods, among whom the empire of the universe was divided; others believed the Deity was in the form of some four-footed beast, or creeping thing of the earth.

Thus the world might have remained enveloped in the darkness of Polytheism had it not been for the light of divine revelation; a revelation too well authenticated by signs and wonders and divers miracles to need a lengthened argument here, in favor of its authenticity. To the holy Bible then, our minds revert for the solution of our first proposition.

God in revealing himself to his servant Moses, says, I AM, that I AM. Volumes beyond the scrutiny or comprehension of finite man are embodied in this announcement. From what we are and what we see around us, it is evident there is a being who has thus revealed himself to the children of men, claiming them as his offspring, delivering them his decrees, unfolding to some extent the glorious attributes of the Divine mind, and making known his claims and the fearful account we must render to him finally. The attributes of God are set forth in the following scriptures:

Eternity of God.—Deut. 33: 27. "The eternal God is thy refuge"—Ps. 90: 2. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, *thou art God.* Isa. 44: 6. "Thus saith the Lord, the King of Israel, and his Redeemer the Lord of hosts. I am the first, and I am the last; and beside me there is no God."

Foreknoweledge of God.—"Remember the former things of old, for I am God and there is none else; . . . declaring the end from the beginning, and from ancient times the things that are not yet done."

Greatness, majesty and supremacy of God. 1 Chron. 29: 11. "Thine, O Lord, is the greatness, and the power, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all." Ps. 104: 1–3. "Bless the Lord, O my soul. O Lord, my God thou art very great; thou art clothed with honor and majesty. Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain; who layeth the beams of his chambers in the waters: who maketh the clouds his chariot; who walketh upon the wings of the wind."

Immutability of God. "Num. 23: 19. "God is not a man that he should lie; neither the son of man that he should repent. Hath he said and shall he not do it? or hath he spoken and shall he not make it good?"

Omnipotence of God. Gen. 17: 1. "I am the Almighty God." Isa. 43; 13. "There is none that can deliver out of my hand. I will work and who shall let it?"

Omniscience of God. I Sam. 2: 3. "Talk no more so exceeding proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge, and by him are actions weighed." 1 Chron. 28: 9. "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." Job 34: 21, 22. "His eyes are upon the ways of man, and he seeth all his goings. "There is no darkness nor shadow of death, where the workers of iniquity may hide themselves."

If then we sustain a relation to a being so holy, just, and good, one who visits the iniquity of the fathers upon the children, to the third and fourth generation of them that hate him, what are the obligations we owe to him?

1. He is to be loved supremely. "Thou shalt love the Lord thy God with all thy heart." Let him have the seat of empire in the affections.

2. He is to be worshiped sincerely; we are to have no other God before him; we are to come before him with penitence and contrition of heart, not with a naked recital or words while our hearts are far from him, which would incur the divine displeasure. In the discharge of all our religious obligations love, is the essential element, and without which our sacrifices are but a vain oblation.

Having given these few hints in regard to our relation to God, which is sufficient to the wise, we pass to consider our second proposition; viz., the relation we sustain to each other as the workmanship of God's hands, and the duties growing out of that relation. I am aware of the vastness of the subject and my own incompetency to do it justice, but such as I have, I give. The instincts of our nature as well as the voice of inspiration, teach us it is not good for man to be alone. We are social beings, made to act in an associated capacity; hence the propriety and utility of a system of *order* for the regulations of our social relations. God, who is too infinitely wise to err, seeing our feeble frame and knowing we are but dust, has introduced rules adapted to our present circumstances, and in themselves conducive to our present and everlasting wellbeing.

Divine order is of a twofold character.

1. Temporal; i. e., for the time being.

2. Eternal; or that order of things to be perpetuated through the vast annals of Eternity. A conformity to that which is temporal prepares us for the enjoyment of that which is eternal. The institutions of the Mosaic economy were of a temporal character, to continue to the end of that dispensation. The institutions of the gospel, also, are of a temporal character only preparatory to something better yet to be introduced. In defining the order of the New Testament, we shall confine ourselves to the teachings of the Lord Jesus Christ and his chosen Legates, together with a few brief extracts from the history of the primitive church. That we are perfectly safe in pursuing this course is evident, from the announcement which came from the throne of the Eternal, listened to by Peter, James and John, with supreme delight upon the mount of transfiguration. "This is my beloved Son; *hear ye Him.*" O, that this sentence might be graven on every heart with a pen dipped in the fountain of eternal love, *Hear Him!* How soon would the church of God shine forth "clear as the sun, fair as the moon, and terrible as an army with banners." In the room of a sickly, feeble-minded, broken-down, pleasure-seeking christianity, we should see in the field an army of veterans whose prayers the wicked would dread as much as Ahab did those of Elijah.

In coming more directly to the subject under consideration, we propose examining some portion of scripture in relation to *church order.* It is quite evident the term church should have been rendered congregation, for the following reasons:

1. Prof. Whiting in his translation of the New Testament, in every instance has thus rendered it.

2. King James gave to the men he employed for the purpose of translating the scriptures, certain rules and restrictions; such as that the ordinary Bible read in churches, commonly called the Bishop's Bible, should be followed, and as little alteration made as the original would permit.

3. That the old ecclesiastical word church, should not be rendered congregation.

What the object of such restrictions was, (unless it was a fear of favoring an independent form of church government and a detraction from Episcopacy, which they were prejudiced in favor of,) I cannot conceive. To say the least, this is a circumstantial evidence in favor of the term church being rendered congregation. One more evidence, which is of quite a positive character is,—"the term church is never used in the Old Testament, but invariably congregation.—"The congregation of Israel,"—"The whole congregation,"—"all the rulers of the congregation," &c.

For the Crisis.

"Watchman, what of the Night?"

Brethren and sisters:—I for one feel as strong a desire as ever to know the time of night, whether tis midnight, cock-crowing or morning. I am sorry to see by the *Crisis* that the great interest felt of late in the prophecies, has, or is dying away among the brethren. Has it become of no profit to us or the other churches? have they ceased to be a light to the little flock? Peter said they should be a light until the day dawn, to those who would give heed to them. Perhaps some will say, tis only midnight; others cock-crowing, and some morning.

Brethren, fear not to speak in regard to this matter. Has the man of sin, of the Anti-Christ come? or is he yet to come and desolate the church for 1260 days, or years? I, for one, believe he has come and done a work which is called the great tribulation, by our Savior; and the signs in the sun and in the moon and in the stars are all surely in the past, and also the angel of Rev. 14th, has fulfilled his mission, in saying with a loud voice,—'Fear God, and give glory to Him for the hour of his judgment is come." I can see no more chance to reckon the time from the Bible, with the present light. From the best light I can get, the midnight cry has sounded. I do not believe in too positive a spirit in our interpretation of scripture, for experience teaches us that good men have been in error many times. Time will soon settle this matter correctly. We now see through a glass darkly, but hope soon to see all things perfectly, when that which is perfect is come.

Brethren, we are here yet in a groaning creation, and every groan that is uttered is one the less. Every day brings with it new cares, trials, and temptations, but the Lord has promised to be with us unto the end. Oh let us be faithful. The journey is almost over. The pearly gates almost in sight. Let us lift up our heads and rejoice, knowing our redemption's at hand. Let us give heed to the admonition of our Savior who said,—"what I say unto you, I say unto all, watch."

Your Bro. in the hope of everlasting life when Jesus comes,

JOHN B. DODGE.

For the Crisis.

Our Conference at Boston.

Our Conference, or Protracted Meeting in Boston was one of the most interesting meetings I ever attended. It was indeed a season of refreshing from the favor of the Lord. O how sweetly the hours passed away during the days we were together! Some particular things, which made the season so uncommonly pleasant, I will name.

1. A goodly number of the "meek of the earth," who expect shortly to inherit it, were together: and as in water face answers to face, so did their hearts respond to our hearts.

2. A goodly number of the faithful ministers of the Lord met, greeted, and loved each other. They all seemed to think more of the union and peace of the flock than of pressing their own opinions and notions. There seemed to be no strife who should be greatest, but all seemed disposed to prefer each other. This is the kind of *ministerial association* I love! O Lord, make us meek, little, humble, good, spiritual, POWERFUL!

3. The conference and prayer meetings were well attended. There were nearly as many to our morning prayer meetings as to the afternoon preaching meeting. This shows spirituality, love to God, and love to the brethren. There was not a single dull prayer meeting throughout the Conference.

4. A general spirit of love and union pervaded the whole body together. O it was almost "heaven on earthly ground, and glory in the bud!" I do pray, beg, entreat, beseech all of our brethren and sisters to cultivate more and more this spirit and principle. On this point, O how much we have lacked! O God, fill us with burning, melting love to thee, and to each other.

5. Our brethren and sisters in Boston were so kind, hospitable, liberal and good, that we felt sad when we thought of parting with them. They made us love them with pure love fervently. God bless that dear people.

Finally, we feel encouraged. New times are arising among us. Contentions are dying out, and love is coming in to fulfil the law! The affection of a former day is coming back. Glory to God! The times of '43 are coming in new form—not as to numbers—not as to excitement—but as to the spirit of love, labor, and union.

Amen! AMEN!

EDWIN BURNHAM.

For the Crisis.

Recipe for making Tattlers.

Take a handful of vine called Runabout, the same quantity of root called Nimble-tongue, a sprig of the herb called Back-bite, (either before or after the dog-days,) a tablespoonful of Don't-you-tell-it, six drachms of Malice, a few drops of Envy, which can be purchased in any quantity at the shops of Miss Tabitha Tea-table, and Miss Nancy Night-walker. Stir them well together, and simmer for half an hour, over the fire of discontent, kindled with a little jealousy; then strain it through the rag of misconstruction, cork it up in the bottle of malevolence, hang it upon a skein of street-yarn, shake it occasionally for a few days, and it will be fit for use. Let a few drops be taken just before walking out, and the patient will be enabled to speak all manner of evil, and that continually.

A. M. TYRRELL.

East Litchfield, Ct., 1857.

For the Crisis.

Short Sayings.

BY EDWIN BURNHAM.

They who strive to do what they can will certainly do what those will not do who do not strive to do anything.

Those who begin their work in season will the sooner be able to finish it, and have some time left to look it over to see if it is well done.

When persons climb high they subject themselves to three disadvantages: 1. They place themselves in danger. 2. They make themselves objects of criticism to others, who can more plainly observe them. 3. If they are in trouble, they cannot be easily got at to be helped.

A great man who is not good, may despise a good man who is not great; but God counts the former a fool, and the latter a wise man.

Poetry.

For the Crisis.

ANGELS.

"Bless the Lord all ye His angels that excel in strength, that do his commandments, hearkening unto the voice of his word" Ps. 103: 20.

They must be blest, those high-born heirs of Heaven—
The sons of God—to whom the bliss is given
Continually before His face to stand,
The Sovereign Father's every great command
From his own sacred lips hearing, receive,—
To serve and please—the joy for which they live.
The music sweetest—His approving smile,
While still in strength and honor they rejoice,
And all their rapture and his praises tell
In loudest strains, that ever rise and swell
In floating echoes through th' unmeasured dome
Of heaven's vast realm, far as their bright wings roam.
They must be blest—to see the face divine,
Where all surpassing beauties beam and shine;
With all adoring awe forever gaze
Upon his glory's uncreated rays;
To walk the golden courts of his abode—
In glad submission wait Jehovah's nod,
Then bow in homage near th' eternal throne,
And breathe responsive—"let thy will be done"—
And on swift wing hasting, obedient fly
To some far realm of starry worlds on high,
On love's kind errands bearing blessing, sent
To kindred beings—e'er on good intent;
For still they drink from the deep fount of love
That flows to all below—all worlds above.
O God, my Father, by adoption thine,
When shall I near thy Majesty sublime,
Bow with the angels who in strength "excel,"
Made meet with them in radiant light to dwell?
No more the ways of righteousness to leave—
No more thy Spirit, erring oft, to grieve,—
No more with footstep, half reluctant, slow
To move to duty when thou bidd'st me go—
No more with trembling, falt'ring lips to pray—
"Thy will be done," thy will, not mine, alway—
No more attempt, in weak and stam'ring lays,
To sing thy hallowed Name's exalted praise?
Not till thy footstool, earth, all fair is made,
Where thou shalt walk as once in Eden's shade,
When her Creator, Nature meets again,
And "God himself," our God shall dwell with men.
Then washed in blood of the atoning Lamb,
And sealed upon my brow thy glorious Name,
And strengthened with immortal powers to bear
The dazzling scenes, that bathed in glory there
Shall burst in splendor on my ravished eye,
And roll loud hallelujahs through the sky!
Then, I shall stand where seraph's dare to tread,
Nor from thy presence shrink with guilty dread.
Nor shall my spirit know a trembling fear,
When the "white throne" thou bidd'st me to draw near;
I'll touch thy sceptre—O the wond'rous grace—
And live, forever live before thy face.

MARIA.

Cold Spring, Mass.

Choice Selections.

A New Commentary.

Rev. Dr. Owen, of the Free Academy, whose labors as an annotator in Classical Greek are highly esteemed in our colleges, has in press a Commentary upon the Gospels, partly critical, partly expository, which will be very useful to teachers and general readers of the Bible. Its criticisms of the text are simple, direct, and clear. The following upon the word *demon* (Matt. 4: 24) is a good specimen:

"*Were possessed with devils*, or demons. The word *demon* in the original Greek means, 1. Any being of the invisible world, either good or bad, any deity or god; 2. Divinity; 3. Deified fortune, either good or bad; 4. Souls of departed heroes, permitted to return to earth and exert an influence, either good or bad, upon men; 5. Fate, fortune, chance; 6. Any spirit or ghost. The New Testament writers, in selecting from the Greek language a word to denote spirits, subordinate to Satan, in the sense attached to demon, could find no other or better word to employ than this. As they used *theos*, which by the Greeks was applied to a god of any sort, of Jehovah alone, the Supreme Lord of all; so they used the word *demon* in the restricted sense of an adverse or evil spirit. If they wished to express this notion of an evil spirit, and who without begging the question can deny this, they had no other word in the Greek language which they could so appropriately use for this purpose. *Theos* was already employed to designate the true God. The word *diabolos*, *devil*, is the corresponding Greek for the Hebrew *Satan*, and was used in the New Testament of the prince of the fallen spirits. *Angel*, from the Greek *anggelos*, denotes the good spirits who are messengers and ministers of Jehovah. There was no word left but *demon* or *demonion*, to denote the inferior evil spirits. Farmer and others, who deny the existence of demons and demoniacal influences, start with the false assumption that this word in Greek is never applied to fallen angels, but to the spirits of such as had once been men, and who, being advanced to the rank of gods and demigods, had the power of entering the bodies of men and producing phrenzy or distraction. But not to say that his definition of *demon* is incorrect, if it were true, it would furnish no more proof against the sense in which it is manifestly used by the New Testament writers, than the acknowledged fact that *theos* has no such use in the Greek language, as it has in the New Testament in its application to the Supreme Jehovah. Both words are employed in a restricted and modified sense, in the sacred use to which they have been transferred by the New Testament writers. The idea, therefore, that the Evangelists employed this word in accordance with the superstition of the times, to denote a violent disease, caused by the supposed possession of some departed human spirit, is not only based on an erroneous definition of *demon*, but by a parity of reasoning would prove that in the use of *theos*, they must have attached to it the low signification, which it had as originally used by the idolatrous Greeks.

"We claim then that the Evangelist used the word *demon*, and had a right so to do, from its generic signification in Greek, in the sense of veritable evil spirits, fallen angels, who for wise reasons had permission to enter the bodies of many persons in the time of Christ. That these were not natural diseases merely, the cure of which constituted all the casting out or ejection of demons there was in the case, is almost too evident to demand proof. What kind of disease is that which cries out, 'What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us (i. e. the sickness or disease before the time (viii. 29)?' Who ever heard of a disorder that begged permission to enter, and actually did enter swine, causing the immediate destruction of two thousand of these animals?"

There can be no doubt as to the soundness of the view of demoniacal possessions here taken by Dr. Owen.—*N. Y. Independent.*

SCRIPTURAL ILLUSTRATIONS.—The Arabs of the desert commonly clothe themselves also in manufactures of camel's hair; and the article most prized by them is the "haik," or cloak of that material. It is either black or white, with or without broad stripes; it consists of a square piece, with holes for the arms, and has no seam. The Druses of Lebanon, and the people of Mesopotamia, not only wear a coat which is "without seam," but "of many colors," having variegated stripes proceeding a point downwards from the shoulders, like a reversed pyramid. This is believed to be of the same description as that bestowed by Jacob on his favorite child. We are informed that our Savior also wore "a coat without seam, woven from the top throughout;" and that, in the wilderness, St. John "had his raiment of camel's hair, and a leathern girdle about his loins." The "sackcloth" of the Scriptures was a similar manufacture, but of the roughest kind, like that which is worn by dervishes and reputed saints. It is still used for sacks and tent covers. We can easily understand the necessity of a girdle; no person with loose flowing robes can engage in active occupations without first "girding up the loins"—that is, taking up a portion of their dress out of their way. Some lay aside their outer garments for the time; others prepare to put forth their strength by fastening a belt or girdle round the waist, and by laying bare the arms to the shoulder. Thus Elijah "girded up his loins, and ran before Ahab to Jezreel;" and the sacred writings abound in passages which, like this, illustrate the habits of those who wear the Oriental costume.

THOSE who would reform the world, should begin by reforming themselves—by cultivating quiet and gentle habits—not speaking unless they have something to say, nor wasting other's vitality, as well as their own, by making unnecessary noise; but let them "garner their lives" for the work which ALL have given them to do.

Obituary.

OBITUARY.—"Died—In Laodicea, the Prayer Meeting, aged one year. The health of the meeting was poor most of the year, and its life was despaired of; but a few anxious friends kept it alive, and sometimes it would so revive as to encourage them. Discouragement, however, at last prevailed, and the prayer meeting is dead. It died from neglect. Not a christian was present when it died. Over forty christians (?) were living within a mile of it and not one was there. Had two only been there, its life might have been saved, for where two are agreed as touching any thing they shall ask, it shall be done for them. Two-thirds of the forty might have been there [illegible] so the prayer meeting died.—*Sel.*

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Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. MILES GRANT, Editor of the World's Crisis, Boston, Mass.

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Over all communications for the paper, write *For the Crisis*.

Over all business matters, write *Business*.

Poetry.

[From the Union and Advertiser.]

PITY THE POOR.

BY H. L. HASTINGS.

Hunger is eying the shivering throng,
Hunger is chasing the poor along;
Hunger is prowling around the door—
Pity the poor—pity the poor!

Gaunt disease and skeleton death
Haste to devour along their path;
Winter is cold and necessity sore—
Pity the poor—pity the poor!

Hands want labor and mouths want bread,
Many are dying and some may be dead;
Scanty shillings for tedious toil
Crush the spirit and sadden the soul.

Oh! ye rich, in the halls of pride,
Who in fashion walk or in splendor ride,
Remember the sorrowing about your door—
Pity the poor—pity the poor!

O! ye young, in your joyous glee,
Whose hearts are light and whose hands are free,
Ye have blessings now,—as ye hope for more,
Pity the poor—pity the poor!

Ye followers of Christ, the holy Lamb,
Who was poor to save lost, ruined men;
O! for the love that Jesus bore,
Pity the poor—pity the poor.

Go to the hovels of want and woe;
Go where the tears of misery flow;
Drive away want; bid it come there no more—
Pity the poor—pity the poor.

O! by the mercy of Jesus who died,
By the blood that gushed from his hands and side,
By the pardon for which in prayer you bow—
Pity the poor, and pity them now.

Alas, there cometh an awful day,
When the heavens and earth shall pass away;
But there with those at the Judge's right hand
Those who pity the poor shall stand.

Rochester, Jan. 24, '57.

Original Articles.

For the Crisis.

Sanctification,

AS CONNECTED WITH THE COMING OF THE LORD;
—OR—
THE APOSTLE PAUL'S EARNEST PRAYER.

BY H. P. SIKES.

No. I.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. 1 Thess. 5: 23, 24.

I. I inquire, WHAT IS IT TO BE WHOLLY SANCTIFIED? The original meaning of the word *sanctify* is to set apart, or appoint for a specific purpose. This is the primary definition of the word. Its application in the Bible is somewhat varied; and is generally to be known by the connection in which it stands, or is otherwise readily ascertained. Sometimes it expresses the adoration and worship, which worms like ourselves are exhorted to exercise towards the ever adorable Jehovah; sometimes it signifies merely to appoint. In other places, men are commanded to sanctify *themselves*; much as they are commanded, "wash you, make you clean," &c., in Isa. 1: 16, 17. But the most common use of this word, and especially so in the New Testament, is to express the work which the Lord himself performs in his believing, humble children. I will quote a few examples in which it is used with these various significations. Isa. 8: 13,—"Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." This is one of the many cases in which men are required to worship, or sanctify the Lord. And surely, it is a most reasonable requirement. In Joel 1: 14, and also 2: 15, the command is given, "sanctify a fast," &c. Here the idea which the inspired writer would convey, seems to be to appoint and publish a fast. The children of Israel were often commanded to sanctify *themselves*. Especially were they thus commanded when about to celebrate some great event. Thus, when they were about to pass over Jordan, the following command was given: "And Joshua said unto the people, sanctify yourselves; for to-morrow the Lord will do wonders among you." When the children of Israel were about to witness the terrific grandeur displayed on Mount Sinai at the giving of the law, the Lord told Moses to sanctify the people. Here Moses was directed to prepare the people for the grand event soon to take place; i. e. probably he was to require the people to sanctify *themselves*.

I now come to speak of its most common signification—the sense in which it is used in the text. The Lord has undertaken to redeem from sin all those who are willing to be thus redeemed. He has undertaken to bring us back, from the lost, miserable condition we were in by nature—so depraved, so "sensual and devilish"—to make us holy and happy, "heirs of God, and joint heirs with Jesus Christ;" to make us just like Christ, our pattern and "elder brother." To this end Christ suffered, died, and rose again. For this "he ever liveth to make intercession for all that come unto God by him." For this the Holy Spirit, the Comforter, is sent into the world, and is the agent in performing this transformation. This work is called *sanctification*, being wrought by the great I AM in the hearts of his children, through his Spirit's agency. Thus, inspiration abundantly declares. Indeed, this seems to be according to the tenor of the whole New Testament, yea, of the whole Word of God. Take for example the following passages: Jude 1,—"Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." Eph. 5: 25–27,—"Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." Heb. 2: 11,—"For both he that sanctifieth, and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." 1 Cor. 1: 2,—"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints," &c. Exod. 31: 13, last clause of the verse,—"I am the Lord that doth sanctify you." A similar phrase twice occurs in the 22nd chapter of Lev., viz., in the ninth and also in the sixteenth verse: "I the Lord do sanctify them."

To be *wholly* sanctified, according to the prayer of the Apostle, sometimes called "christian perfection," is, to be completely restored to the approbation and favor of God. Not that the sanctified one does not still "grow in grace," and in knowledge also. Neither is he absolutely and unqualifiedly "perfect;" but only so in the sense in which the Bible everywhere represents the children of God as being perfect, when living in a state pleasing to him. Thus Job and Noah, and multitudes more, even under the Old Testament dispensation, are said to have been perfect. And yet how much more humble and acceptable in the sight of the Lord did Job afterwards become, than was his character at the time this declaration was made of him. Neither is the sanctified soul free from temptation. No, in no wise. So far from it, that it would indeed seem that the more devoted and holy one becomes, the more it enrages the tempter. But our strength to resist temptation is also augmented; and they pass by, and leave us unhurt, resting in calm reliance on the Omnipotent God. And oh, the sweetness that fills the soul, when temptation has been met and overcome! "No affliction," says the Apostle, "for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised thereby." Nor yet is the sanctified one out of danger of sinning, and falling under condemnation. Yet, "if any man sin, we have an Advocate with the Father;" and though beaten for once, let him renew the conflict again with increased vigor.

But it *is* a complete likeness of the soul of Christ. The Spirit of God has taken up his abode in the heart, and we have become the temples of the Holy Ghost, as several times declared by the pen of inspiration. Says Paul, "know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3: 16. And again, "what! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6: 19. It is to be perfected in love, faith, humility, patience, long-suffering, gentleness, and all the other christian graces. In short, it is to possess, and breathe out, the very spirit of Him who was "meek and lowly in heart," "who went about doing good," and who, "when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to Him that judgeth righteously." The sanctified soul has no will or choice aside from the will of God. His will is swallowed up in that of his Heavenly Father, who is too wise to err, too good to be unkind, and too powerful to allow anything whatever to befall him which will result in harm. His constant desire is that in all circumstances, prosperous or adverse—in all his affairs, God would order for him, and would do just that which he pleaseth. He is not heard complaining of providences, or even of trials, and peevishly wishing it were otherwise. No, he will but kiss the rod that smites, calmly believing the promise,—"all things work together for good to them that love God." Truly, this is a blessed state to be in, in which our own will is merged, or lost in the will of God; and his will is ours! Yea, thrice blessed. Here the soul finds solid happiness—bliss as great as can be enjoyed by mortals—finds it by not seeking it; but seeking only that the will of God may be done—seeking only that his beloved Heavenly Father would do just that which he sees best. Yes, this is Heaven begun, even here in this poor dark world, groaning beneath the weight and curse of sin. Ah, this is blessedness, such as the rich, and great, and pleasure-loving worldly throng, cannot conceive of. To be at peace with our Creator, the great source of life, power, goodness, and everything that is desirable here or hereafter—who that has not felt it, can imagine the felicity! Surely, this miserable world is no place for such! They need to be translated to a fairer clime than this. They are fit for a more congenial soil than this selfish, sin-besotted world. No wonder that they long and sigh for the better land! No wonder that they desire, above all other things, to be with Him who is their all—that ever and anon the cry bursts from them, "Come, Lord Jesus, come quickly!"

The work of sanctification some may suppose to be our own act. This, however, is believed to be a mistake. It is the work of God, a work which he accomplishes in us. Thus, in the text, God promises to perform it; "Faithful is he that calleth you, who also will do it." So in a multitude of passages, some of which have been cited. But though it is the work of God, yet it is wrought in us the very moment we are truly willing to have it done. When we make an unreserved consecration of our whole being to God he is "faithful" on his part to do for us all he has promised. That moment we are made the temples of the Holy Ghost; that moment we are entirely sanctified, and set apart for the Master's use. It is our work to consecrate ourselves; it is the Lord's to sanctify us; and he ever stands ready and waiting to perform it. He stands ready to take up his abode in our hearts as soon as we will unbar the door (if I may use the expression,) and let him in. Yes, the greatest of all blessings the Lord holds out, and is waiting for an opportunity to bestow upon us as soon as we are willing to receive the gift. O, who would not yield at once! Who would any longer brave it out against such a God?

The sanctified soul is constantly on the watch-tower, keeping the strictest lookout against every sin; constantly bearing the cross, watching for opportunities to do and to suffer all the will of God; constantly equipped with the entire gospel armor. The Apostle Paul thus describes the same; "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6: 13–18.

"But," says one, "after all, I know not how to obtain this blessing. I have wept, and struggled, and prayed, but it does no good." Then cease your struggling, let go every other hold, and, casting away every other hope, fall into the embrace of his love, yield yourself up into the hands of a covenant-keeping God; at the same time believing that he receives you. Throw yourself at his feet, and then appropriate his promises to make you entirely his own. When you have done this, then "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6: 11. Do not then be cheated out of the blessing by the tempter, who will perhaps (especially if without much feeling,) try to persuade you that it is all unavailing, that the Lord regards you not.

Some say that it is God's truth that sanctifies. But this appears to be not exactly correct. The truth is the medium through which we are sanctified, and not the doer of the work. The work is performed by the Holy Spirit, and he sanctifies the truth to us by setting it home to our hearts. So the inspired writers declare. Says Paul, "but we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through *sanctification of the Spirit* and belief of the truth." 2 Thess. 2: 13. So also the language of Peter,—"elect according to the foreknowledge of God the Father, *through sanctification of the Spirit*, unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. 1: 2. Thus our sanctification is the office of the Holy Spirit. The language of the Savior in John 17: 17, is in perfect harmony and keeping with this view. He prays his Father, "sanctify them through thy truth; thy word is truth." Mark, his language is "*through* thy truth," not *by* it, as might seem at first view. His prayer seems to imply a fervent desire that God would give his Holy Spirit to sanctify his disciples through the operation of his truth upon their hearts, through the medium of their believing and obeying his word; a work performed by the Holy Ghost.

(*To be continued.*)

Good counsel is like unto well-water, that must be drawn up with a pump or bucket; ill counsel is like to conduit-water, which, if the cock be but turned, runs out alone.—*Bishop Hall.*

That action is not warrantable which either blushes to beg a blessing, or, having succeeded, dares not present a thanksgiving.—*Quarles.*

For the Crisis.

Is Death the end of Us?

There is a great deal of skepticism in the world on the subject of the resurrection. A great many profess to believe in the resurrection of the dead, who know nothing of the importance of the event. Job says, "he that goeth down to the grave shall come up no more." Chap. 7: 9. As I look back upon the lapse of ages, I see generation after generation falling into the grave. No condition of life is exempt from corruption's withering tread. The good and the bad alike must enter the great charnel-house. To come up no more? Ah, here is the great question of all questions—the great inquiry of all minds. Philosophers have written, orators have spoken, and great men of all ages have desired to know. But, has the problem been solved? Tell me, you that are advanced in godliness, is there no doubt in your mind of there being a future beyond the gloomy grave? Do you believe, without a shadow of a doubt, that you will one day behold those loved ones who have fallen? that you will yet gaze upon their forms? Oh! if you can, happy are you. It is indeed a GLORIOUS HOPE.

We try to think they will yet be raised—will comfort ourselves with the idea that we shall yet behold them, clothed with immortality. But then will come that dark, that *awful* thought—death is the end of us. A few more days, and all is over; we are forgotten, are as though we had never been. The thought is insupportable! In the silent watches of the night it haunts us; at midday it does not leave us; by the wayside it clings to us, and by the fireside it does not forsake us! Oh! is there a resurrection? Who can tell? "If I wait, the grave is mine house; I have made my bed in the darkness. I have said to corruption, thou art my father; to the worm, thou art my mother and my sister. And where is now my hope? as for my hope, who shall see it?" "Oh, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

Redemption from death is the desire of all nations. The "soberest man in the ancient heathen world had a deep and very strong conviction that death is not the normal state of man; that it is something introduced since the creation of man, and that he was not originally made to die; and hence, amid all the traditions of heathendom that have floated down the stream of time, there was kept constantly afloat, never submerged, the beautiful recollection that once there was a golden age, when there was no death; and still the strong and inerrable hope that man would cleave to with his last gasp, that there should be a golden age again, when sickness, and sorrow, and death should forever flee away. Even in heathen times man would not accept the grave as his only and his ultimate home; he could not believe it possible that this exquisite mechanism of ours, when dissolved in dust, was to be the end of us. They could not see a light in the valley of the shadow of death; they could not see the other end of the long, dark, and dreary tunnel; but they believed, nevertheless, that there was an end to it; and whether they believed it from the instincts of their nature, or from some of the unspent echoes that still reverberated through the dark and dreary wastes of the world of God's first truth proclaimed in Paradise, we know not; but they held fast this—that death was unnatural, that man was not meant to die.

Now, what they guessed, and hoped, and yearned, and longed for, as their deepest, their universal desire, we know; 'Unto you is born the Prince of Life;' 'he that believeth on me hath life;' 'I am the resurrection and the life.' 'All that are in the grave shall hear His voice, and shall come forth; they that have done good unto the resurrection of life.'"

"See darkness and doubt are now flying
away,
No longer I roam in conjecture forlorn;
Lo! breaks on the traveler, faint, and
astray,
The bright and the balmy effulgence of
morn.
See truth, love, and mercy in triumph descending,
And nature all glowing in Eden's first
bloom!
On the cold cheek of Death smiles and
roses are blending,
And beauty immortal awakes from the
tomb."

MARION A. COTTON.

Cheshire, Mass., Jan., 1857.

For the Crisis.

Changes in a Christian's Life.

We have not yet come to the plains of "the blessed land." We are yet in a land of hills and valleys, of woodlands and open country, of thorns and flowers, of woes and joys, of smiles and tears, of songs and groans, of victories and defeats, of virtue and vice, of good men and vile, of good spirits and evil, of the elements of life and death! It is well that we have changes. Were it all night and gloom, we should be disheartened and discouraged. Were it all sunlight and joy, we should forget our dependence on God, and cease to pray and cry. Now, in the darkness, we are led earnestly to seek light from the Fountain of light, and thus we glorify Him. In the hour of rapture and gladness, we sing and shout His praises, and thus we honor Him. All of our christian graces must be tried. Some are tried on the mount—some in the valley—some on the plain—some in the thorns—some among friends—some among enemies. It is all well. O God, search, prove, and prepare us for thy holy kingdom!

E. B.

For the Crisis.

"EXCEPT THESE ABIDE IN THE SHIP, YE CANNOT BE SAVED." Acts 27: 31.

Amid a rough and boisterous sea, a ship heavily ladened and containing a large company of human beings, is endeavoring to gain her port of destination. Long and tedious has been her journey, struggling with adverse winds, and driven by the tempest into dangerous proximity with rocks and quicksands. Every effort to gain her object, though arduous, seems unavailing, and she is left to the mercy of the winds and waves. Hope dies out in every heart, and they give themselves up to be lost.

Among that ship's company is a prisoner, a man of God, unnoticed perhaps by the multitude, whose words of caution have been disregarded by those to whom they were addressed. To him an angel of the Lord has been commissioned, with a promise of life to him and those that sail with him; and now, in this hour of danger and peril, in the name of Him whom he served, he speaks words of cheer and encouragement to that trembling crew.

But dangers seem to continue and increase, and in doubt and fear they seek to flee out of the ship. Again the man of God stands forth, and says to them,—"Except these abide in the ship, ye cannot be saved." They heed his words and obey his directions, and under the overruling care of Him "who gathers the winds in his fists," and commands the waves of the sea "and they obey Him," they are saved, and all escape safe to land.

Let us look at another ship, which, like that just described, is exposed to the fury of the elements. Long indeed, and perilous at times, has been *her* passage. At one time contending with the storm, and well nigh overwhelmed by the angry billows; at another, "the dangerous calm" is her foe. But notwithstanding all her conflict with wind and wave, she has outrode each storm, and is now nearing her destined port. Almost in sight of land, perils thicken on every side. The howling winds, the roaring breakers, bespeak imminent danger, and the necessity of the greatest caution in sailing. A mistake now may prove her ruin. Sometimes impeded by adverse winds, her progress is hardly perceptible, but reference to her chart shows she is indeed making headway; signs

there's no mistaking, tell that the long sought for home is almost gained. As they view them, the hearts of the crew beat with gladness, for many have been their trials and disappointments on the way, as well also their temptations to give up the voyage as altogether fruitless. But when about to leave, the voice of the commander is heard,—"Except these abide in the ship, ye cannot be saved." That loved voice inspires many with hope and courage, and unwilling to disobey, they continue on their way, while others, regardless of the exhortation, leave the noble vessel, and following their own inclinations, or some false light, they soon disappear forever.

Sometimes, as in the case of the other ship, those to whose care the vessel had been more particularly intrusted, were among the first to leave, thereby doing great injury to some who were dissatisfied, and causing sorrow to those who were determined to endure to the end. These, well aware that their salvation depended upon their abiding in the ship, determined, though it be at the risk of life itself, to guard every avenue of their hearts, and shut their eyes and ears against every influence that might have a tendency to lessen their interest in the object before them, and draw them into other pursuits. These influences or temptations seem to increase as they near their journey's end, and being multiform, and withal very seductive and deceitful in their nature, it leads to the necessity of great watchfulness.

To one not well versed in the history of this ship and her crew, there might seem to be but very few on board. Such need to be informed that by far the greater part of the company "have gone below," and are quietly sleeping, being worn down by long continued labor, and having received permission from their Captain thus to do, and feeling the most perfect confidence in his skill and power to guide them safely to the journey's end. They also received the assurance that when they come into harbor they shall be "called," that with the others they may go up and possess the goodly land—see the King in his beauty and share his glory as the fruit of their toil.

But see! a light appears a little in the distance, and every eye is strained to catch a glimpse. No mistake, they are on the right course. Soon all their anxiety and care, their watching and labors will be ended, their tears forever wiped away, their brightest hopes and anticipations more than realized, their coarse sea fare exchanged for fruits that never wither nor decay, the dark storm-cloud and heaving billow forgotten amid the splendor of that cloudless glory that gilds the hills of Paradise restored—their everlasting home. No time now for repose or inactivity, for all, all's at stake!

'Tis a scene of interest too deep to be soon forgotten, yet we must take our leave of them, while borne upon the breeze, ever and anon, come ringing in our ears these words—"Except these abide in the ship, ye cannot be saved."

LOUISA J. BEACH.

New Britain, Ct., 1857.

For the Crisis.

From Bro. I. Damman.

BRO. GRANT:—I have not forgotten Zion yet, poor as I am; I wish Mount Zion well, and all that desire her. There are many now that have weak hands and feeble knees, and what shall we say to them to strengthen them, but, your God will come, and will not tarry; he will come with vengeance, as he hath said, with a recompense, and save you. O that will be blessed beyond expression now. It is a fact that we are fulfilling some jot of God's word, which must be fulfilled to make the church perfect. Well, I want grace to say *any way* that God's word may be fulfilled, and his name glorified, and my soul saved with all that believe on His name. We are a singular people; not so singular but what we might be better; not so separate from the world but that we might be more so; not so wise but that we might be more so; not so devoted to God as we ought; not so clear from self as we must be; not so free from the spirit of mastery as we must be. God help us! Amen.

Much is said about the perfection of the Bible, and truly it is nonsense to talk about any other kind. "But," says one, "what is that?" Well, if the Bible teaches a perfection, it will tell its effects. What does the Bible say? Permit me to say what the Bible *don't* teach. It does not teach that perfection will make a man cross, self-righteous, a lover of the world, or pleasure, or the contentious rabble of the day; neither to love money, and hug it to his bosom, while others are in want and cry for bread; neither to let out, or put out his money to usury to his brother, some 6 per cent, some 12 per cent, &c.

Now let us notice the perfection of the Bible. "Be ye therefore perfect, even as your Father which is in heaven is perfect." What effect does that have on man? It will cause a man to do good for evil, love when hated, bless when cursed. Jesus says, the Father "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?"

Candidly weigh this matter. There is no need of straining to find out what perfection is, neither do we need to get up another doctrine beside that which Jesus preached. No, no. But come to the standard which is presented to every man as a cross in the word of God. Deny yourself and take the cross, or this principle, (found in the gospel,) do by others as you would have them do unto you; do good for evil. "O," says one, "I want to feel well." Well, then, do good for evil. Another says, "I want to feel happy." Then do as you would that others should do unto you. Says another, "I want to feel joyful." Then bless them that curse you. Says another, "I want the mind of Christ." Then submit to live out his mind, and your fruit will be unto holiness. Says another, "I want to be spiritually minded." Then you must submit to live out God's word, which is spirit and life. Rom. 8: 6,—"For to be carnally minded is death; but to be spiritually minded is life and peace." Ver 9: "But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Let this question be decided by the fruits. Draw the contrast between the flesh and Spirit. Gal. 5: 19–23,—"Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Now the conclusion of Paul was, if we live in the Spirit let us walk in the Spirit; "let us not be desirous of vain glory, provoking one another, envying one another." We are to provoke unto love, but not to wrath. I hope those dear brethren that have suffered so much with a fear which they call the fear of God, and all the time divides them from their dear brethren, will see it is not the fruit of the Spirit of God, but the fruit of some other spirit.

ISRAEL DAMMAN.

Searsport, 1857.

For the Crisis.

From Sr. A. R. Oakes.

BRO. GRANT:—Although personally unknown to you, yet feeling that we are of one family, I take the liberty to address a few lines to you, and if you think them worthy of a place in the *Crisis*, I should be glad to have them inserted.

It has been but a short time since I joined the little company of pilgrims who, with heads uplifted, are looking for the "King to come in His beauty;" yet I can thank God from the depths of my heart that He ever led me to unite with them, and, by the grace of God assisting me, I mean ever to travel on with them to the better land, and join my song of praise with theirs "when we arrive at home." O how it animates our hearts as we sojourn in this vale of tears, to think of the promised inheritance—"sweet field beyond the swelling flood," "and rivers of delight." There will be no sickness, pain, or death. There, the parting hand will never be given, and no farewells be uttered, but one long, eternal day of happiness. Who would not give up the fading things of this vain world? Who would not deny self, take up the cross and follow Christ? What though that cross be very burdensome, who would not bear it patiently, in hope of the glorious home, the dazzling crown, the harp of gold, and to be forever with their Lord? As for me, I am willing to suffer everything and anything here, knowing that if I suffer with Him I shall also reign with Him. How true it is, after we become rooted and grounded in the faith of the Lord Jesus Christ, that all earthly things appear so vain and insignificant compared with the joy we anticipate in the world to come. Somehow I find myself contrasting everything that I see or hear, with that which I hope to enjoy when Jesus comes. If sweet music now greets my ear, I at once think of the songs that the Redeemer will sing in "that happy, eternal day." Oftimes my enraptured heart can hardly bide the Savior's time, filled as it is "with longings for rest." O glory be to God, for the pure and undefiled religion of which the Bible speaks. I have found it to be a solace to me in times of trouble. What should we do if we could not lean on Jesus? Although the sunshine and shadows of but seventeen years have fallen about my pathway, yet I have passed through the deep waters of affliction, and oftimes, in anguish of spirit, have prayed to die that I might be at rest. But I thank God that my life has been spared until the present time. I am now determined to live for the Lord while permitted to tarry here; and if I am laid away in the cold tomb before my Lord appears, I hope to be raised at the resurrection of the just, to praise my God forever.

Then, in view of the coming of our Lord, let us gird on the armor and endure hardness as good soldiers of the cross Let us press onward, caring nought

"For the world and its pride,
Longing to dwell by Immanuel's side."

And when our Lord does come, if we are found faithful, we shall share a home in Canaan's happy land. Pray for me, dear brother, that I may serve the Lord faithfully here, and reign with Him in the kingdom of bright glory.

That the Lord may ever guide and direct you, and at last give you the crown of life that fadeth not away, is the earnest pray of Thy Pilgrim Sister,

ANNIE R. OAKES.

Yarmouth, Me.

(We hope to hear from our sister again.—ED.)

The World's Crisis.

BOSTON, MARCH 4, 1857.

Question.

No. IV.

"*What is meant by the soul of man?*"

A press of business has prevented us from continuing the answers to this question of our correspondent, as we designed, and from answering other questions of interest that have been presented. We hope to find time soon.

In answering the above question, we gave first, a *theological* answer, showing that the *soul* is a being *separate* from the body—the *real man*, who continues to exist as such after the body has mouldered back to dust. In its nature, it is described to be "immaterial, uncompounded, indivisible, indissoluble, indestructible, intangible and immortal."

We next gave a *Bible* answer to the question but found nothing in it to sustain the *theological* definition of the soul as given above, but on the contrary we saw that the word *soul* was *primarily* applied to the *whole man*, and secondarily to the *mind* of man, but in no case is the mind represented as a being or entity existing separate from the body, or as conscious after the death of the material organism; for the Bible expressly declares "*the dead know not anything.*" His breath goeth forth, *he* returneth to his earth; in that very day his *thoughts perish.*" If the mind is the soul, and exists when we are dead, then the thoughts continue also, and do not perish when the "breath goeth forth." Again, if the *mind* is the *man* and never dies, it would not be true that "there is *no* work, nor device, nor knowledge, nor wisdom in the grave whither *thou* goest," neither would it be true that "the dead know not *any thing.*"

In the *third* place, the words *nephesh* in Hebrew and *psukee* in Greek which are rendered soul, are also translated *life* and *lives*. *Nephesh* is rendered life and lives 128 times in the Old Testament, and *psukee* 40 times in the new; but no one can suppose for a moment that the *life* is the *man* independent of his organism, and exists as such when he is dead, and his thoughts perished. In Job 12: 10, we read,—"in whose hand is the *soul* (nephesh) *of every living thing*, and the breath of all mankind." This scripture shows that every living thing has a soul. The word rendered *breath* in this passage is the same in the original as the one rendered *spirit* in Eccl. 12: 7, where it is said, the spirit *returns to God who gave it.*

In the *fourth* place, the word soul (*nephesh*) is applied to all living creatures. The first time the word *nephesh* occurs in the Bible is in Gen. 1: 20, and is applied *beasts*. "And God said, let the waters bring forth abundantly the moving creature that hath *life*, (*nephesh*, margin, living soul.") Ver. 21. "And God created great whales, and every living *creature*, (*nephesh*) that moveth." Ver. 24. "And God said let the earth bring forth the living *creature* (*nephesh*) after his kind." Ver. 30. "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is *life* (*nephesh* or soul) or as it is in the margin,—"a living soul." These scriptures teach us that all the creatures in the sea, and on the earth are called living souls. Hence we read in Rev. 16: 3,—"And the third angel poured out his vial upon the sea; and it became as the blood of a dead man; and every *living soul* died in the sea."

From our brief examination, we conclude that the word soul is applied indiscriminately to man and beast, and that all men and animals are called living souls, but never immortal souls.

Boston.

To the glory of the Lord, we can say that rich blessings from heaven are falling upon us. Our conference has produced the most happy results. Truth is spreading, and the true light of christianity is shining around. Our prayer meeting Tuesday evening, which was the last I have had the privilege of attending, was the *best* I have enjoyed since I have been in Boston.

Special Notice.

Our subscribers will please observe that *this* is the first number of this Vol., and that it is necessary they should pay in *advance* in order that we may be able to pay our bills. We are now three hundred dollars in *debt*, but if all who owe for the Vol. now ended will pay what is due the office, we shall "owe no man anything." Brethren and sisters, we *beg* of you do not let this debt remain, but send at once, that there may be no dead weights, like a "body of death," hanging upon us. We expect a *hearty* response. We hope that many will send *donations* for the poor, for we feel anxious that they should have the Crisis as long as it is published. Jesus tells us that when we do it unto one of the *least* of his brethren, we do it unto him. Come, dear brethren and sisters, lend a helping hand.

In this number, which is the first of the new volume, those who have not paid to the close of the last vol. ending with the last number, will find the amount now due, including *advance* pay for this volume, which will end with No. 104, marked on their *paper* if it comes in a package with others; but if they receive it in a *single* wrapper, they will find the amount due, written on the *wrapper*.

There are several who have not paid any thing on the last *two* volumes. We should be glad to supply them with a *free* paper if we could, but we shall be obliged to stop all papers sent to those who have not paid anything since No. 26 was issued, unless we hear from them immediately. If any should have their paper stopped who are not able to pay, if they will inform us, we will *gladly* supply them as long as they like to read it; for we are resolved in the strength of the Lord that the *poor* shall have the gospel. Write us *at once*, that we may know how many to print.

Those who have not paid anything since the close of the *first* vol., *now* owe us two dollars, and if they wish to take the paper another six months, then they should pay three dollars at the present time. We regret that we are *obliged* to discontinue any one's paper for want of means, but we must contrive some way to keep out of debt, and we trust all will commend us for such a course.

M. GRANT,
In behalf of the Committee.

"Pauline Theology."

We wish to call the attention of our readers to this most excellent work from the pen of Bro. H. L. Hastings, which should be read by every accountable being in the world. It is a "book for the times," setting forth in a very clear manner the theology that *Paul* taught concerning the *future punishment* of the wicked. We think it the *best* work that has been written on this subject. Come, brethren, send in your orders for books, and scatter them like Autumn leaves among your neighbors.

Price 15 cents single; postage 1 cent. For sale at the Crisis office and by W. Pratt, Moline, Ill., and H. L. Hastings, Rochester, N. Y.

For the Crisis.

The Lord's Supper.

No. VI.

(*Concluded.*)

BRO. GRANT:—Speaking of the love feast in my last, I was remarkably glad to see that some of our brethren are retracing their steps, and seeking again the "old paths" our Fathers walked in, when they took sweet counsel together at those religious festivals, or feasts of love. I am not surprised at your having such a good time at Chickopee Falls. You were walking in the "old paths." Christians always have good times when they do their duty. I would say to the lukewarm professors, those who are complaining of their coldness and indifference, no life nor spirit in their meetings, go ye and do likewise, do your duty, and God will bless you. He will again revive his work, only seek the "old paths," remember again your first love, and see if God will not pour out his Spirit. I am glad to see a revival of this ancient practice. I hope that it will be productive of beneficial results, and made subservient to a restoration of that fervent love of the brethren which so imenently distinguished the first church of the saints.

As I stated in my last, their love feasts were observed at a very early period of the christian church, and continued so long as the christian profession was preserved in its original purity. But mark the result. When these love feasts were suppressed, "it gave rise to a new mode of distributing the bread and wine as the symbolical representation of the broken body and shed blood of Christ. Formerly, this had been done at the table at which the membership had partaken of the common meat of the love feast, and at which they either reclined or sat as at any ordinary meal. But as the table had been superceded by an altar, the position for receiving the sacrament of the supper was necessarily changed. For some time the communicants walked to the altar, and there standing, received the elements from the elder; for the canons of the church at these times expressly forbade that any one should kneel even in prayer on Sundays, and other festival days. But as the doctrine of the mystic presence of Christ in the emblems of his body and blood was strongly developing itself, a few years only were necessary to supercede the canons forbidding kneeling; and the christian world soon settled down on the principle that the only reverent posture to receive the mystic symbols of Christ's body and blood, was in the humble position of bended knees."

"The primitive christians having thus entirely perverted the institution of the commemoration of Christ's last supper, it was finally consummated in its corruption by the invention of the doctrine of transubstantiation, and the whole subject thus elaborated prevailed in the Catholic church down to the time of the Reformation."

"The first Protestant reformers came out of the Catholic church deeply imbued with the notions they had received by their previous theological training. They had in fact only revolted from the authority of the pope, for they still held the doctrine of a Holy Catholic Church, and maintained with but slight modifications most of the dogmas and institutions they had received from the Catholics. Thus, with respect to the communion of the Lord's supper, Luther taught what he called consubstantiation, and Calvin advocated the real presence. The Church of England, from which our American churches more immediately sprung, expressly made their ceremonial respecting the administration of the Lord's supper to favor the doctrine of the real presence, so that the Catholics might be induced to conform to the English church. [*See Bernet, Reform. Part 2, lib. 3.*] Zuingle, the Swiss reformer, under much obloquy, alone taught the true doctrine on the subject, that it was merely commemorative." [*Credibility of the Scriptures. Vol.* 2, *p.* 148.

I have now given a brief history of the wines of the Scripture, and of the ancients, and the institution of the Lord's supper, the manner in which it was originally celebrated by the primitive christians, and the innovation by which the old mode was set aside by a new device. I might have extended my remarks to a considerable extent, both upon the wines of the Scriptures and of the ancients. There are many texts I should like to examine, such as the following: "Wine at the marriage of Cana." "The wine put into new bottles." "No man also having drunk old wine, straightway desireth new; for he saith the old is better." "Drink thy wine with a merry heart." "Wine that maketh glad the heart of man." "Wine that cheereth the heart of God and man." Paul's recommendation of wine to Timothy, &c. &c. I might also continue my remarks, and show the true nature and purpose of the sacrament of the Lord's supper, but for the present I shall conclude, hoping what few broken thoughts I have given may be of benefit to the church. If any of my brethren desire any farther information on the above topic, I shall deem it a privilege to give what little light I possess on the subject.

Yours in the bonds of brotherly love,

SAMUEL MASON.

Plymouth Hollow, Ct., 1857.

For the Crisis.

My Journal.

No. III.

Oct. 23d. Left Rye for Kennebunk Port; evening meeting at the Advent Chapel. Rather a hard time speaking. The people were quite agitated on account of the failure of the ship builders in the place.

24th, eve., meeting at the same place in company with Bro. Ross.

25th, at Portland.

26th, Lord's day forenoon, in company with Bro. Couch; in the afternoon met with the colored brethren. Bro. Adams, (colored,) preached. By invitation, I preached at the same place in the eve; had quite a free time—house well filled—good attention. Their minister was present, and took a part in the meeting.

27th, eve., meeting at Clark's Hall; but few present and little interest. I think they need more pure religion. May the Lord help them to examine themselves and see.

28th, arrived at Rockland by steamboat. Called to see my relatives. Stopped a few days.

30th, called to see twelve families; found some still striving for the better land, others, I fear, have forgotten that they were purged from their old sins.

31st, called to see some of my relatives, found them more engaged in Rapology than religion.

Nov. 1st, at Orrington Conference. But few attended; had a good time It had been some eight or nine years since I had been there. I was glad to see them. I found some still on the heavenly journey, some seemed to be faltering.

2d, Lord's day, at the same place in company with Bro. Reed. I spoke in the forenoon and eve., he in the afternoon. Had quite a good meeting.

3d, Bangor, eve., meeting at Barkersville; a few believers there in the speedy coming of the Lord.

4th, at Holden, eve., meeting at the school-house near Bro. Clewley's. Had an excellent meeting, quite a number resolved to be more faithful. May the Lord help them to endure to the end that they may be saved.

6th, Old Town, eve., meeting at a private house, but few present. I fear that while iniquity abounds that the love of some has grown cold.

6th and 7th, at Woodstock, N. B., one hundred and twenty-five miles in the stage, bad going, was very tired, but was cheered to see that there had been quite a revival since I was there before, under the labors of Bro. Ross. And others had become more decided in the truth of the speedy coming of the Lord. Stopped at Woodstock and Simonds, five Sundays. Had meetings six evenings in the week; had some interesting meetings, think the brethren and sisters were strengthened, and encouraged in the heavenly journey, and seemed to be more resolved to go through than when I arrived there. May the Lord help them to be faithful, and strive to keep the unity of the spirit in the bonds of peace, and walk in love, love one another with pure hearts fervently, and thereby show that they are the children of God. I felt my own heart often cheered while with them. I desire to be thankful for the timely aid I received from them. They did not say, "be ye warmed and clothed," and then leave it for others to do, but were willing to do their part; in short, they had religion that went pocket deep. I had a few meetings in Jackson Town, in two different places. Found a few interested there; had two meetings in Richmond, in the neighborhood of Bro. Samuel Raymond. The people turned out well, and paid excellent attention, and I hope that some good was done. I enjoyed the hospitalities of Bro. Raymond, and others. Bro. Raymond has been a believer in the speedy coming of the Lord, I believe, since '43. I was received very

kindly among the most of the people that I saw.

Dec. 8th, had a social conversation meeting at Woodstock, to see whether the friends of the cause would sustain it. They concluded to have at least two meetings a week, and chose two brethren to take the lead of the meetings.

9th, went to Eel River, twelve miles from Woodstock. Five of the brethren and sisters went with me. Eve., meeting at a school-house near Bro. Shaw's. The people paid good attention, and I hope that some good was done.

10th, at Frederickton. Stopped all night at a public house, although I called on some that professed religion.

11th, eve., meeting at the schoool-house, near Bro. George Nevers (Douglass ;) had a free time speaking. Bro. Perry, a free christian Baptist Preacher, was present, and took part in the meeting.

12th, eve., by invitation held a meeting at the Free Christian church. Had quite a free time speaking.

13th, met in conference with the christian Baptists. Eve., meeting at the Hall near Bro. Benjamin Terxa's

14th, Lord's day, had an invitation from Eld. Perry, to preach in the Free Christian church, which I accepted. I spoke twice, had a free time in the morn. Brn. Perry and Garrity, and some others took part in the meeting. Bro. Perry treated me very kindly. I visited this place five years ago; found many that are favorable to the Advent doctrine; had a pleasant visit with them, hope it was not a lost season.

15th, eve., meeting opposite Frederickton, where they have but few meetings, quite a number present, paid good attention.

16th, at Frederickton, eve., meeting at the Free Christian church. Bro. Perry preached; gave me an invitation to take a seat in the desk, and take a part in the meeting.

17th, went to St. John by stage. Eve., prayer meeting at the Free Christian church.

18th, eve., prayer meeting at Carleton among the Free Christians.

19th, eve., prayer meeting at the Baptist, Brussel St. church, St. John. Bro. Robinson, Baptist minister, gave me an invitation to take the lead of the meeting. He has always appeared friendly, has given me a number of invitations in days past to preach to his people.

20th, getting ready for crossing the Bay.

21st, Lord's day. By invitation preached at Carleton. Forenoon and eve, in the Free Christian Baptist church; had quite a free time, a number took a part in the meeting who appeared quite friendly; they have generally at that place.

22nd, at 8 A. M., took the steamboat for Nova Scotia. Arrived at home at half-past eight, P. M., found wife and friends generally well. Was absent from home eighteen weeks; visited four States and the province of N. B.; attended a number of Camp and Conference meetings; had some interesting meetings, saw many of the brethren and sisters that I have seen before, and others that I never saw; enjoyed my visit well; have seen some reclaimed, others revived and encouraged to endure. I hope that it has not been a lost season to me or them. I thank the Lord for his mercy and care to me and mine and to all. Truly the Lord is good. I desire to be grateful to all the brethren and sisters and friends for their liberality and timely aid. May the Lord reward them is my prayer. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of peace shall be with you. Be of good cheer, for soon I believe, all the pilgrims will get home. From a pilgrim and stranger, still hoping for speedy redemption,

Wm. M. Ingham.

Clement's Port, N. S., Jan. 14th, '57.

For the Crisis.

The Way to take Comfort.

If one desires take to comfort, let him set himself at work to make his fellow beings around him comfortable, in every way that it can consistently be done. As our Creator has arranged the relations of humanity, a person cannot possibly be comfortable who lives only to himself and for himself. It is comforting to reflect that we have lifted up a fallen fellow being, who otherwise might have perished. It is comforting to look upon a once poor and suffering family, who now enjoy the needful things of life through our benevolence and liberality, with happy and thankful hearts. It is comforting to meet the once staggering, ragged, and filthy drunkard, who now, in goodly apparel, and with cleanly appearance walks nobly and uprightly forth, in the image of God, and informs us, that it is through our instrumentality that he is what he is. It is comforting to meet one whose heart, once oppressed with sorrow and anguish, is now light and glad, by means of some kind word which we have spoken, or some kind act which we have done. It is literally true, that in comforting others we comfort ourselves.

E. B.

From Carrie Alden.

Bro. Grant:—Lonely and weary of this bitter life, I now seat myself to write a few lines for the *Crisis*. It is cheering to read the encouraging communications from the brethren and sisters, sattered up and down the earth, and learn from them through the *Crisis*, that they remain firm and unshaken in the words of eternal truth. I am rejoicing in the Rock of my salvation. Glory be to God, for the plan of salvation; a plan laid by infinite wisdom, and so arranged, that if man is saved, it will be by unmerited grace, and if lost, the blame will rest on his own head. But the best of all is, this salvation is soon to be completed, and our tribulation ended, when the saints will walk on the hills of Zion, clothed with immortality, bearing palms of victory, and striking the grand chorus,—Alleluia! for the Lord God Omnipotent reigneth! I long for that glorious day to arrive. Dear Brn. and Srs., lift up your heads for redemption is at hand.

In hope, Carrie Alden.

Alden, Hardin Co. Iowa.

For the Crisis.

"Chance Pearls"
AND "DIAMOND SANDS" OF TRUTH.

GATHERED BY C. H. F.

We are exempted from no vice absolutely, but on condition that we watch and strive.—*Bunyan.*

Thou mayest deem thyself without influence, and altogether unimportant. Believe it not. Thy simplest act, thy most casual word, is cast into the great seed-field of human thought, and will re-appear either as a poisonous weed or herb medicinal.—*Mrs. L. M. Child.*

The effect and the extension of every pure action are incalculable.—*Bremer.*

It should rather be our desire to *use* what we learn, than to remember it. If we desire to use it, we shall remember it, of course; if we wish merely to remember, it is possible we may never use it.—*Sampson Reed.*

To produce amiability and happiness, the mind and heart must act together; they must be the impartial judges, the gentle monitors, and the kind encouragers of each other; they are dependent upon each other, and we on them.—*Jane Kindery Stanford.*

True piety has in it nothing weak, nothing sad, nothing constrained. It enlarges the heart; it is simple, free, and attractive.—*Fenelon.*

Choice Selection.

Punctuality.—"Method, is the very hinge of business, and there can be no method without punctuality." These precepts cannot be taught too early in life, or impressed too strongly. Punctuality in the slightest matter, in every engagement to others, in every promise to a child, should be strictly regarded. "Every child should be taught to pay all his debts, to fulfill all his contracts exactly in the manner, completely in the value, punctually at the time. Everything which he has borrowed he should be obliged to return uninjured, at the time specified; and everything belonging to others which he has lost, he should be required to replace." Were these rules strictly enforced in education there would be less suffering in society from disregard of obligations.

"Boast not thyself of to-morrow." Do it now.

To embrace the whole creation with love, sounds beautiful; but we must begin with the individual—with the nearest. And he who cannot love that deeply, intensely, entirely, how should he be able to love that which is remote, and which throws but feeble rays upon him from a foreign star? How should he be able to love it with any feeling which deserves the name of love? The greatest cosmopolites are generally the neediest beggars; and they who embrace the entire universe with love, for the most part, love nothing but their narrow self.

The Germans have for many years used the following remedy for hydrophobia, with scarcely a single failure, it is said, when taken immediately after being bitten:

One ounce of prepared oyster shell, one ounce of Gential root powder, one-half ounce of red mole and one fourth of an ounce of gum myrrh, mixed to the finest powder. According to prescription, the person has on three days in succession, to take before breakfast as much of the powder, with warm beer—as three common knife points will hold; after this, to wait perspiration.

Rise up when you speak in the prayer, class or conference meeting. The rising posture in giving testimony is not only more respectful and dignified than the sitting, but it has also a more favorable, salutary, confidential influence both on the speaker and the hearers—Rise up.

Opportunity is the flower of time; and as the stalk may remain when the flower is cut off, so time may with us when opportunity is gone forever.

A wise man will stay for a convenient season, and will bend a little, rather than be torn up by the roots.

Ice broken and ice melted represent the two kinds of repentance.

Obituary.

Died in Concord N. H., Jan. 16th. 1857, Caroline H., daughter of Oliver and Elizabeth L. Hart, aged three years, seven months and five days.

Carrie, as she was often called, was a very interesting and lovely child. She not only had the affections of her parents, and other near and dear relatives, but she was beloved by many. She was but a child, yet she is missed, and not a few have shed the sympathetic tear, and sorrowed with Bro. and Sr. Hart, on account of this bereavement. Still we have joy mingled with our sorrows, while we have the assurance that little Carrie will soon, with all the ransomed, be delivered from the "land of the enemy," and be gathered to her own border. Yes, we have heard the glad tidings. Soon Jesus will come. This glorious hope cheers our hearts, and gives joy unspeakable, even when our cup of grief runs over. I do hope the heralds of Jesus' coming will sound it more loudly, that the mourning pilgrim may be comforted, and the sinner hear, believe, and obtain God's favor, and finally rest with the pilgrim in the new heaven and earth.

A favorite hymn of Carrie's was sung at her funeral, which was comforting and appropriate. It was the familiar hymn, "Hark! Hark! hear the glad tidings," &c. She was often singing these words, and seemed much to enjoy them. But she sleeps and while Jesus tarries we'll wait patiently for Him, knowing that he will soon appear and wake all his children who sleep, and give them immortality at that joyful day.

John G. Hook.

Concord, Feb. 21, '57.

Domestic Summary.

Rumored Defeats of Walker's Forces.—New York, Feb. 24.—A mercantile firm in this city have received advices from their correspondents in Nicaragua, purporting to be of later date than those already published, conveying the important information that since the arrival of the New Orleans recruits, Walker's forces had suffered important defeats, at the hands of the Costa Ricans, and had lost in killed and wounded 60 men; that the attempt to ascend the river with Col. Stockbridge's present means, had been abandoned, and many of the soldiers from the neighborhood of Sarapiqui had come down the river having escaped upon logs, rafts, etc.

St. Louis, Feb. 26.—Late advices from Kansas state that a serious difficulty had arisen between Gov. Geary and Judge Sherwood, growing out of the refusal of the Governor to appoint the latter as Sheriff, as desired by the Legislature. Sherwood had announced his intention to kill the Governor, and, meeting him shortly afterward in the street, spit in his face. Geary did not resent this, but his friends got up an indignation meeting, which Sheriff Jones, Sherwood, and others, attempted to break up. A conflict ensued, in which Sherwood shot a Mr. Shepard, one of Geary's friends, four times, killing him, and wounded two others. Mr. Jones, the Governor's Secretary, then shot Sherwood, the ball passing through his head, and killing him instantly. Very great excitement existed at Lecompton, and a general fight was anticipated. Gov. Geary's residence was guarded by U. S. Troops.

Great Damage done by Freshets in Upper Canada.—The Hamilton Spectator of Feb. 18th says that great destruction of property has been caused by the rising of the Grand River four or five feet higher than was ever known before, scarcely a single bridge being left standing between Berlin and Galt. At the latter place, property to the amount of several thousand dollars has been destroyed. Houses in the lower part of the town were removed bodily, and nearly the whole of the north side of the town was submerged.

At Brantford a great deal of damage has also been done. Families had to desert their houses; and it is stated that many were obliged to make their exit from the upper windows.

At Brantford the house of one family was surrounded with water to the depth of at least eight feet; and had they not succeeded in getting to the top part of the house, they must have perished. The loud and terrific roar of the waters seemed nearly equal to that of Niagara Falls. The cries for help were rendered more pitiable by the foaming and roaring of the waters, and by the great mistiness of the morning, which rendered it very difficult to perceive the sufferers, and to render proper assistance. A large amount of property was destroyed by the water, but fortunately no lives were lost.

At Port Hope there was also great destruction of property. Many bridges were carried away.

Items.

Child stealing, the New York papers say, is practised to a great extent in that city. Probably, on an average, two children a week are abducted from their homes while playing on the sidewalk, and are detained until the afflicted parents offer a reward for them, when the kidnappers bring their little victims to light and receive the money.

During the month of January, the total number of vessels lost was 131. The estimated value of ships and cargoes was $3,734,200.

There were one hundred and eight steamboats built at Pittsburg last year.

Queen Victoria is 38 years of age.

The receipts of the railroads in the United States last year are put down at $110,000,000.

The celebrated "Charter Oak" place in Hartford, Ct., is offered for sale.

There are four hundred and fifty-nine harbors on the Atlantic coast of the United States.

Russia is engaged in building 2,300 miles of railroad.

There are in the Pacific Islands 119 Protestant Missionaries.

Miss Jane Sharp, daughter of the late Rev. Dr. Sharp of this city, has entered a convent near Baltimore, and assumed the habit of a Sister of Mercy.

Foreign News.

FOUR DAYS LATER FROM EUROPE.
ARRIVAL OF THE INDIAN.

Portland, Feb. 24.

Steam propeller Indian, from Liverpool at 11 A. M. Wednesday, the 12th inst., arrived here at six o'clock this morning, making the passage in twelve days and nineteen hours. Her dates are four days later than those by the Asia.

Prussia and Switzerland.—The Paris Presse says—"We state with regret that the news relating to the affair of Neufchatel is decidedly not so good as we had a right to expect. Letters from Berlin as well as from Berne, show that all difficulties are not yet surmounted.

Austria.—The Paris correspondent of the London Morning Post (government organ) says—"The Emperor of Austria has decided on granting a general amnesty to all political offenders in the Empire. It is said that the Emperor of Russia will do the same with regard to his exiled Polish subjects. The Russian amnesty will take place about the time the Emperor Alexander visits Paris, in May or June next.

The relations between Austria and Russia are anything but improving, and the same may be said of Austria and France."

Turkey.—The firmans of convocation are about to be forwarded to the principalities. All the political exiles are now at liberty to return. The Porte is about to take formal possession of the delta of the Danube. Austria had officially notified the Porte that the evacuation of the principalities would be completed on the 24th of March. The Turkish troops were to enter afterwards.

THREE DAYS LATER FROM EUROPE.
Arrival of the Steamer Niagara.

Halifax, Feb. 28.

The Royal Mail Steamship Niagara, from Liverpool about 1 P. M., 14th inst., arrived here this morning. The Niagara had a boisterous passage.

General News.—On the rumored termination of the Persian war the Daily News states:

"That it is not intended to send out any more troops from England to Persia. This announcement we make with the most entire confidence that it will be found to be correct. We believe we may add that the force already at Bushire will not advance into the interior, and that every effort is being made to bring about a peace.

The Murray affair we are assured forms no serious part of the negotiations which are being carried on at Paris by Ferouk Khan, the Persian Ambassador, and Lord Cowley; and there is at present every reason to hope that those negotiations will terminate in the re-establishment of amicable relations between the English and Persian Governments."

The Daily News gives prominence to the following paragraph:

"In another column we have stated that no troops are to be sent from England to Persia. We have equally good grounds for believing that no troops are to be sent from England to China."

Persia.—Troubles are reported between the Shah and the priesthood. Parties are accused of wishing to depose the Shah in favor of Murad the conqueror of Herat.

The powerful tribe of Babees are reported on the eve of an insurrection. The French Moniteur de la Flotte, however, contradicts all the above statements.

The British camp at Bushire is fortified and safe against attack.

A New Calculating Machine.—The French Moniteur gives some interesting particulars of a new calculating machine—from which we extract the following passages:

"M. Thomas, of Colmar, has lately made the finishing improvements in the calculating machine, called the arithmometer, at which he has been working for upwards of thirty years. Pascal and Leibnitz, in the seventeenth century, and Diderot at a later period, endeavored to construct a machine which might serve as a substitute for human intelligence in the combination of figures; but their efforts failed. M. Thomas's arithmometer may be used without the least trouble or possibility of error, not only for addition, subtraction, multiplication, and division, but also for much more complex operations, such as the extraction of the square root, involution, the resolution of triangles, &c. A multiplication of eight figures by eight others is made in eighteen seconds; a division of sixteen figures by eight figures, in twenty-four seconds; and in one minute and a quarter, one can extract the square root of sixteen figures, and also prove the accuracy of the calculation. The arithmometer adapts itself to every sort of combination. As an instance of the wonderful extent of its powers, we may state that it can furnish in a few seconds products amounting to 999,999,999,999,999,999,999,999,999,999. A marvellous number, comparable to the infinite multitude of stars which stud the firmament, or the particles of dust which float in the atmosphere. The working of this instrument is, however, most simple. To raise or lower a nut-screw, to turn a winch a few times, and, by means of a button, to slide off a metal plate from left to right, or from right to left, is the whole secret. Instead of simply reproducing the operations of man's intelligence, the arithmometer relieves that intelligence from the necessity of making the operations. Instead of repeating responses dictated to it, this instrument instantaneously dictates the proper answer to the man who asks it a question. It is not matter producing material effects, but matter which thinks, reflects, reasons, calculates, and executes all the most difficult and arithmetical operations with a rapidity and infallibility which deffies all the calculators in the world. The arithmometer is, moreover, a simple instrument, of very little volume and easily portable. It is already used in many great financial establishments, where considerable economy is realized by its employment. It will soon be considered as indispensable, and be generally used as a clock, which was formerly only to be seen in palaces, and is now in every cottage."—*London Athenæum.*

Terrible Famine in Norway—Hundreds Dying Daily.—The English papers say that owing to the failure of their crops, the inhabitants of Lapland and Finmark, bordering on the North Cape of Norway, are in a state of dreadful misery. Hundreds are dying daily of starvation, and the living are compelled to subsist on the very bark of trees. In order to alleviate these sufferings, charitable committees have been organized on the opposite coasts of the Gulf of Bothina, to collect contributions in kind, such as corn, flour, vegetables, and spirits, which will be conveyed to them across the ice in sledges. As an addition to the suffering of these poor creatures, the cold is of a severity rarely experienced even in these ice-bound countries.

China.—Dates from Hong Kong to the 13th of Dec. states that all the foreign buildings at Canton had been burnt and pillaged. Admiral Seymour had been throwing hot shot into Canton, but at the latest dates had ceased hostilities and was strengthening his position. The Chinese threatened to burn down Hong Kong.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. S. S. Brewer appoints to preach at Boston, Sunday, March 8.

Bro. J. Hemenway appoints to preach at Dartmouth, Mass., Sunday, March 15.

Bro. Israel Damman appoints to preach at Dixmont, Me., second Lord's day, in March.

Bro. J. Partridge appoints to preach at
Mayberry Hill, March 8.
Brunswick, Yellow school house " 15.

Bro. S. S. Brewer appoints to preach at
Roxbury, Mass., Monday eve. March 9.
Warrick Plains, Sunday " 15.
Fair Haven, Mass., " " 22.
Peacedale, " " 29.

Providence permitting, we will meet with the church in
Lee, N. H., March, 8th,
Union Meeting House; also Saturday evening previous, at Bro. Josiah Durgin's.

John G. Hook. O. T. Clisby.

I am requested to give notice that Bro. Edwin Burnham will preach in Manchester, N. H., the second Sabbath in March.

Also that the Union Advent meeting will be held at Brown's Hall, Merchant's Exchange No. 79 Elm street.

In behalf of the brethren,
James H. Stevens.

Missionary Tour in New Hampshire.—I appoint to be at
Manchester, Sunday, March 8.
Concord, evenings of March 9 and 10.
Bath, (Swiftwater) evenings, March 12, 13, 14, and over the Sabbath, March, 15.
Sugar Hill, evenings, March, 17, 18, 19.
Woodstock, Sunday, March 22.

Edwin Burnham.

Bro. S. W. Bishop appoints to preach at
Fishersville, N. H., Sunday March 8.
Exeter, N. H., " 15.
Portsmouth, N. H., " 22.
Worcester, Mass., " 29.
Lowell, Mass., April 5.

If any of the above appointments interfere with previous arrangements, brethren will inform me immediately by letter directed to Exeter, N. H.

Providence permitting, I will meet with the brethren in
Amherst, Mass., Thursday evening, 26.
Greenfield, Friday 27.
Vernon, Vt., Sunday, 29.
Ashfield, Monday, 30.
Charlemont, Tuesday, 31.
West Hawley, April 2.
Savoy Tannery, April 3.
North Adams, Sunday, April 5.

H. Pratt

The Lord willing, there will be a protracted meeting, commencing on the 19th of March, in the evening, and continuing over the Sabbath, in Searsport, Me., at Black's Corner. Brethren in the ministry are invited to attend and preach the word of life, that the church may be healed, and sinners converted to God. Bro. L. L. Howard, from Poland, is expected to attend with us. May the dear brethren in Searsport, and neighboring towns come and pray to God for us. Israel Damman.

Bro. Hiram Munger appoints to preach at
Collinsville, Conn., Wednesday, March 4.
Pleasant Valley, Thursday, March 5.
Winsted, Friday, March 6.
Newfield over the Sabbath, unless supplied.
Litchfield Station, Monday, March 9.
Plymouth Hollow, Tuesday, March 10.
Bristol, Wednesday, March 11.
Waterbury, Thursday, March 12.
Bridgeport, Friday, March 13.
New York, over the Sabbath, March 15.

Please notify me if these appointments come in contact with others, especially on the Sabbath. Hiram Munger.

Business.

Florella Bliss.—Money now received and credited on the books.

P. Waterman.—The one dollar was duly received, and credited in *Crisis*, Dec. 24.

Bro. Grant:—Will you please say through the Crisis that I have removed from Machiasport to this place, and wish to have all communications addressed to Box 83, Lewiston, Me. J. Lenfest.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

C Perry 104, E Hodgdon 91, C Willoughby 104, E G Emmons 104, J Burt 104, J Pinkham 104, A Morse 104, Ralph Converse 156, P Tandy 93, A B Read 98, D D Chaffee 104, R McFadden 78, E Pike 104, M E Green 127, P Alling 117, E A Black 78, E C Field 78, M A Perkins 104, J A Millikin 80, Lucinda H Walker 52, H B Cross 117, Mrs. Knights 91, B Sampson 104, O J Brown 104, S Mills 78, B F Brown 104, A H Welch 104, Nathan Robie 104, N Brown 104, Ira Hartwell 102, L Smith 104, S E Leavenworth 91, Mrs. L Clapp 101, Z A Temple 106, J Nash 104, A Stacy 104, Isaac Pray 97, P Howard 104, O D Pease 101, A Hitchcock 104, D Devereaux 104, S F Hubbard 104, A sister, $1 each.

M McCullock 104, A B Thayer 130, D E Harriman 130, Emily Wallace 126, S Bliss (two copies,) 104, P M Webber 130, $2 each.

E H Dennett $27.; C Doane 94, 50 cents; S E A Bogues 120, $1,30; C S Barnes (five copies) 104, $5.

For Books—J Pinkham 58 cents: M Corliss $1,25.

For the Poor, J B Dodge 32 cents. H B Cross $1.00.

Books sent.—J. B Dodge, Dr. M. Helm, W. S. Moulton, Wm. Baker, Moses Fisk, J. Pinkham.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

Treatise on Matt. xxiv. By I. C. Welcome. Price 33 cents—postage 6 cents.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Bound Tracts. By H. L. Hastings. Nearly 200 pages. Price 40 cents—postage 6 cents.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

The World as It Was, as It Is, and as It Will Be. By Mrs. A. C. Judson. Price 38 cts.—postage 3 cents.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

This World and the Next: The impossibility of making the best of both. An interesting English work. Price 25 cents—pos. 1 ct.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

The First Fruits: a Scriptural Inquiry into the Time and season of the First Resurrection, and Change of those who are Alive and Remain. Price 10 cts.—pos. 1 ct.

Jubilee Harp. By S. S. Brewer. A good selection of hymns. Price, single copy, 25 cts.; per dozen, $2.50—pos. 7 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts.—postage 10 cents.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 38 cts.—postage 3 cts.; cloth gilt, 50 cts.—pos. 8 cts.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts.—pos. 1 ct.

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Milton on the State of the Dead—Intermediate State—each 24 pages. Price 5 cents single copy; $3 per hundred. ——Outline of the coast of Man—Ancient Landmarks—Destiny of the Wicked—The Great Incentive—3 cents single; $1.50 per hundred. ——Future Punishment—Key of Truth—The Night Cometh—price 2 cents single; $1 per hundred.

[☞ The above-named works can be obtained of H. L. Hastings, Rochester, N. Y.]

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 6 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

A View of the Scripture Revelations Concerning the Future State. By Richard Whately, D. D., Archbishop of Dublin. Price $1—pos. 18 cts.

The Seven Seals. By W. Sheldon. Price 3 cts.—postage 1 ct.

A Review: Giving the main ideas in Dr. Edward Beecher's "Conflict of Ages," and a reply to them. To which is added the Bible meaning of the word "Hell." Also, 200 texts quoted to show the Nature of Future Punishment. By J. Blain, Baptist minister. Price 8 cts.—pos. 1 ct.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 10 cts.—pos. 1 ct.

Bible vs. Tradition: In which the true teaching of the Bible is manifested, the corruptions of theologians detected, and the traditions of men exposed. By Aaron Ellis. Revised and much enlarged, by Thomas Read. Price 50 cts.—pos. 6 cents.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of [illegible] gilt, $1—pos. [illegible]

Poetry.

THE RESURRECTION MAN.

Rom. 6: 3-6; *Col.* 3: 1-3; 1 *Pet.* 1: 17; *Phil.* 3.

I walk as one who knows
That he is treading
A stranger soil,—
As one round whom a serpent-world
Is threading
Its serpent coil.

I walk as one who feels
That he is breathing
Ungenial air,
For whom, as wiles,
The tempter still is wreathing
The bright and fair.

My steps I know
Are on the plains of danger,
For sin is near.
But looking up,
I pass along, a stranger
In haste and fear.

The earth has lost its power
To drag me downward—
Its spell is gone.
My course is now
Right upward and right onward
To yonder throne.

Hour after hour
Dark night is stealing
In gloom away.
Speed thy fair dawn
Of light, and joy, and beauty,
Tho › Star of day!

For Thee, its God, its King,
Its long rejected—
Earth groans and cries:—
For Thee, the long beloved,
The long expected,
Thy bride still sighs.

LEANING ON THE BELOVED.

Cant. 8: 5.

Jesus, my Lord, 'tis sweet to rest Ps. 116: 7.
Upon thy tender, loving breast, John 13: 23.
Where deep compassions ever roll Isa. 58: 9.
Towards my helpless, weary soul. Matt. 10: 28.

Thy love, my Savior, dries my tears, Ps. 116: 8.
Expels my griefs, and calms my fears; 1 John 4: 18.
Sheds light and gladness o'er my heart, Ps. 36: 9.
And bids each anxious thought depart. Matt. 6: 25 –34.

Blest foretaste this of joys to come 2 Cor. 5: 5.
In thy eternal, heavenly home; Rev. 21: 2-4.
Where I shall see thy smiling face, Ps. 17: 15.
And know thy rich unfathomed grace. 1 John 3: 2.

That grace sustains my spirit now, Deut. 33: 25.
Though still a pilgrim here below; Ps. 39: 12.
That grace suffices, comforts, guides, 2 Cor. 12: 9.
Upholds, defends, preserves, provides. Phil. 4: 19.

Yes, thou art with me, O my God, Exod. 33: 14.
To bear me on to thine abode, Exod. 15: 13.
Where I shall never cease to prove Rev. 3: 12.
Thy deep, divine, unfailing love. Ps. 16: 11.

Help me to praise thee day by day Heb. 13: 15.
'Till earth's dark scenes are passed away— Cant. 4: 6.
'Till in thine own unclouded light, Rev. 21: 23.
Thy glory satisfies my sight. Isa. 60: 19, 20,

Original Articles.

For the Crisis.

Divine Order.

A. ROSS.

No. II.

Forasmuch then as we read in the New Testament of the church (congregation) of God, we pass to inquire, what is it? It is something more than a promiscuous gathering of people: it is a company of people (not necessarily large or small, but as the case may be,) who habitually meet for the purpose of worshiping God and mutually benefitting each other, by teaching, by prayer, by exhortation, by almsgiving, &c. Says Dowling, "nothing could be more simple and unpretending than the form of church organization and government in primitive times. Each church consisted of a company of believers in the Lord Jesus, united together in covenant relationship for the worship of God, the maintenance of gospel doctrine and the due administration of the ordinances appointed by Christ."

Says Waddington, an Episcopalian, "the church in the management of its internal affairs was essentially independent of every other."

Sometimes the apostles spoke of the church as a unit, referring to all who love our Lord Jesus Christ in sincerity. At other times, christians in certain localities are called the church, as the church of Corinth—of Rome, &c. The design of the church is expressed by our Savior in the following language:—"Ye are the light of the world." "Ye are the salt of the earth." "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

By being the light of the church exhibits to the world the matchless wisdom of God. See Eph. 3: 10, 11. "To the intent that now unto the principalities and powers in the heavenly places might be known, by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

FOUNDATION OF THE CHURCH.

"And I say also unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. 16: 18.

"For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11. By divine appointment the church has but one head. "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Eph. 1: 22, 23. "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Eph. 4: 15. No one can arrogate to himself this title which belongs alone to David's royal Son, without calling down upon his head the divine vengeance; hence the awful end that awaits the Papal usurper.

The officers of the church are,

1. Apostles. These are a company of extraordinary officers numbering twelve, called directly by Christ and instructed by direct revelation, and also eye witnesses of his resurrection whose authority was confirmed by extraordinary signs and wonders and divers miracles and gifts of the Holy Ghost. "How shall we escape if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him. God also bearing them witness, both with signs and wonders and with divers miracles, and gifts of the Holy Ghost, according to his own will." Heb. 2: 3. "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." 2 Cor. 12: 12. It appears from the above that the works, greater in themselves than what Christ had done, were for the specific purpose of confirming the word which began to be spoken by the Lord, and belonged especially to the Apostolic office. Hence the language of Saul—"the signs of an apostle."

It is argued by some that the apostolic office was to be perpetuated during the gospel dispensation; but I can find no such intimation in the divine record, but the reverse. If the apostolate has existed and does exist, why should not modern apostles be in possession of all that degree of inspiration and divine authority? and why should the sacred *canon* have been closed up eighteen hundred years ago? and how is it that there is only named in the foundations of the golden city, twelve apostles of the Lamb? Why had there not been the names of all? only one answer, in my mind, can be given. There were only twelve that were acknowledged apostles by divine appointment; and lest any should arrogate to themselves, as some have seemed to have a disposition, He, who foresaw the danger and liabilities of poor depraved humanity, set the names of those of his own appointing in the foundations of our eternal habitation.

But it may be urged, there are more than twelve set apart by divine appointment, reckoning Judas and Matthias. To this objection we would reply, Judas by transgression fell, and Matthias, though chosen by the eleven as a matter of human prudence, was not divinely recognized, but to make the heavenly conclave complete. Paul was chosen as one born out of due time. Of his own calling he seems to be conscious. He says, (1 Cor. 9: 1) "am I not an apostle? am I not free? have I not seen Jesus Christ our Lord?" "The signs of an apostle were wrought among you."

The foregoing is sufficient to substantiate the design of the apostolate; viz. to bear testimony to Christ's resurrection; to fill up and confirm the canon of scripture by signs which were the legitimate productions of a supernatural power bestowed on them by the Head of the church: a power with which Satan, with all his arts of magic, and lying wonders, is not able to vie. The sacred record was completed about A. D. 96, from which point of time it may be said, "ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Thank God, for such a system of truth! It needs no addition, and to take from it, is criminal. Papal Rome may keep its sacred lids closed by an iron clasp, nevertheless, it is in itself complete.

The next office to which we would invite attention is, that of the Eldership, Bishops, or Presbyters, which terms seem to imply the same thing. There are instances, however, when the term *Elder* is not used in an official sense, but in respect to age. God under the former as well as the gospel dispensation, has made it a divine requirement to respect the aged. In Lev. 19: 32, we read, "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God. I am the Lord." "Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the older women as mothers." 1 Tim. 5: 1-2. Of course the term *elder* is not here used in an official sense, but in respect to age. The eldership is an office subordinate to the apostolic, to be perpetuated to the end of time; not to receive additional revelations, but, for this purpose, as Paul saith to Timothy, "the things which thou hast heard of me before many witnesses, the same commit thou to faithful men who shall be able to teach others also."

THE WORK AND CALLING OF ELDERS.

"Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20: 28. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock." 1 Pet. 5: 1-3. Preachers, Teachers, Ministers, Evangelists, are terms used to designate a work, and not particularly an office; a work belonging to the apostolic office, and also to the *eldership*. Hence, Paul exhorts Timothy to do the work of an evangelist and make full proof of his ministry. Paul declares himself a teacher and minister of the Gentiles, showing that the work of teaching, and ministering is a work belonging to that office. This work was not to cease with the apostolate, but was to be perpetuated through coming generations by the Eldership. "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." 2 Tim. 2: 12. From the above in connection with other passages that might be cited, it is evident a regular succession was intended, not of apostles, but of holy ministers receiving from the hands of the apostles the new covenant complete. That such a class of men has existed since the apostolic age, is evident from historical testimony: for in the dark ages when Papal Rome had thrown its mantle of bigotry and superstition over the nations of Europe, enshrouding them in almost impenetrable darkness, even then, the valleys of Piedmont swarmed with living witnesses for Christ. Thousands were found in those sequestered regions who, by means of the scriptures, had become wise unto salvation.

For the Crisis.

Abstract of a Sermon

Recently delivered in this city to members of churches, on 2 Cor. 13: 5.

REPORTED BY W. C. STONE.

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

This text assumes that where true faith is there is Christ; and again, that if he is in us we know it, the witness being our own consciences. Now, there are many professors who take the sign of conviction of wrong for an evidence of being right; therefore they say, if they feel that they are sinners, it si good encouragement, and so they remain in that state. But the question,—am I like Christ in my walk? (each can put the answer for himself,) do I find that my temper, spirit and manner is like Him? Again, do others see Christ in me? what reason have I to believe that they see Him in me? If I should go anywhere, would others learn Christ by my example? Do I think my wife or my children would believe He was in me? Am I truly honest in making my profession, and keeping up an appearance of being like Jesus Christ? Do I use His name in vain? Do I use my time in vain? Do I use my property in vain? Am I honest with men, according to God's rule? Am I honest to my own interests as regards my own salvation? Am I honest with the church? Do I fear to look at my own character, and do I fear to look in the Bible to see what my character must be? Do I preach to others what I do not practice? If so, I am a hypocrite—I am utterly dishonest.

Am I seriously devoted to Christ? Is it the great object of my life? If so, Christ is in me. Is my heart so attached to Christ that it is a spontaneous thing with me to do for him, to love him; or, in other words, is it my meat and drink to do His will? Is it our life, our joy? Is it a personal experience? Is it the law of my will to serve Him, or is it only by spontaneous emotions that I serve Him? Am I so devoted to Christ that I love to do His requirements, or am I in the world, in its vanities? Can I go to parties of pleasure, and become so mixed in with their spirit that my prayers cannot be felt? What kind of reading do I like best? Is my mind satisfied with other books, and the Bible excepted? Can I find delight in them? Is the subject of my religion what I most love? Do I look after the lame and poor, to see if they are comfortable, or are my sympathies with the rich? Are my sympathies with those who *need* them? Am I anxious to get the poor out to hear the gospel preached? Do I as Christ would do in my position? Do I use time, do I use my property as He would do? or am I hoarding up as I know He would not? Am I using my influence for Christ? In fact, do I find in me a disposition to be utterly used for Christ? Is the end for which I live the same as His? (There is a certainty about this matter of our being in Christ, and He in us.)

Again. Am I peculiar? Am I zealous to do good to others? Is it, that you only have need to *ask* me, for I am zealous? If I had more of such religion as I now have, would I be any better than I am now? Has any one been converted to Christ by me? If all christians were like me, would they be hated for their devotion to Christ, or am I so unlike the world that they hate me? Is Christ the supreme attraction of my mind? Is He the Lover of my soul, so that He and I are one? The relation of husband and wife is thus likened by Paul: "For no man ever hated his own flesh, but nourisheth and cherisheth it; even so, the Lord the church. For this cause shall a man leave father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church." Have I the same spirit? Is my heart bound up in His interests? Have I renounced the world? Do I look to the world for sympathy? Have I lost my interests in them, and they in me? crucified to the world, and the world crucified to me? If I am a trader, do I find at my counter a desire to be eager for a trade, to take advantage and get more for a thing than I would be willing to give? or do I desire to be honest, to deal with a stranger as with a brother? or does the temptation come up to say, "*Oh! that is another thing, he is a stranger?*" Am I ambitious to make all mankind as my family? Do I find it hard to pray for my enemies? Is it a fixed purpose in me to avoid sin? Would I as soon avoid a small sin as a large one? Am I a good example to the world, in the use of property, to do good? As a minister of Christ am I a good example? As a deacon, or any other professor, am I a good example before others, so that they may see what Christianity is by my works?

Again; am I the light to the world, so that those that see me can read the epistle of a true follower of Christ? Am I meek or boisterous? Am I lowly in heart? Would I be ashamed to be asked to have Him and his fishermen come to dinner? Am I liberal as a christian must be, or do I walk in a vain show? Have I a lie in my right hand? Is it, that "a deceived heart hath turned him aside?" Do the church see in me an ornament, a pillar? Am I always in my place in prayer meeting? Has the minister found my instrumentality good to aid and advance the cause of Christ? Question, whether if now I was told that my last hour had come, and I, what I profess to be, would it be the spontaneous reply with me—"I am ready?" or would there be something wanting? Has conviction been taken for conversion? MARK WHAT I SAY. Is that all you know about it? *Really*, am I a new creature? or am I merely modified over? or am I in the bottom of my soul *changed?* or am I a nuisance in the church? Now, are not these plain questions, and which we must answer in a short time? Where is the lack? It is in the individual membership. If Christ is not in me, I am a lost sinner. Therefore, "examine yourselves, whether ye be in the faith."

The discourse of which the above is an abstract, was listened to by myself with intense interest. Its prominent feature being self examination, the subject necessarily was forced home upon the heart of the christian hearer, who could but look into his own heart's recesses, and solemnly inquire, am I thine, Lord? or does my heart deceive me? It was a season of great profit—a time to learn that greatest lesson—"know thyself." It is such instruction, such presentation of the truth, devotion to Jesus, and complete conformity to his divine will, that the church at the present so much need. A lack of all this—unfaithfulness in the pulpit and at the altar, may explain the general complaint everywhere sounding in our ears: "O my leanness, my leanness!" May God grant us more of the preaching of the pure gospel—salvation from sin, and redemption through the name and blood of the Redeemer! M.

Corespondence.

For the Crisis.

From Bro. J. P. Cowles.

Bro. Grant:—A few days since I received No. 72 of the *World's Crisis.* From articles in the editorial columns, I judged it was forwarded from the office of publication. With pleasure I read the contribution of those, who in former days were my familiar associates; with whom I have spent many a pleasant and profitable hour. It was to me a rich treat to peruse their communications to the *Crisis.*

A few years work wonderful changes. A short time ago, you and myself abode in the same village, in our own native State, Conn. Then and there we were often in company, with others of like precious faith. After I left my business to proclaim the eternal truth of Jehovah God, I often drove my faithful steed from a preaching tour, into the village of Winsted, with a scanty pittance in my pocket, still less in my stomach, but I feared nothing, for I knew that at Bro. Grant's was a welcome home for the weary pilgrim. These times I often bring to remembrance, and that, too, with a grateful heart. But times and events have changed. I left for the west, you for the east. I am among the mountains of Del. Co., N. Y., (where dwell wolves, wild-cats, deer, black bears, and other wild animals uncommon to our native State,) bearing testimony to the truth. Since taking up my residence in this State, (three years ago,) I have proclaimed the truth in six counties, covering an area of territory as large as the state of Conn. I have been persecuted by the different sects above measure, even to a malicious charge of a State's Prison offence, and placed under bonds for the same. But thank God, he that was for me, was more than all who were against me, so that by the help of God, I continue unto the present time, witnessing both to small and great, the truths which pertain to their eternal welfare.

Notwithstanding these hardships, I have had joy; for I have seen the sinner turning unto God, and those of various faiths acknowledging the truth and adapting their lives thereunto. Still another joy has been mine. I have embraced a first-born child. The fact has been realized that I was a father. O! what a realization of pleasure, and responsibility. I have witnessed a mother's love as manifested in my wife. But ah! this life's but a dream—an empty show. . . . I left home to herald the truth. A few nights after, I put up at a friend's, thirty-two miles from my residence. I had retired to rest, and was quietly sleeping, when, at eleven o'clock a man stood by my bed. I looked upon him; his countenance was familiar. What could have brought him to me at this time of night? my thoughts were hurried, my wife must be sick. He spoke—"I have come after you." I started up, and asked, "why? What's the matter?" Again he spoke. "Your child is dead!" . . . Before day-break my faithful pony had borne me to my home, there to witness the fact of the sad tale. Our child, our only child is dead! Sweet babe! Her days were few, numbering only twenty-nine. We mourn indeed. Our souls with heavy grief are bowed. Our tears have fallen fast. But we can smile out from under them in view of the promises of God.

We believe that Jesus died, and rose again, by which means he obtained the keys of death and hell; and in his own good time will unlock the graves of his sleeping lambs, and call them forth to life immortal. O, blessed, glorious hope! With this hope, while mourning, we have often cried, in the kingdom we'll meet our darling child.

But we must not stop to dwell upon these scenes. We have important duties to perform. A world in sin, fast approaching the judgment, calls for action on the part of the children of God. Then, Bro. Grant,

If sorrow's gate be opened wide,
And on us pour a flood;
Should hopes we cherish, withered lie,
E'er they begin to bud;
Should clouds upon our pathway loom,
And all seem dark and drear—
Our motto in that hour should be,
Look up, and *persevere!*

Your Bro. in love, J. P. Cowles.

P. S. I should be happy to receive letters from any of the Brn. at my address, Griffin's Corner, Del. Co., N. Y.

Choice Selections.

How to Make Sleep Refreshing.

1. Take sufficient exercise in the open air during the day.
2. Eat light suppers, always two or three hours before retiring.
3. Avoid tea and coffee, and all unnatural stimulants.
4. Retire early. All animals, except those that prowl all night, retire to rest soon after the sun goes down. The *early* hours of sleep are the most sweet and refreshing.
5. Eschew feather beds; sleep on hair or cotton mattresses with a light covering of bed clothes.
6. *Be sure* and have your room well ventilated.—*Golden Rule.*

Philosophy of Drowning.—Man is the only animal that drowns naturally. He does so because he is endowed with reason; that is to say, with a large spherical brain with a skull on it, which rises above his nose. If he falls into deep water, in spite of his great brain, he has not presence of mind enough to put his nose out and keep it out, as he might easily do, but lets his heavy head, like a stone, press his head under water. In this position he inhales, and fills his chest with water, so that he becomes, on the whole, so much heavier than water as to sink. While the lungs are filled with air, the body is lighter than its bulk of water, and of course swims, just as an iron vessel does. All, therefore, which is necessary to keep a person from drowing in deep water, is to keep the water out of the lungs.

Do you ask how this is to be done? Suppose yourself a bottle. Your nose is the nozzle, and must be kept out of water. If it goes under, do not breathe at all till it comes out. Then to prevent it going down again, keep every other part under—head, legs, arms, all under water, *except* your nose. Do that, and you cannot sink in any depth of water. All you need do to secure this, is to clasp your hands behind your back, and point your nose at the top of the heavens, and keep perfectly still. Your nose will not go under water unless you raise your brain, hand, head, knee, or foot, higher than it. Keep still, with your nose turned up in perfect impudence, and you are safe.

This will do in tolerable still water. In boisterous water you will need a little of the art of swimming.

A Remarkable Case.—Dr. Jacob Bigelow of this city, communicates to the Medical and Surgical Journal the particulars of a remarkable case that has been under his care for the last twenty years. The patient is a lady 79 years of age, who at the age of 39 or 40 experienced a severe fever, on recovering from which she found herself unable to retain either food or liquid upon the stomach in any considerable quantity. During the whole forty years she has never retained a meal but has vomited regularly at least three times a day. The vomiting is easy, and without pain or effort. She takes her food with relish, and in most instances throws it off quickly, being often obliged to leave the table abruptly for that purpose. Her daughter retains about one-fourth of her food. She has led an active life, in the enjoyment of a competent degree of health, except an occasional attack of acute disease. She is still in fair health, and has made a journey of a hundred miles within a few months. Her appearance, spirits and bearing are those of a person who has been benefitted, rather than injured, by the smallness of the nutriment left for her support.

Immortality.—Why is it that the rainbow and the cloud come over us with a beauty that is not of earth and then pass away, and leave us to muse on their faded loveliness? Why is it that the stars, which hold their festival around the midnight throne, are placed above the reach of our limited faculties, forever mocking us with their unapproachable glory? And why is it that bright forms of human beauty are presented to our view, and then taken from us, leaving the thousand streams of affection to flow back in Alpine torrents upon our heart? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will be set out before us like islands that slumber on the ocean, and where the beautiful being that passes before us like a meteor, will stay in our presence forever.—*Prentice.*

If we would give ourselves one half an hour's reflection at the close of every day, we would preach to ourselves several of the best sermons that could be uttered every week.

The essential inherence of self-denial in the christian system, is a doctrine that has faded, or appears to be fading from the consciousness of the church.

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Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. MILES GRANT, Editor of the World's Crisis, Boston, Mass.

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Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

For the Crisis.

LIFE IS A DREAM.

Life's a fairy dream,
  Gliding swift away,
Like the silver stream
  Bound for ocean's bay.

Images e'er bright,
  Gild its morning's prime,
Like the gems of light
  Found in India's clime.

Yet alas! they fade,
  Like a shadow fair,
Which is quickly made
  To dissolve in air

Life's a checkered scene,
  Though but brief its days;
Hopes and fears between,
  Cloud its brightest rays.

Like the clouds of morn
  Is its short career;
Like the notes of song,
  Steals away each year.

Life's a winter's day,
  Soon its course is run;
Bright its noontide ray—
  Night obscures its sun.

Like a vision past,
  Like a tale that's o'er,
Soon the die is cast,
  And life, is no more.

ORRIN P. ALLEN.

Vernon, Vt.

Original Articles.

For the Crisis.

Sanctification,

AS CONNECTED WITH THE COMING OF THE LORD;

—OR—

THE APOSTLE PAUL'S EARNEST PRAYER.

BY H. P. SIKES.

No. II.

2. I next notice the language, "*preserved blameless*," &c. The apostle here breathes forth the most ardent prayer, that his brethren, having become "wholly sanctified," would continue entirely the Lord's. Says he, "I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." This comprehends the whole man. He most emphatically begs them to repeatedly and constantly dedicate their entire being to God, everything, soul, body, and spirit, all they have and are; not for once, or twice, or thrice merely, but that they would unceasingly and without any intermission, continue to "walk with God" until their work should be accomplished, faith swallowed up in sight, and the great jubilee trump should sound, which is to usher in the coming and kingdom of our Lord Jesus Christ.

Perhaps we may regard this particularizing of the Apostle something in the following light. The spirit is the living principle, or that which gives life. The spirit, or breath and body, both together constitute the soul. So, the term *soul* seems to be generally used in the Bible. Thus, when man was created: "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7. "All the souls of the house of Jacob, which came into Egypt, were threescore and ten." Gen. 46: 27. So in a multitude of passages. The term "body," needs no comment. But the foregoing distinction may to some appear fanciful. Receive, or reject it, as you deem fit.

How sweet and blessed, how peaceful and heavenly is such a state! "PRESERVED BLAMELESS!" O charming, delightful sound! Pure, and without fault. What a privilege for a lost, depraved mortal! How far removed from the low-grounded pursuits of the man of this world! But this high attainment is not retained without incessant prayer and watchfulness. We must guard every nook and corner of our hearts, and that continually. We must be constantly at our post, and be ready at any moment to give battle to the enemy of all righteousness, and resist all his temptations, however specious, or insidious. We must ever be ready to do every duty, bear every cross, and suffer every persecution, reproach, or shame, that the Lord either requires us to do, or suffers our adversaries to heap upon us. We must be willing, also, to bear any trial *whatever* that the Lord permits to come upon us, feeling the utmost confidence in the care of a loving, watchful Redeemer; that he will in no wise suffer the least trial to fall upon us above what is for our good; but, "like as a father pitieth his children, so the Lord pitieth them that fear him."

All this must be performed, or we cannot be "blameless." Surely, here is work enough! Yes, it is too much for us to be able to perform in our own strength. Relying upon *ourselves*, we should fall at the very first breath of temptation, the slightest trial, cross, or persecution. We could never do the smallest duty, perform the minutest act, acceptably to our Heavenly Father. But, glory be to God, a way has been provided. All our wants, our weakness, our imbecility,—all are completely met in Jesus Christ. He is our advocate, our defender, our strength, our Redeemer, our all. Yea, he is our very life. It is he that conquers our enemies and gives us the victory, or we should not for a single moment remain pure and spotless, nor could we ever become so. The way, then, for us to continue in a sanctified state, and live acceptably to God, is for us unremittingly to look for strength to Him, in whom alone our strength lies. We must rely continually on our all-powerful Savior, as though he were ever by our side, strengthening, defending, and conquering for us. While we are thus united to Christ, we can no sooner sink than the Almighty himself would sink! We can no sooner be overcome, than would He who has himself overcome—He who once voluntarily placed himself as a mark to be shot at by wicked men and devils, all combined, and triumphantly conquered them all! While faith in Christ maintains her grasp, we stand. If we look away from Christ, and begin to look at the difficulties that lie in our path, as Peter did at the waves; or, if we look any where else but to Christ, we fall. Says the apostle, "now faith is the substance of things hoped for, the evidence of things not seen." Then, if we have faith, the substance—the victory—we have already overcome, or rather JESUS has overcome for us. Faith is all the requisite. If we fall, it is simply for the want of it; for, if we have it, the Omnipotent power, or strength of the Almighty, is in some sense our own. When we are enabled to exercise faith, at that very moment our covenant-keeping God lays underneath us the "Everlasting Arms," and lifts us above any and all the shafts of temptation, which wicked men or devils may send against us. Now, this faith is a relying upon Christ, expecting he will deliver us out of all temptation, keen and trying as it may be, according to his many promises.

Some of these promises I propose to notice. 1 Cor. 10: 13,—"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Here, we have an assurance of our Father's tender care over us and solicitude in our welfare. How attentively he watches over us in the moment of temptation! Like as he tempers the wind to the shorn lamb, so he tempers temptation to our ability to sustain it. Our tempters, "the world, the flesh, and the devil," though they may seem insurmountable, yet they are held in check, and can try, torment, and tempt us, only as they are wisely permitted by our kind and tender Heavenly Father. Wicked men may threaten, and boast themselves never so much; they may endeavor, by contempt, ridicule, threats, or feigned tenderness, to make us neglect our duty, and prevent our close "walk with God," but it is entirely out of their power to do us any real harm, for He that is higher than the highest holds them as with a "hook in their jaws." Thus, David declares in Ps. 76: 10,—"Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." The Bible abounds with passages much like the above.

The next text which I notice, in which God promises, or if I may so say, pledges himself to sustain and deliver us in the time of temptation, is found in Rom. 14: 4,—"Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up; for God is able to make him stand." Again, Heb. 2: 18,—"For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Sweet words! Fellow christian, neither you, nor I, nor any of the followers of the meek and lowly Jesus, can ever be called to endure such fierce and long continued assaults of Satan as our Master endured. Consider the furious onslaught of the arch Enemy of forty days continuance, during all which time he continued fasting; his struggle with our common enemy being so dreadfully severe as probably to preclude his natural appetite for food. But he was triumphant. Satan was obliged to succumb, and yield to Jesus as his conqueror! Such a Savior as this, promises to come to your rescue whenever you are tempted! And can you sink? Can you be overcome? If you are, it is because you will be, rather than ask for help. He stands ready and waiting to deliver, if you will but apply to him for aid. 'Tis only "look and live." "Ask, and ye shall receive." Think not that he takes little notice of you. So far from this, he is intensely interested in your case. He sees your sharp conflict, and stands anxiously waiting to deliver you. And he is abundantly able to hold you up, and give you the victory, however keen may be your trial or temptation. He declares, "all power is given unto me, in heaven and in earth."

But I notice another promise. In Isa. 49: 15, we find this language: "can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." As if God would secure the confidence of his people by showing the utter impossibility that he should be unmindful of their wants, he refers to an act, which every one knows to be unnatural and abominable—the detestable conduct of a mother towards her own offspring, which no one who bears the name would ever be guilty of, except such as are below a level even with the brutes. Again, says David in Ps. 125: 1, "they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." Truly,

"How firm a foundation, ye saints of the
  Lord,
Is laid for your faith in his excellent
  Word."

Yes, from the whole tenor of Inspiration, the compassionate character of God, and the tender gushing love of our dear Redeemer, we might look for support in the hour of trial, reasoning as did Paul, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" If Jesus so loved us when we were enemies and using all our power to rebel and "tread him under foot," if he could voluntarily stoop so low, and finally give himself up to the death of a malefactor upon the cross, and all this in return for the most violent hatred, what may we not expect from a Savior of such boundless love and tenderness, when our natures have been tamed down to that of a lamb: when we have been transformed from children of the devil to children of God—Christ's own loving brethren and sisters, whom he sees struggling with a common enemy, through love and obedience to himself?

And he has set "us an example that we should follow his steps." He is our pattern. Was Jesus hated and despised? So may we expect to be. Was he singular, wandering about from place to place, with twelve rude, ignorant fishermen; going through lots, and corn fields, a gazing stock to community, walking back and forth, amid a collection of people, like a dumb man, (Jno. 10: 23,) intent only on doing the will of God? So must we be willing to be peculiar. Was he poor in the things of this world? So must we be willing to have our lot cast in the deepest shades of poverty, if such be the will of the Lord. Was he tempted by the devil? We should "count it all joy when we fall into temptation." Did he refuse the honor of the world, and applause of men? (John 5: 41, 6: 15,) so should we refuse it; or, if men are resolved to put it upon us, we in our turn should give it again to God, to whom all praise and honor belong. Was he exceedingly temperate, and plain in his diet? So should we only eat to support life and health, in order that we may be qualified to do the will of God; and on no occasion descend to the mere indulgence of appetite. Was he plain in his dress? so should we be; and never be guilty of the folly and wickedness of decorating these poor, mortal, corruptible bodies, or trying to array them with a view to please the eye, or to gain the notice of our fellow worms. Did Jesus spend his life in doing good to others? so should it be our main business, next to honoring God, to do good to others, our fellow men, thereby securing our own highest good. Was he free from selfishness, or self-seeking? so must we be willing to sacrifice our own interest for the benefit of others. Was it more than meat and drink to him to do the will of God? so should it also be to us. Had he a yearning compassion, tenderness, and love to mankind? we must possess such a feeling also. Did he exercise a spirit of forgiveness towards his enemies? we too must forgive the deepest insult, the greatest injury, or we cannot ourselves receive forgiveness. Was he willing to humble himself to the very lowest place among men? we too must be willing to take the lowest place, to be looked down upon, and as it were trod upon, by our fellow men.

Then, if we are like him in this world, we shall be forever like him in the world to come. We shall be owned as his, when he comes to "make up his jewels." "If we suffer, we shall also reign with him." "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." We shall have shared in his humiliation, we shall then share in his exaltation. No more temptation, no more sorrow, no more care, no more poverty, no more crucifying of the flesh, nor watchfulness against sin. These things are all past, and past forever. Though our discipline in the school of Christ may have been severe, yet our education is now complete. The warfare is ended, and the soldier discharged. The sweet welcome and approbation—"well done, good and faithful servant," "come ye blessed of my Father," &c., will make up for all. And O, the songs, the rejoicings of those who "have gotten the victory!" Our minds, so carnal, so earthly, can form little conception of the glory then to be revealed! Nay, the carnal eye, accustomed to look upon the fallen world, a world groaning beneath the curse of Jehovah, is all in the dark here. Such an one may suppose himself to understand concerning the nature of the inheritance promised to Abraham, but alas! he is dreadfully deceived! he needs to be enlightened by the possession of the faith of Abraham. This is the heavenly "eyesalve," with which the eyes of our understanding must be "anointed." Here is the key—faith which "works by love, and purifies the heart." We know both the willingness and the ability of Him who has undertaken our cause, to procure for us the utmost stretch of blessedness and felicity of which our immortal powers will be capable. He has already made known to us his intense desire to do so, by showing us the strength of his matchless, unbounded love—a spectacle which astonished angels, and may well astonish men! He assures us, too, of his ability to bestow all this upon us, declaring, "all power is given unto me in heaven and in earth." Will he not then make us as blessed, and as happy as we can possibly be made, after he has taken such infinite pains to give us a pledge of it. Nothing but the most soul-damning unbelief can doubt that he will. Ah, what tongue can tell, what imagination can paint the glories in reserve for the righteous? The earth blooming in Eden beauty; the society of all the faithful and truly lovely, from first to last; martyrs, apostles, prophets, saints and all; the presence of our dearly beloved Savior, who has bought us all with his precious blood, and given us an entrance here; pure, disinterested, unselfish love, from each to all, and from all to each; millions of resplendent, immortal beings, all shining as the sun; the most enrapturing music, far richer and sweeter than mortals ever heard; all sickness, sorrow, pain, and death, entirely done away forever; joy unutterable, constantly filling every heart, and beaming from every countenance: these things may perhaps give us some faint idea of the blessedness in reserve for the overcomer, in God's everlasting Kingdom.

And now let me ask, my brother, my sister, are you willing to be like Jesus? I do not ask whether you are willing to *profess* to be his follower, neither do I ask if you are willing to have your name reckoned among the despised, but can you afford, and are you willing to lay everything at his feet? yourself, and everything else,—to take up the cross daily, hourly, momentarily, for the sake of him who has shown such unparalleled love, who has given up the glories of Heaven, undergone a life of untold reproach and suffering, and finally died as an accursed malefactor upon the cross, and all for *you?* Now can you not in turn give up all to him? yield your entire being into the hands of such a Savior? Can you not for his sake suffer any temptation, reproach, destitution, sickness, or trials of any kind? Is it too much—any trial too great? The keenest trial can scarce begin to compare with those which he voluntarily took upon himself, on *your* account. Oh, the cold-hearted selfishness of fallen, depraved human nature! How little do we experimentally know, or feel, of self-sacrificing, disinterested love! Yes, even any of us!! Let us from this hour be *christians* in very deed.

(*To be continued.*)

For the Crisis.

The Atonement.

"*We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*" Rom. 5: 11.

Inasmuch as "the carnal mind is *enmity against God*," the necessity of an atonement, (or, *at-one-ment*,) is apparent. By some wise scheme, a reconciliation must be effected; and since "without the shedding of blood there is no remission," it follows that a *sacrifice* must be slain by virtue of which a reconciliation may be attained, or an atonement made for the sinner. But what sacrifice has God provided for this purpose? This is the point to be settled.

1. In the Mosaic dispensation, a *lamb* was slain, typical of "the Lamb of God that taketh away the sin of the world," to be slain as a sacrifice on Calvary. Well, *how much* of the typical lamb was slain as a sacrifice? A *part* of it merely, or the *whole* of it? You correctly answer, the *whole.* But how much of the antitypical Lamb must be slain—the Lamb which God prepares for a sacrifice? Obviously the WHOLE, not an abstract part *merely*, as mistaken theologians teach. God does not make a mock of the matter when he furnishes a lamb for the sacrifice. If He furnishes a *whole* lamb, it will be thus sacrificed! Hence the prophet testifies, in portraying the death of Christ, "Thou shalt make His SOUL an offering (*oshom*, a trespass-offering) for sin." And again; "He hath poured out His *soul* unto *death.*" Isa. 53: 10–12.

2. This sacrifice is a *divine* sacrifice; something more than *humanity* died. If a *human sacrifice* would have been enough, Enoch, or Elijah would have sufficed. But the son of man would not answer alone; the Son of God is required. Yes, even He who "was once rich, and became poor, that we through His poverty might become rich," DIED; even He who said to the Father, "glorify me with the glory which I had with thee *before the world was*", was CRUCIFIED; even He who said to the Jews, "*before Abraham was*, I am," EXPIRED ON CALVARY; even He who said, "what and if ye shall see the Son of Man *ascend up where he was before*," LAID DOWN HIS LIFE. O! what condescension upon the part of Christ to leave an angel home, to leave "riches, to leave "glory" to die for sinful man! What *wisdom* and benevolence upon the part of the Father to prepare such a sacrifice!!

3. But how was it possible that the Son of God, who was superior to undying angels, should actually *die?* Well, this would have been impossible if He had retained his former state; but He "*was made a little lower than the angels* FOR *the suffering of* DEATH." Heb. 2: 9. He took this step for the purpose of *rendering Himself capable of dying.* Humanity and Divinity were *blended;* hence, it is said, 'a body hast thou prepared me." Thus blended, He was both the Son of God, and the Son of David; and as such He *died.* He died not only as the Son of David, but also as the Son of God! To illustrate: suppose a law is enacted that every Jew in Great Britain be put to death. Here is a man who is half Jew, and half English. How can the Jew be put to death unless the Englishman dies too? So with blended Divinity and humanity: they *die* and are resurrected *together*, having become *one*, no more to be separated.

Here is unfolded untold wisdom. A Divine Sacrifice has been slain to effect an atonement for man. The once exalted Son of God, who was ever above the angels in riches and glory, comes to earth and is blended with humanity, taking upon himself the seed of Abraham, "*for* the suffering of death."

"O! for this love let rocks and hills,
  Their lasting silence break;
And all harmonious human tongues,
  The Savior's praises speak."

OBJECTIONS ANSWERED.

1. In opposing this great truth, the question is propounded,—"If God died, who upheld the world during His death?" This question betrays a misunderstanding of our sentiment; for we do not believe that the ever living God, the Father, died; but the *Son of God.* Says the apostle, "when we were enemies, we were reconciled to God by the death of His SON;" (Rom. 5: 10,) and again, "*Christ* died for the ungodly." Jesus testifies, "God so loved the world, that he gave his only begotten SON," &c., John 3: 16.

2. It is claimed that Christ's soul went to Paradise on the day of His crucifixion, and therefore could not have died. This argument is founded upon a *misunderstanding* of Luke 23: 43; "To-day shalt thou be with me in Paradise." It is abundantly evident that Christ did not here teach His exit to heaven, from several positive facts. After His resurrection, He made this emphatic declaration to Mary; "I am NOT YET ASCENDED to my Father." John 20: 17. This plain statement from Christ's own lips, proves that He did not go to Paradise before His resurrection. It harmonizes with the declaration that He "poured out His *soul* unto DEATH,"—not unto the gates of Paradise! But, inquires the reader, does not this testimony conflict with Christ's statement upon the cross? I answer, it con-

flicts with the construction which you have put upon it, proving that you have not correctly understood his language. Now let us examine the case. What called forth this remark from the Savior? It was a reply to the penitent thief's petition, which is recorded in the preceding verse. What was that petition? It was not, "Lord, remember me when thou goest into heaven." It was not, "remember me when thou goest up to Paradise." It was not, "remember me when thou GOEST into thy kingdom." But what was it? It was simply this: "Lord, remember me when thou COMEST into thy kingdom." But why present such a request? Obviously because he had heard the Savior teach the establishment of His kingdom upon the earth, at His second coming. Before Pilate's tribunal he had heard Jesus accused of claiming to be a king; he had heard Jesus explain the matter by saying: "My kingdom is not of this world, (or age,) . . . my kingdom is not from hence:" (John 18: 36.) that is, *not from this time* onward. He had also heard Jesus say, "HEREAFTER shall ye see the Son of man sitting on the right hand of power, and COMING in the clouds of heaven." Matt. 26: 64. From this and similar lessons, as well as from the writings of the prophets, he had heard that the Messiah was to come in the clouds of heaven, to establish his kingdom upon the earth, when He is to reign upon David's throne. With these truths indellibly impressed on his mind, he witnesses the darkening of the orb of day, he hears the adamantine rocks rend, and the earth loudly quake, which convinces him that Jesus is truly the Messiah who is to reign on earth; hence he prays, "Lord, remember *me* when thou COMEST into thy kingdom." Jesus responds, "verily I say unto thee to-day, shalt thou be with me in Paradise," or in "my kingdom" to come, which is the same; for Paradise will bloom in Christ's kingdom, on the new earth. See Rev. 2: 7. Rev. 22: 2. It will be seen that we place the comma after "to-day," as found in some Greek manuscripts, thus preserving a harmony between the request and the reply, and preventing a collision with the Savior's own words to Mary, "I am NOT yet ascended."

3. Another objection represents Christ's soul as going to the prison of the ungodly, and preaching to them; hence, from these premises it is claimed that Christ's soul could not have died. This idea is founded upon a wrong application of 1 Pet. 3: 18–20. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened (or *made alive*) by the Spirit; by which (spirit) also he went and preached unto the spirits in prison, which sometimes were disobedient, (when did he preach to them?) *when once the long-suffering of God waited* IN THE DAYS OF NOAH, *while the ark was a preparing*." This simply teaches us that Christ was quickened, or raised from the dead, by the same spirit by which the antedeluvians were warned, or preached to through Noah. They are now in the prison of death.

Who cannot see that the two latter objections are at war with each other? Certainly if Christ's soul went to Paradise, it could not have gone to hell on a preaching tour; or if it really went to hell to hold a three days' meeting, it certainly could not have gone to Paradise! One of these objections must annihilate the other; and more than this, the Bible kills them both, leaving one fairly dead, and the other doubly dead. W. SHELDON.

Vermillion, Dakota Co., Minnesota.

For the Crisis.

From B. Spaulding.

BRO. GRANT:—I have now been nine weeks in the Aroostook country, and I see a great destitution of light and information on the Advent of our Savior; and there is not only a willingness, but a desire to hear and learn the truth upon that subject. There is less of sectarianism here than in places where they have churches and regular ministers; here there are few churches, and fewer ministers. I have found a readiness to hear, almost everywhere, and many inquirers after truth. Several have embraced the Advent views, and want more light.

They are anxious to read books and pamphlets they see advertised in the Crisis, and would send for them, but they are almost moneyless. Here, in this new country, they are very poor and destitute. They have never had any but myself to instruct them on this subject. Three years ago I came here, staid a few weeks; on my return, I recommended brother Merriam to send the *Crisis* to several individuals, and he did, and the result was, many were convinced and enlightened; but since then, as they did not pay anything, the papers have been stopped, so that I don't know of but one No. of the *Crisis* that comes into this large county of Aroostook, 100 miles long and 50 broad. There may be others, but I don't know of them. Much good might be done by having the *Crisis* sent here free, and other of the Advent publications; and probably some might pay for them, others could not. Could not this case be laid before the Advent brethren, and something done for them? I barely make the suggestion. I have been among them in this neighborhood nine weeks: I have done what I could for this cause, gratis; I consecrate my life, my time, and bear my own expenses, and wish I could do more. My whole soul is in the work, I love it, I enjoy it. My health and spirits are good.

Should there be any disposition to send books or papers here, they must be directed to Presque Isle, Me., Aroostook Co.

I have traveled the whole length of this country on foot; have preached everywhere the coming and Kingdom of Jesus, the literal resurrection of the body, the sleep of the dead, and the destruction of the wicked, to very candid hearers, and there is much hope that the truth will prevail extensively.

They need living epistles also,—the living preacher, who will come more for the love of men's souls than for money; such would be well received and kindly treated, for this people are very remarkable for hospitality.

I remain yours, waiting for, praying for, and expecting the Kingdom of Jesus soon to come, BENJ. SPAULDING.

The World's Crisis.

BOSTON, MARCH 11, 1857.

Question.

BRO. GRANT:—Your article in the Crisis of Feb. 4th, on "What is meant by the soul?" No. 2, I could not harmonize with Matt. 10: 28,—"And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." You said that primarily the soul means the whole man; but it seems to me the text in Matt. makes a distinction between the soul and body. I think we have abundant testimony from Scripture that the destruction of the wicked will be their punishment. It is for your ideas upon the soul and body in the above text that I write.

Your sister, seeking for truth.

ANSWER.

"Fear not them which kill the body, but are not able to kill the soul, (*psukee*,) but rather fear him which is able to destroy both soul (*psukee*.) and body in hell. In Lk. 12: 4, it reads,—"And I say unto you my friends, be not afraid of them that kill the body and after that they have no more that they can do; but I will forewarn you whom ye shall fear; fear him which after he hath killed hath power to cast into hell." In Matt. 6: 25 we read, —"Therefore I say unto you, take no thought for your *life*, (*psukee*) what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the *life*, (*psukee*) more than meat, and the body than raiment?"

It will be noticed that the word rendered *soul* in Matt. 10: 28, and *life* in 6: 25, is the same. The same word is found in 1 John 3: 16.

"Hereby perceive we the love of God, because he laid down his *life* (*psukee*) for us; and we ought to lay down our *lives* (*psukee*) for the brethren. Again in Acts 15: 26,—"Men that have hazarded their *lives* (*psukee*) for the name of onr Lord Jesus Christ." Matt. 2: 20,—"They are *dead* which sought the young child's *life*," (*psukee*.) In Rev. 8: 9, we find the same word applied to the animals in the sea. "And the third part of the creatures which were in the sea, and had *life*, (*psuke*) died."

We might give many more examples, but these are sufficient to show the use of the word rendered *soul* in the passage under examination. It will be noticed that beasts have this soul (*psukee*) in common with men; that men hazarded these souls (*lives*) for Christ's sake; and that we ought to be willing to lay down our souls (lives) for the brethren. Are we to suppose that the primitive christians hazarded their immortal souls, in the common understanding of the subject, for Christ's sake? or in other words, did they put themselves in danger of eternal torment for the sake of saving others? The idea is absurd. In Matt. 16: 25, we read,—"For whosoever will save his *life* (*psukee*) shall lose it; and whosoever will lose his *life* (*psukee*,) for my sake shall find it." Here we have the same word again, which is rendered soul in the next verse. Are we to understand from this scripture that we must go to hell in order to be saved, and that if we seek to save our immortal souls, we shall lose them? The obvious teaching of this passage is, that if we seek to save this present life by denying Christ, we shall lose the future one, or be destroyed in hell. We come back to Matt. 10: 28, to consider more carefully the meaning of the word soul. After a moment's thought we shall see that it does not stand for the *real man*, for if it does, then it will be correct to put it in the place of the word man, and address it as such, for all who claim that the soul is immortal, contend that it is the conscious part, the real entity that we name and to which we speak; that which we call David, Lazarus, Moses; and the part for which stand the pronouns he, his, him, &c.

Let us suppose that Matt. 10: 28, was spoken of David;—"Fear not them which kill the body (of David) but are not able to kill (David;) but rather fear him which is able to destroy both soul (David) and (his) body in hell." Now read Acts 2: 29. "Men and brethren let me freely speak unto you of the patriarch David, that *he* is both *dead and buried*." This was spoken some time after the scripture in Matt. 10: 28, but it cannot be true if the soul is the real man and does not die. Again, in John 11: 14, we read,—"Then said Jesus unto them plainly, *Lazarus is dead*." How could this be true if the soul is Lazarus, and is immortal? If Lazarus cannot die or be killed, then it is not true that he was "*dead*."

But the question arises, to what does the word soul refer in the verse under examination? We answer,—the *future life* of the man, and not the man himself. Men may take away life here, but have nothing to do with our future existence; or as Luke expresses it, they "have no more that they can do." Why? The apostle answers,—"your *life* is *hid* with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." This life men cannot destroy, as it is deposited in safe hands. It is evident the apostle, in Matt. 10: 28, is speaking of the *future* life, because the destruction of soul (*psukee, life*) and body is after the judgment, and not in this world. Life is here spoken of as an attribute or principle, and not as the real man, the conscious being, for he dies, and when dead knows "not anything."

The verse we have been examining, we consider the strongest that can be produced as proof that man does not die. but when rightly understood, we think it is in perfect harmony with the great truth that the *whole man dies*, and remains unconscious between death and the resurrection.

Explanation.

Some who sent money a few days before the close of the last Vol. of the Crisis may not understand why the amount is charged on the first number of the new Vol. The reason is this: The wrappers are written a few days before we issue the paper, and consequently written before the receipt of the money.

Lafayette.

Our meetings in this place have resulted in the conversion of some eight or ten, and have caused backsliders to return to the Lord. For several years, things have looked discouraging here, but the people have found the Lord willing to bless them, soon as they were ready to repent.

Bro. Bellows has labored faithfully in Lafayette, but has at times been almost disheartened, when beholding the want of interest among the professed children of the Lord; but "man's extremity" has proved to be "God's opportunity." There is said to be more interest now than there has been for seven years. He baptized two last Lord's day, and others intend to follow soon. My Brn. in the ministry, let us labor more earnestly for the salvation of sinners, and I feel confident we shall see fruits from our labors in the Lord. We have but a little time left to work for Jesus. O Lord, arouse the watchmen, and fill them with thy Spirit.

Quoting Scripture.

When our correspondents quote scripture, we wish they would be *particular* to *write it precisely word for word* as it is in the Bible. If any word or words are *omitted*, put three or four periods in the place of them, so that all may see that a portion is left out. Never write a passage for publication without turning to it in the Bible and being sure that you have written it *correctly*.

To the Poor Brethren.

A Bro. from Connecticut writes;—that to his own advantage he has availed himself of the offer of Bro. Abraham Flagg, and is making sale of quite a number of the History of the late Russian War; and thinks that others may do likewise without violating righteous principles. The facts are a matter of history which is now compiled in a condensed form for future reference, and is a part of the great drama of warfare which we have looked upon as being delineated in prophetical history; a knowledge of which it is right to obtain and retain, and to scatter among those who wish to read and preserve the same.

⁂ Bro. Hemenway is requested to go from Dartmouth to Fairhaven, Mass.

The Extensiveness of Creation.

It is impossible for the human mind to conceive the proper idea of the immensity of creation. We call our earth, which is nearly 25,000 miles in circumference and nearly 8,000 miles in diameter, large: and to us it seems so, and is so. But what is this globe, with all of its furniture of mountains, forests, oceans, rivers, minerals, vegetables, and animated tribes, when compared with the immense mass of created matter which exists in the Creator's empire? A mere speck. A mere trifle. As we commonly contemplate the heavens, with the unassisted human vision, we behold bodies in comparison to which our globe is but a top; but when we aid our vision with the power of scientific invention, what created wonders do we behold! Worlds and systems contiguous to worlds and systems, reaching on, on, on, into the distant regions of space, comprising orbs before the magnitude of which our planet sinks into entire insignificance—and still the undefined borders of other worlds and systems are discovered—and still the dim light of other worlds and systems is faintly discerned—and the oppressed mind reels beneath its own conceivings! O how great! E. B.

BRO. GRANT:—Allow me to publicly acknowledge the receipt of twenty dollars from yourself for different friends, as a donation for the distribution of tracts in the west. Thanks to the generous contributors. May they be duly rewarded. But as few contributed, I shall not be able to get out so large a book as the "Vindicator;" but as a substitute I am preparing a work entitled "Man's future state," which will soon go to press.

I am constantly receiving pressing calls to preach the word. Often do I send *tracts* to preach for me. W. SHELDON.

Vermillion, Dakota Co., Minnesota, Feb. 1857.

I Weep.

I weep for seven things. 1. Because I have sinned against God. 2. Because I sometimes become careless now and sin. 3. Because I have sinned against my fellow beings. 4. Because my fellow beings have sinned, and do sin against God. 5. Because my fellow beings will not repent of their sins. 6. Because Christ has died to save us from sin. 7. Because I do not love Him as fervently as I would. E. B.

"The Seven Seals."

I still have a quantity of these tracts on hand for sale. I now offer to send *fifty* copies, *pre paid*, for one dollar, as I wish to obtain funds for the publication of another tract. Direct to Vermillion, Dakota Co., Minnesota.

W. SHELDON.

For the Crisis.

"Elias which was for to come."

Was John the Baptist the Elias which was to come, or do we look for another? This question is sometimes asked at the present day, in some form or other, by those who are unsettled in faith about the events of the last portion of this dispensation. I learn that some who are looking for the Lord soon to come, expect that "Elias must first come." Perhaps it is because Dr. Cumming, of England, is looking for such a personage. This was the error the scribes taught in the days when Christ was here, and the message was going abroad that He was the Messiah. They had started the idea that a prophecy in Mal. 4: had not been fulfilled, and of course the message about Jesus being the Messiah must be false. It appears that Jesus, knowing the hearts of all men, attempted to check this error in the bud, by calling the attention of the multitudes (Matt. 11: 7–14) to John the Baptist, who was now in prison, and who entertained some doubts whether Jesus was the Messiah, and sent two disciples to ask whether he was the Christ or not. After Jesus had cited the inquirer to the things which he did, as evidence of his Messiahship, he turns to the multitude and asks them several questions, referring to John's ministry in a clear and pointed manner, to fix their attention on John, who, he says, is "more than a prophet," and then gives the reason why; "for this is he of whom it is written, behold I send my messenger before thy face, which shall prepare thy way before thee. . . . For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come. He that hath ears to hear, let him hear." This settles the question fully, that John the Baptist was the messenger of Malachi 3: 1, and the Elijah of Malachi 4: 5, as well as "the voice of one crying in the wilderness." Isa 40: 3. Notwithstanding his testimony of himself to "the Priests and Levites from Jerusalem," (John 1: 21,) they asked, "Art thou Elias? (or Elijah the prophet?) And he saith, I am not." By turning to the account of John's birth, and of his father Zacharias' interview with the angel of the Lord in the temple, (Luke 1: 11–17,) the angel said of John, "and many of the children of Israel shall he turn to the Lord their God. And he shall go before him (the Lord) in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Thus the angel says, he was to come in the SPIRIT and POWER of Elias. This is "the Elias which was to come." But it was *not* the old prophet Elias, or Elijah, looked for by the blind Jews, and some modern Judaizers. Had they asked John if he was "the Elias which was to come," he would doubtless have told them he was. It seems some of Christ's disciples fell into the same error, of not discerning the fulfillment of this prophecy in John. On the occasion of the transfiguration of Christ, when he was charging them to "tell the vision to no man, until the Son of man be risen again from the dead," "his disciples asked him, saying, why then say the scribes that Elias must first come? (Matt. 17: 9, 12.) And Jesus answered and said unto them, Elias truly shall first come, and restore all things, (all things promised.) But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. . . . Then the disciples understood that he spake unto them of John the Baptist."

The question being now fully established that John was "the Elias which was to come," the next question is, DID JOHN FULFILL HIS MISSION? It would seem to many who are well read in the scriptures, that this question was a foolish one, and that the inquirer should be "answered according to his folly." But as "old wives' fables" are yet too often received instead of truth, they should be distinguished from it, that the truth may appear.

Man is endowed with faculties which make him very serviceable to his fellow when he improves them properly, but which make him a very injurious instrumentality when his powers of mind are abused and perverted, so as to caricature the truth, whether he intends to do so or not. A quick mind, with fluent speech, may do much good or evil, according as it is directed, either by the spirit of Elijah on the one hand, or of Ishmael on the other. We should all learn the lesson which Paul refers to in Col. 2: 2, "lest any man should beguile us with enticing words," or by "a show of wisdom in will-worship and humility," or "by good words (or smart words) and fair speeches, which deceive the hearts of the simple." But to the question.

Did our God cause a prophecy to be uttered, that when Elias should come, "he SHALL turn the heart of the fathers to the children, and the heart of the children to their fathers," or cause the angel to tell Zacharias—"and many of the children of Israel SHALL be turned unto the Lord their God; and he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, TO MAKE READY A PEOPLE PREPARED FOR THE LORD," and then not cause it to be done? Such an idea is now being eloquently asserted, and, by a system of allegories and typology, argued that John began his work, and did not finish it; that it is to be finished just prior to the second advent of our Lord, by a special message, producing apostolic union, order, and gifts. If any who see this article doubt whether John did the work he was sent to do, please read Matt. 3, and Luke 3, which passages are clear on the point. Then read John 1: 22–37, and John 3: 23–30, and it will be seen that John finished the work of "Elias that was to come," and "made ready a people prepared for the Lord." He then decreased, and his disciples followed Christ, while John was imprisoned by Herod, and then beheaded. It seems to me there is TRUTH enough to preach in these days, without vamping up John's message, to make another class of John's disciples, and another edition of the baptism of John.

I. C. WELLCOME.

Hallowell, Me., Jan, 1857.

For the Crisis.

Holiness.

BRO. GRANT:—The subject of Holiness has dwelt upon my mind with considerable weight for some time, and I feel that I cannot conscientiously dismiss the subject from my mind, without addressing a few thoughts to my brethren in tribulation. Malcom says, to be holy, is to be *pious*, or *religious*; Webster says, holiness is perfect rectitude, hence John the Baptist was called "a *just* man and an *holy*," because he was purely religious, upright, or pious. Things that were hallowed and consecrated to divine use, were called holy: hence the holy law, holy covenant, holy Sabbath, holy gifts, holy sanctuary, holy water, holy instruments, &c. &c. It is also applied to the Trinity, to the Father, to the Son, and it is also the common epithet of the third person of the glorious Trinity. It is applied also to angels. The saints are called holy, by separation and choice, according to the Apostle Peter's testimony, which saith, "ye are (speaking of the saints) a chosen generation, a royal priesthood, *an holy* nation, a peculiar people, &c. By this we are to understand, that Christ's holiness or righteousness was imputed unto them, and by partaking of the *holy principle* of grace, whereby the soul is renewed in holiness, until it is perfected in it. The Lord saith, "*be ye holy, for I am holy*." And again, the Apostle Paul to the Hebrews saith,—"follow peace with all men and holiness, without which no *man shall see the Lord*;" or, without holiness of heart, and a corresponding rectitude of life, no man can see the Lord and be accepted of him as his humble child. Now for us to serve God acceptably here, and to dwell in "His holy Hill" hereafter, *we must be pure*, or *free from the pollution of sin*. Paul saith to the saints which were at Ephesus, and to the faithful in Christ, "according as he (Christ) hath chosen us in him before the foundation of the world, that we (saints) should be *holy and without blame before him in love*."

Again, the same Apostle declares to the christians at Colosse, saying; "you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you *holy*, and *unblamable*, and *unreprovable*, *in his sight*." O! what condescension! what meekness! what humility! and what unbounded love is manifested by the Lord Jesus Christ to his weak, imperfect, sinful, dependent children! O! "what manner of love the Father hath bestowed upon us, that we might be called (not the sons of the Baptist, nor the sons of the Methodist, nor the sons of the Orthodox, nor the sons of the Adventist, but) the *sons of God!*" And with my present views and impressions, had I ten thousand tongues, I could heartily employ them all in praising, honoring, and glorifying God forever, for his *unspeakable gift!* O, brethren and sisters, "let love be without dissimulation." God requires us to be holy; yet the Prophet Samuel declares, that 'there is none holy as the Lord." He is said by another to be "glorious in holiness, fearful in praises, doing wonders." Now, as the law of God is holy, and the commandment holy, just and good; so in our obedience to Christ, we are required to present our "bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Holiness is much talked about, *but little lived up to as God requires*. Jesus Christ

so loved his church, that he gave himself for it, "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a *glorious church*, not having *spot* or *wrinkle*, or *any such thing*; but that it should be *holy*, and *without blemish*." Oh! what a beautiful church that will be! How exalted its position! How full its joy! and how unending its pleasures! Shall I be numbered with the truly blessed? The word of the Lord comes back again to me with redoubled force,—"and holiness, without which no man shall see the Lord."

Holiness is attainable, else it would not be required of us. David says, that "holiness becometh thine house, (or church) O Lord, forever." Paul exhorts the saints at Rome to "yield their members servants to righteousness unto holiness." And again he saith, "let your fruit be unto holiness, and the end everlasting life." The same great Apostle, when preaching to the Corinthian church, and exhorting them to purity of life, said, "Come out from among them, (that is, unbelievers and the ungodly, whether in the professed church, or out of it,) and be ye separate, saith the Lord, and touch not the unclean thing; (that is, the spirit and practice of the world,) and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Now it does seem to me, dear brethren, that if we wish to be "partakers of his holiness," we must serve him in faith, love, holiness and sobriety, until the Messiah comes. Amen.

Yours in earnest desires for holiness,

P. Tandy.

Extracts from Letters.

Sr. I. Achorn writes from Washington, Me.:—"I still look for and love the coming of Jesus. I think sometimes I feel as Mary did when she went away to the sepulchre; she had been disappointed, and thus it is with me. And so,

'There's nothing round this gloomy earth,
Can fill my large desire;
The happiness that I approve,
Lies not within its power.'

I am often made glad by the blessed instructions from the word, and my good paper, which helps me understand the truth. May the writers be blest of God in this world, and in that to come with eternal life."

—:o:—

Bro. E. G. Hayden writes from Otis, Mass.:—"There are a few in Otis who are not sleeping, but looking and waiting for the king to come in his glory It cheers my heart to think we are almost home. The *Crisis* is a welcome visitor to me.

Brn. and Srs. in Christ, do not give up your hope, for the promise is sure; yes, we soon shall have the promised inheritance. Glory to God, the prospect of our speedy redemption grows brighter. I believe that we are almost up to the Judgment. I am thankful that I was ever aroused by the cry, 'behold the Bridegroom cometh,' and rejoice that still I am found among the despised ones whose names are cast out as evil and everywhere spoken against. But Christ says, 'I have chosen you out of the world, therefore the world hateth you.'

'How sweet the christian's hope to me,
While here I'm called to roam;
It points me to a better land,
That I may call my home.'"

—:o:—

Sr. M. T. Taylor writes from Dorchester, Mass.:—"One thing I feel assured of, and that is, that the Lord is very good and kind to us all. For his goodness and wonderful works are all around us, and I feel to praise Him; 'Let everything that hath breath praise the Lord.' Oh! that all that love Him might feel to say,—'although He slay me, yet will I trust in Him.' Yes, He is worthy to be trusted and worthy to be praised. In Him all fullness dwells. He has a supply sufficient for all our needs, and why should we not put confidence in Him and trust Him as long as we live. We have the promise that all things shall work together for good to those who love God. Then let us love Him with our whole heart, endeavoring by His help to fulfill the great obligations we are under to our Maker, and to each other. Dear Brn, and Srs., let us hold on by faith to the Son of God, and press our way onward a little longer, for it is but a little while we have to remain here; let us improve on the same.

May the good Lord help us to serve Him faithfully and glorify His name. Let us look to Him continually for forgiveness for all sins and errors, and for assistance and wisdom to be kept right at all times; for we must bear in mind that we are weak and ignorant, and can do nothing right without His help."

—:o:—

Sr L. Meeker writes from Granville, M. T.:—"We are here in this distant country destitute of the many privileges which most of you enjoy. The *Bible* and *Crisis* are my only sources of comfort or consolation. In this gloomy world of sin and sorrow, where trials increase on every hand, and draw our minds off from all created good, I would not be without the blessed hope of having an inheritance in a better world than this. And I do hope the day is not far distant when we may all meet where there will be no more parting, sorrowing or sighing. I hail with joy every appearance of the near approach of that day that will be so glorious to those who are counted worthy. Shall I have a part with the ransomed host? Lord grant it, is the constant desire of my heart; for this I am striving to overcome this world with all its temptations. Brethren, be strong in the Lord, be faithful, and pray for unworthy me, that I with the rest of you may have a right to the tree of Life. It did cheer my heart to know that Bro. Sheldon was in this Territory sounding the alarm. I pray the Lord may send him or some other one of his servants this way."

—:o:—

Bro. W. C. Clark writes from Portland, Me.:—"I am happy in the Lord while anticipating the bright prospect of the future, feeling assured of the immutability of God's promise. My hope is confirmed amid the perils of these last days. The majority of mankind are willingly going down to destruction. Their minds being wholly engrossed in the things of the world, and suffering the duties, cares, and pleasures of this life to overcharge their mind, have forgotten the design of Omnipotence in their creation; hence their destruction. Few of the professed righteous are yielding their hearts and wills to the purpose of God; complying with his immutable Word, and drawing divine consolation therefrom. What a contrast is there between a worldling and a christian, a saint and a sinner! The one's mind and treasure is in this world; the other's in the world to come. The first, his treasure being here, employs all his ability to increase it; the second having his in heaven, is striving to lay up a good foundation against the time to come; for he, as a wise man, foresees the evil, and hideth himself; while the other passes on and is punished.

Notwithstanding the many difficulties we have to pass through, the great amount of tribulation and sorrow we meet with, we have, as a shining light in a dark place, this blessed consolation,—'be of good cheer, I have overcome the world.' In that He overcame, he puts a sword in our hands, which, if wielded well, will secure us victory. I think I can say with David, 'O how love I thy Law! it is my meditation all the day.' How sweet are thy words to my taste! yea, sweeter than honey to my mouth.' O, I am glad in God my Savior, that I heard the call to the Marriage Supper. Praises, and thanks be to His name, my feet have been taken out of an horrible pit and placed on a rock,—and my going established. I am trying to serve the Lord, not in my way, but in his; though imperfect in judgment and wisdom, yet following his unerring counsel, I trust I am accepted in the Beloved who is the head of the cherch.

Obituary.

Died in Middlefield, Feb. 7th, after an illness of six days, Irene Clarissa, daughter of Charles C. and Mary E. West, aged 4 years and 10 months.

She was a child of much promise, gentle and affectionate, and of an uncommonly sensitive and retiring disposition. She was easily affected with the grief of others, and her childish tears would flow at any tale of sorrow. She was not fitted to buffet with the cold storms of a long life, or bear the chill breath of the unfeeling world. She now rests in an early grave, but Christ will bring her again from the land of the enemy and clothe her with immortality. We feel deeply afflicted in the loss of our little one. But we rejoice in Him who is the "resurrection and the life," and are looking for him to appear the second time without sin unto salvation.

That fragile form, low in the tomb's extended,
Dimm'd those bright eyes, and still'd the fleeting breath;
Alas! her sojourn here on earth is ended,—
The music of that voice is hushed in death.

No more her laugh, so sweet and clearly swelling,
In joyous strains shall greet our list'ning ear;
No more her presence glad our peaceful dwelling,
Our cares to soften, and our hearts to cheer.

Oft is our path o'ercast with grief and sadness,
As on we journey to the silent tomb;
And hearts that beat to-day with joy and gladness,
May be to-morrow overwhelmed with gloom.

'Tis meet to weep! yet while these tears are flowing
For her who sleeps so early in the grave,
May we see through the darkness sweetly gleaming,
The power of Him whose mighty arm shall save.

He soon shall come, yet while he is descending,
The sleepers in their graves will hear his voice,
And will come forth with songs of joy unending,
And in his Kingdom evermore rejoice.

F. E. Bliss.

East Lee, Feb. 25, '57.

Died at Chester Factories, Mass., Feb. 24th, '57, Hannah Eliza, youngest daughter of William and Lois Twiss, aged 3 years, 9 months and 6 days.

Hannah was taken Saturday night, the 21st inst., with the croup, from which she suffered intensely, though conscious till within the last half hour of her death. While alive she was her father's idol and her mother's darling; her prattling voice was music to their ears. She was one of those uncommon children that cannot be expected to live long; hence, death, the cruel monster, must lay his icy hands upon her. O death! she soon will be thy conqueror. O grave! she will bloom again, a little cherub in the Kingdom of God.

Fare-thee-well my father, mother,
Farewell brothers, sisters, dear;
While you round my coffin hover,
Let not drop a single tear!

Weep not o'er me, for I am now
Beyond the power of pain;
Look up in faith, and meekly bow,—
Sweet Hannah shall live again!

The funeral sermon was preached by Elder Charles Goodrich, from Mark 10: 14,—"Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God."

May the prayers and sympathies of those who have been called to drink from the bitter cup, be extended to these afflicted friends. Amen.

G. W. Gillespie.

Foreign News.

FOUR DAYS LATER FROM EUROPE.
ARRIVAL OF THE ATLANTIC.

New York, March 5.

The Collins steamship Atlantic, from Liverpool afternoon of 18th ult., reached her dock at this port about 7 o'clock this evening.

France.—On the 16th, the Emperor opened the Legislature with a speech from the Throne, amidst great pomp and enthusiasm. The Emperor referred to the peaceful solution of the recent difficulties amongst various European powers, and, considering that the best understanding now prevails between all the great powers, thinks the time auspicious to endeavor seriously to regulate and develope the strength and riches of the Nation at home. He rejoices over the prosperous condition of the country, as evinced by the largely increasing revenue; reports the suffering caused by deficient crops and recent inundations; says expenditures are to be reduced, and the war tax abolished from January next; the annual army contingent fixed at 100,000 men; says application is made for a transatlantic line of steamers; and after referring to sundry local topics, winds up with a panegyric upon the state of the Empire.

Italy.—Italian affairs remain in the same satisfactory condition.

Great distress, bordering on famine, prevailed throughout Finland.

Persia.—*Constantinople, 6th.*—French despatches from Teheran recommend Feruk Khan to make peace with England.

British reinforcements had arrived in the Persian Gulf, and the English corps d'armee had arrived in Cabul, and was marching, with the troops of Dost Mahommed, on Herat.

The Russians were concentrating troops on the banks of the Caspian.

The Russians in the Caucasus.—The news from Circassia shows that the mountaineers are still carrying on their war of nationality against the Russians with the greatest energy, and that in the contests which take place they are often victorious. About the beginning of last month a Russian army of 10,000 men, which had sacked and burnt the village of Tarta Kariksi, was met on its outskirts by a son of Emir Sefer Pacha, at the head of a strong force of Circassians, and, after a bloody battle, the Russians were driven back, leaving 700 men dead on the field

THREE DAYS LATER FROM EUROPE.
ARRIVAL OF THE PERSIA.

New York, March 6.

Steamship Persia, Captain Judkins, from Liverpool, has arrived. She brings dates of the 21st ult.

Her news possesses several features of interest.

The London Morning Advertiser asserts that the government is in possession of a despatch announcing the total destruction of the city of Canton by the British.

The Persian difficulty, which, a few days since, appeared in a fair way of settlement, has taken an unexpected and unfavorable turn, Feruk Khan, the Persian Envoy, having suddenly ceased negotiations with the British Minister at Paris, and will not come to London. The French government has instructed its representatives at London, Vienna, St. Petersburg and Berlin, to invite those powers to accredit their resident ministers at Paris as Plenipotentiaries, to settle the Neufchatel affair.

Poetry.

For the Crisis.

THE PILGRIM'S REWARD.

Gen. 15: 1.

Lone pilgrim to Mount Zion bound,
Through storm and gathering gloom,
While foes unnumbered watch around
To lure thee from thy home,
Look up, fear not their power to harm,
Thy Refuge still remains;
The potent, everlasting arm
Of Israel's God sustains.

He sees thee from His high abode,
And marks thy weariness,
As onward still the tiresome road
To life, thy footsteps press.
Thy mournful sighs, thy burning tears,
Do not unheeded fall;
Each agonizing prayer He hears,
And He'll reward for all.

Heed not a scoffing world's abuse,
But keep thy garments pure,
Thine armor bright by constant use,
And to the end endure.
Remember, Jesus trod before
Life's rugged, thorny path;
Remember how He meekly bore
Derision, scorn, and wrath.

Like Him the shameful cross endure,
The base reproach despise;
Thou shalt eternal life secure—
A home in Paradise.
A peerless crown will soon adorn
Thy pallid, care-worn brow,—
The light of an eternal morn,
Its radiance round thee throw.

Soon thou wilt all thy grief exchange
For everlasting joys;
The verdant bowers of Eden range,
Where Death no more annoys.
Soon will thy tearful eyes behold
The city's dazzling light;
Its gates of pearl will wide unfold
To thy enraptured sight.

Soon will the victor's triumph song
In strains celestial rise;
While join with them the angel throng,
In matchless symphonies.
O pilgrim, keep the narrow path,
Though earth and hell combine;
Fear not, nor dread their blended wrath,
The victory shall be thine.

Maria.

Greenland, N. H.

Domestic Summary.

Is there a Maelstrom?—Every school boy of the last century has been taught to believe that there is a wonderful vortex on the coast of Norway, with an eddy several miles in diameter, and that ships, and even huge whales were sometimes dragged within its terrible liquid coils, and forever lost "in ocean's awful depths." A correspondent of the Scientific American says:

"I have been informed by a European acquintance that the Maelstrom has no existence. A nautical and Scientific commission went out and sailed all around and all over where the Maelstrom was said to be, but could not find it; the sea was as smooth where the whirlpool ought to be, as any other part of the German ocean"

We presume the above is correct. The latest geographers and gazetteers barely allude to the Maelstrom. Colton in his large Atlas gives the site upon his map, but does not allude to it in his description of Norway. Harper's Gazetteer in its article on Norway, says that "among the numerous islands on the West coast there are violent and irregular currents, which render the coast navigation dangerous. Among these is the celebrated Maelstrom, or Meskenaes-Strom, the danger from which has been greatly exaggerated, since it can, at nearly all times, be passed over even by boats." The romance of the Maelstrom has been pretty effectually destroyed.—*Rochester American.*

Death of the Original Uncle Tom.—The Indianapolis Journal mentions the death in that city, on Sunday last, of Thomas Magruder, an old negro, aged about 110 years. He is supposed to have been the one who suggested the name and the leading features of the character in Mrs. Stowe's novel, "Uncle Tom's Cabin." This supposition is based on the coincidence of name and character, and on the fact, says the Journal, "that Henry Ward Beecher, during his residence here, was a constant visitor of 'Uncle Tom's,' well acquainted with his history, and a sincere admirer of his virtues We have been told that Mrs. Stowe herself sometimes called to see the old man 'Uncle Tom's Cabin,' too, was the name of his house, among his acquaintances, and was a familiar phrase here long before Mrs. Stowe immortalized it. At all events, we know it is the impression with all the friends of Mrs. Stowe and her brother, in this city, that 'Old Uncle Tom' was the original, or at least, the suggestion, of the hero of the 'Cabin.'"

A Speaking Curiosity.—The Portland State of Maine has seen an ingenious invention of Mr. Charles Whitus, of that city, which is so arranged as to articulate distinct vocal sounds, and answer questions when propounded.

Items.

The city of Candia is to be rebuilt, and the damage done to Sinope repaired.

J. B. Wallace, of Oswego, has lost a little son, owing to the mistake of an apothecary, who sent wine of opium instead of antimonial wine.

Grant Thorburn has completed his eighty-fifth year, and says he is not tired of the world, but would "live the world over again" with all its joys and sorrows. A happy old man.

In Manchester, England, they are apprehensive of a cotton famine. The consumption of cotton is proceeding with so much more rapidity than the growth, that with the present limited supply, prices are certain to come to a point which will arrest trade.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

—:o:—

Bro. J. Couch appoints to preach at Lawrence, Sunday, March 22nd.

Bro. J. Hemenway appoints to preach at Dartmouth, Mass., Sunday, March 15.

Bro. Israel Damman appoints to preach at Dixmont, Me., second Lord's day, in March.

Bro. J. Partridge appoints to preach at Brunswick, Yellow school house " 15.

Bro. L. Boutell appoints to preach at
Lynn Dye House, Sunday, Mar. 15.
Lawrence, " " 22.

Bro. S. S. Brewer appoints to preach at
Roxbury, Mass., Monday eve. March 9.
Warrick Plains, Sunday " 15.
Fair Haven, Mass., " " 22.
Peacedale, " " 29.

Bro. B. Weaver, North Dana, wishes Bro. Munger to inform the church in that place, whether he has received a line from them requesting him to come to that place, and to state in the Crisis when he can come.

Bro. W. S. Campbell appoints to preach at
River Point, or Phenix, Mar. 13.
Providence, Sunday, " 15.
Peace Dale, " 16.
New Bedford, Fair Haven and vicinity, from Sunday 22 to 1st Sunday in April.

I am requested to give notice that Bro. Edwin Burnham will preach in Manchester, N. H., the second Sabbath in March.

Also that the Union Advent meeting will be held at Brown's Hall, Merchant's Exchange. No. 79 Elm street.

In behalf of the brethren,

James H. Stevens.

Missionary Tour in New Hampshire.—I appoint to be at
Bath, (Swiftwater) evenings, March 12, 13, 14, and over the Sabbath, March, 15.
Sugar Hill, evenings, March, 17, 18, 19.
Woodstock, Sunday, March 22.

Edwin Burnham.

Bro. Hiram Munger appoints to preach at
Bristol. Wednesday, March 11.
Waterbury, Thursday, March 12.
Bridgeport, Friday, March 13.
New York, over the Sabbath, March 15.

Please notify me if these appointments come in contact with others, especially on the Sabbath. Hiram Munger.

Bro. S. W. Bishop appoints to preach at
Fishersville, N. H., Sunday March 8.
Exeter, N. H., " 15.
Portsmouth, N. H., " 22.
Worcester, Mass., " 29.
Lowell, Mass., April 5.

If any of the above appointments interfere with previous arrangements, brethren will inform me immediately by letter directed to Exeter, N. H.

Providence permitting, I will meet with the brethren in
Amherst, Mass., Thursday evening, 26.
Greenfield, Friday 27.
Vernon, Vt., Sunday, 29.
Ashfield, Monday, 30.
Charlemont, Tuesday, 31.
West Hawley, April 2.
Savoy Tannery, April 3.
North Adams, Sunday, April 5.

H. Pratt

The Lord willing, there will be a protracted meeting, commencing on the 19th of March, in the evening, and continuing over the Sabbath, in Searsport, Me., at Black's Corner. Brethren in the ministry are invited to attend and preach the word of life, that the church may be healed, and sinners converted to God. Bro. L. L. Howard, from Poland, is expected to attend with us. May the dear brethren in Searsport, and neighboring towns come and pray to God for us. Israel Damman.

Missionary Tour Westward.—God permitting, I will be at Boston, Mass., Sunday, April 5. Palmer, Mass., with Bro. Higgins, evenings, April 7 and 8.

Springfield, Mass., evening, April 10. Albany, N. Y., Sunday, April 12. West Martinsburgh, N. Y., evenings, April 16, 17, 18, and, over the Sabbath, 19.

Hebron, N. Y., Friday, Saturday and Sunday, April 24, 25, and 25, a protracted meeting.

Rochester, N. Y., Wednesday, Thursday, and Friday evenings, April 29, 30, and May 1, with Bro. Marsh's charge.

Rochester, with Bro. Cook's charge, Sunday, May 3.

Mill Village, evenings, March 25, 26, and 27. Claremont, Sunday, March 29.

Edwin Burnham.

For the Crisis.

Rare Works on Sale.

Albert Bengel's Expos. of the Apocalypse. 1 Vol. 1757. Postage 15 cts. Price $2.00.

Geo. S. Fabers's Dissertations on the Prophecies. 2 Vols. in 1. 1808. Postage 20 cts. $2.50.

Cotton Mather's Magnalia Christi Americana. 2 Vols. 1820. Postage 50 cts. $5.00.

If any want the complete "Works of Joseph Mede," I can furnish them at $10.00, also "Dr. Burnet's Sacred Theory of the Earth" at $3.00. I can get them in a few weeks, and any other old work desired.

Daniel T. Taylor,
Worcester, Mass.

Married.

In Boston, Feb. 21, by S. G. Matthewson, Abraham Flagg, of Worcester, to Mrs. Nancy A. Tuttle, of Lowell, Mass.

A Bro. has sent us No. 4 and 5 of an Exposition of the 14th of Revelation. We have not seen the former numbers; doubtless there is some mistake. Will the Bro. explain?

A *part* of a communication from a writer in Bigelow's Mills, Ind., is received, and it being unfinished, with no name, we cannot publish until we hear from the author.

The conclusion of the article, "Divine Order," will be given next week.

Business.

Cash Receipts.

Those who send us money for the paper or books, will find it credited in the Crisis, in the fi[rst] or second number after the money is received; o[th]erwise it may be known there is a mistake, so[me]where.

The No. appended to each name is that of t[he] Crisis to which the money credited pays.

J L Bebee 104, M Perley 78, H Clinka[...] 78, M H Piper 104, Miss Sweat 104, Sr Ha[...]son 104, A Gifford 104, L Mills 104, L Br[is]tol 104, H Way 104, P A Strong 104, [...] Coggswell 104, J B Andrews 104, A Presc[ott] 96, W Burbee 104, Mr. Nudd 104, Sr A[n]drews 78, M A Sawyer 67, D Vezey 10[4], M O Pray 106, C Lewis 104, E A Mar[...] 103, S Atkinson 104, D Marston 78, G [...] Rice 104, Br. Currier 104, A Sweet 104, J [...] Dixon 104, Mrs. F A Taylor 104, M G D[...]ton 104, J Woodruff 104, J Spaulding 10[4], C O Delano 108, Mary E Gavit 106, G [...] Wiggin 104, H Christenson 107, W Allen 8[...], S Patten 114, F W Henry 104, L Storrs 10[4], W Colbath 106, W Colbath jr. 106, R Mu[...]son 104, C W Richards 104, S K Fenton 10[4], "A Friend" C S Miller 104, "A Friend," [...] Kendall 104, E G Scott 104, M Burrel 110, [...] B Curtis 78, H Porter 104, Mrs. S Davis 7[...], S Plummer 104, A Hill 104, A Sage 104, [...] M Markham 104, S N Marvin 78, N [...] Wright 104, L Taylor 104, B Fifield 104, [...] C Jackman 104, N Furber 104, J Bayley 10[4], W Howard 104, W Jackson 130, F Abbe 7[...], Charles Dixon 104, S Crocket 104, J P D[ar]ling 104, J Chapin 104, N McCullock 104, [...] Morin 104, S Barton 104, A Waterman 10[4], E Jackson 104, S Stone 104, J A Stillm[an] 104, M H Tottingham 104, W Stark 104, [...] Tuttle 104, J B Whittemore 108, F Conve[rse] 104, W S Moulton 104, C Stark 104, J Pin[...]ins 82, R S Currier 104, S Woodruff 104,—$1 each.

M L Mills 130, S S Rogers 130, B Jennin[gs] 130, A B Hoyt 124, L A Dodge 78, J C B[...]ton 130, Mary Holden 130, Lucy P Russ[...] 156, Mrs. M Phetteplace 130, S Marvin 104, [...] Flint 130, A Martin 104, R Slayton 117, L [...] Dodge 104,—$2 each.

M Hobart 91, Mrs. J Rogers 104, M [...] White 91, E B Tallmadge 91, J Rofe, 101, [...] Finn 91, L Monk 78, Jane Stephens 92, H [...] Seavey 92, A Hamlen 92,—50 cents each.

H H Hall $21.; G L Raymond $6.; [...] Hanson, Jr., $4.; M L Clark $30.; D Kin[...]man $5.; E Mitchel $10.; Isaac Davis 71, [...] $1.23.

For the Poor.—M Hobart, 50 cents; R. [...] Currier, $1.; M M Markham, 25 cents; [...] H Tottingham, 25 cents; F. Converse, $2.

For Books.—I Davis, 74 cents; W. Ho[w]ard, 21 cents.

Books sent.—J. H. Bywater, Isaac Dav[is].

D. A. Jones.—All right. You have pa[id] to No. 136.

E. G. Hayden.—The money was receiv[ed] and is credited on our books. All right.

Books and Tracts,

The law requires that all transient publicatio[ns] shall be pre-paid; hence, persons ordering books [or] tracts must send enough to pre-pay postage. T[he] postage on tracts is only one half cent per oun[ce] if sent in packages of eight ounces or more; boo[ks] and pamphlets, one cent per ounce.

Orders for any of the following works will [be] promptly attended to at the office of the Cris[is] 167 Hanover street, Boston, Mass.

The Saint's Inheritance. By Wm. Shephe[rd]. Price 8 cents—pos. 1 ct.

Treatise on Matt. xxiv. By I. C. Welcom[e]. Price 33 cents—postage 6 cents.

Future Punishment. By H. H. Dobney. An ab[le] and convincing argument. Price 75 cents—posta[ge] 16 cents.

The Unity of Man, or, Life and Death Realities [...] Review of Lee on the Soul. Price 15 cts.—pos. 1 c[t].

Bound Tracts. By H. L. Hastings. Nearly 2[...] pages. Price 40 cents—postage 6 cents.

Pauline Theology, or the Christian Doctrine [of] Future Punishment as Taught by Paul. Price [...] cents—postage 1 ct.

Church Debts. By Wm. Ramsey, D. D. A wit[h]ering rebuke of the pride and worldliness of t[he] present day. Price 50 cents—pos. 9 cts.

The World as It Was, as It Is, and as It W[ill] Be. By Mrs. A. C. Judson. Price 38 cts.—pos[t]age 3 cents.

The Voice of the Church on the Reign of Chris[t]. By D. T. Taylor. A most excellent work. Pri[ce] $1—pos. 18 cts.

This World and the Next: The impossibility [of] making the best of both. An interesting Englis[h] work. Price 25 cents—pos. 1 ct.

The Old Paths, or the Primitive doctrine of a Fu[]ture Life; embracing copious extracts from th[e] apostolic fathers, with arguments and remark[s]. Price 18 cts.—pos. 1 ct.

The First Fruits: a Scriptural Inquiry into th[e] Time and season of the First Resurrection, an[d] Change of those who are Alive and Remain. Pri[ce] 10 cts.—pos. 1 ct.

Jubilee Harp. By S. S. Brewer. A good selec[]tion of hymns. Price, single copy, 25 cts.; pe[r] dozen, $2.50—pos. 7 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstance[s] connected with campmeetings and revivals. Writ[]ten by Himself. This is a very entertaining work and will be read with interest by all. Price 50 cts —postage 10 cents.

Spiritualism a Satanic Delusion and Sign of th[e] Times. By Wm. Ramsey, D. D. The best wor[k] extant on the subject. Price, in paper covers, 3[...] cts.—postage 3 cts.; cloth gilt, 50 cts.—pos. 8 cts.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts —pos. 1 ct.

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Milton on the State of the Dead—Intermediate State—each 2[...] pages. Price 5 cents single copy; $3 per hundred. —Outline of the coast of Man—Ancient Landmarks—Destiny of the Wicked—The Great Incentive—3 cents single; $1.50 per hundred.—Future Punishment—Key of Truth—The Night Cometh—price 2 cents single; $1 per hundred.

[☞ The above-named works can be obtained of H. L. Hastings, Rochester, N. Y.]

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

A View of the Scripture Revelations Concerning the Future State. By Richard Whately, D. D., Archbishop of Dublin. Price $1—pos. 18 cts.

The Seven Seals. By W. Sheldon. Price [...] cts. —postage 1 ct.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author from a steel plate engraving, and likewise a biographical sketch, or brief notice of him. Price neat and plain binding, 63 cents; full bound gilt, $1—pos. 9 cts.

Poetry.

For the Crisis.

RESURGAM!

"IT SHALL RISE AGAIN."

The bells are tolling, tolling, tolling solemnly and slow,
And mournfully the mourners tread the crowded street below;
The hearse moves, and we follow on, as is the fittest plan,
Since life is all a solemn march, with Death to lead the van,—
A solemn march o'er plain and hill, up mountain and through glen,
A long, sad, dreary funeral, a burying of men.
Yet onward in procession, onward with a stifled groan,
Each following a brother's corpse, and carrying his own.
Turn from the stony pavement, leave it for the dusty road,
Out in the fields and all alone, man finds his last abode;
On the bleak bare hill that rises close beside the marshy lake,
Upon whose rocky side the wailing storms of wind can break—
Wailing winds that wander on, wander, seeking for a shore,
Where they too may freeze to stillness, moaning nevermore.
Lay thy boy there, mournful Mother, thy fair boy in the ground,
Let the clammy dirt fall on him, with dull and sick'ning sound;
Lay him there within the damp earth, the cold earth soaked with rain,
The clinging, calm, remorseless earth, where hot tears fall in vain,—
Then listen, mournful Mother, listen with thy heart of pain,
For the whisp'ring Angel singeth, "all the buried rise again;"
Unseen, whisp'ring Angels chant, o'er and o'er the soft refrain—
Death is Life in strange disguise—"all the buried rise again."
Give back my Youth, comes trembling from the withered lips of Age,
And let Life's foes to me throw down once more the battle gage;
Give to my nerveless hand again, youth's grasp upon the steel,
A sharp wound, well repaid, would ease this want of power to feel.
The corpse of Love lies stiff and cold upon my sunken breast,
My bony arms are round it flung, as lulling it to rest.
My shaking voice moans frightened o'er the tones it used to sing,
When living Love walked by my side, among the flowers of Spring;
Its mild blue eye is glassy now, its rich brown locks turned grey,
But I cannot bear to loose my hold and put the corpse away.
Give back Ambition's manly form, and eyes of strong desire,
'Neath lofty brows like vine-clad rocks o'erhanging caves of fire!
Give back its will, its energy, its trust, its eagerness,
Its hopeful power to be and dare, to punish, and to bless.
Lo! now within the ground it lies, a helpless mass of clay,
But I cannot bear to bury it, and put its dust away.
Yield thee, Old Man, yield thee, and give the earth her own again,
Resign thy dead, while coldly fall the drops of drizzly rain;
And listen then with thy dull ear, listen for a martial strain,
Hear! the strong-voiced Angel shouts, "all the buried rise again."
Unseen, strong-voiced Angel shouts, o'er and o'er the deep refrain,—
Love, Faith, and Hope are deathless,—"all the buried rise again."

In the hope of "rising again" through Christ,

WM. STARK.

New York, Jan., 1857.

Original Articles.

2300 Days.

In Daniel 8 : 14, we are told, the vision is for 2300 days. In Daniel 9 : 24, we are told "seventy weeks are determined," or cut off; and of necessity, time must be cut off from time: and as there is no time in the vision but the 2300 days, it would follow of necessity, that the seventy weeks are cut off from, and are a part of the 2300, and commence with that period. In Dan. 9 : 25, we learn when to commence reckoning the time of the vision ; viz., "from the going forth of the commandment to restore and to build Jerusalem." Now the point of interest is, has there such a commandment gone forth? if so, when? To ascertain this fact, we must go the law and to the testimony.

In Ezra 1 : 2, Cyrus declares that the Lord, the God of heaven had charged him to build him an house at Jerusalem. In chap. 6 : 3–12, we find a record of that decree. In the last clause of ver. 12, Darius confirmed that decree. In ver. 15, we are told the house was finished "in the sixth year of the reign of Darius, the king." Nothing said here about building Jerusalem; nothing but the *house* of the Lord God, in Jerusalem; consequently, the vision cannot date from this decree. Do we find any other decree in the law and testimony? Yes, in the 7th chap. of Ezra, in the seventh year of the reign of Artaxerxes, the king, we find the record of a decree by that king, to Ezra, "that [illegible] they of the people of Israel, and of [illegible] priests and Levites in my realm, which are minded of their own free will, to go up to Jerusalem, go with thee." At the 15th ver. and onward, we are given the details of that decree; that is, to carry the gold and silver which the king and his counsellors had freely offered unto the God of Israel, whose habitation is in Jerusalem. Ver. 19. "The vessels, also, that are given thee for the service of the house of thy God, these deliver thou before the God of Jerusalem." Thus reads the decree to the treasurers of the king as to what they shall do for Ezra, to promote his mission; and in ver. 27, we find Ezra blessing the Lord God of our fathers, which hath put such a thing as this in the king's heart. (What thing?) "To beautify the house of the Lord which is in Jerusalem." So we find this decree of the king to have reference only to the furnishing and beautifying the *house* of the Lord in Jerusalem; not one word in this decree about restoring and building *Jerusalem*; hence we have not yet found the decree from which to date the vision. Now shall we from the word of the Lord be enabled to find such a decree?

In the 1st chap. of Nehemiah, in the twentieth year, (of Artaxerxes,) as he was in Shushan the palace, we find him inquiring of certain Brn., which came down from Judah, concerning the welfare of the Jews that were left of the captivity and of Jerusalem; and was informed that they were "in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." After hearing this, Nehemiah is in great affliction, and wept certain days; so we find Jerusalem is yet broken down and desolate, and no decree to restore and to build In chap. 2 : 1, we are told "in the month Nisan, in the twentieth year of Artaxerxes, the king, that wine was before him," and while Nehemiah was in the discharge of his duties as cup-bearer, his countenance being sad, the king inquired the cause, and is answered in the 3d ver.—"Why should not my countenance be sad, when the *city*, the place of my father's sepulchres lieth *waste*, and the gates thereof are consumed with fire." Ver. "Then the king said unto me, for what dost thou make request?" In the 5th ver., we find his request—'That thou wouldst send me unto Judah, unto the *city* of my fathers' sepulchres, that I may *build it*." The last clause of the 6th ver. reads,—"So it pleased the king to send me;" and in the 7th and 8th verses we read that letters were given him to the governors beyond the river, and to the keeper of the king's forest, that they would administer to Nehemiah such things as he should need for the work of building the city. Ver. 9. "Then I came to the governor's beyond the river and gave them the king's letters." For what were these letters or this decree of the king? "To restore and to build Jerusalem;" hence we find here in the twentieth year of the reign of Artaxerxes, a decree which meets the prophecy exactly. Now, when was the twentieth year of that king? Newton tells us in his chronology, that it was 444 years before Christ. We subtract 444 from 2300, and we have 1856 full years remaining, which must reach to the same time in the year that they commenced, or to the first month; so that 444 full years before Christ, and 1856 full years after Christ make the whole length of the 2300-day vision. Commencing in the first month, they must of necessity end in the first month, or this spring.

Another line of evidence is the Julian period. In a very extensive and comprehensive French work on Astronomy and chronology, *Art. de verifier les Dates*, the Julian period before Christ is 4270, to which if we add 2300, we have the Julian period for the year 1857; viz., 6570. If we commence the 2300 days in the month Nisan, 444 before Christ, they must end in the month Nisan 1857 after Christ: which to my mind makes a very strong argument, that the 2300 days will end in the next first month, or this Spring, when the sanctuary will be cleansed. I see but one chance of mistake in this argument; that is, that the 20th year of Artaxerxes was not 444 before Christ, which is the testimony of Newton, and the Julian period harmonizes with it. If this testimony is not correct, will some one correct it, and show us the truth? for it is the truth that will do us good and make us free.

Yours in the Lord, SILAS HEWIT.

It should rather be our desire to *use* what we learn, than to remember it. If we desire to use it, we shall remember it, of course; if we wish merely to remember, it is possible we may never use it.—*Sampson Reed.*

For the Crisis.

Conversation Between a Brother and Sister.

No. IV.

Bro. In our last conversation you advanced sentiments tending towards a very dangerous heresy. I am astonished that you should have been led so far from sound orthodoxy as to deny the immortality of the soul.

Sr. Does the Bible anywhere say the soul is immortal? If the doctrine is so very important it ought to be plainly revealed.

Bro. It may not positively say, in so many words, the soul is immortal, but Scripture is full of expressions *implying* the doctrine.

Sr. Understand me, brother. I do not deny the doctrine of a future state. On the contrary, I believe, with full assurance of faith in the resurrection from the dead, and the life everlasting. What I deny is, the doctrine of inherent or *natural* immortality. Will you refer me to a text which even *implies* such a doctrine?

Bro. I do not call to mind any particular passage, just now, but am confident the Bible is full of the doctrine.

Sr. The reason why you cannot recall it, brother, is not that your memory is defective, but that there is no such passage to recall. Now I can recall plenty of Scripture which proves us to be entirely dependent upon Christ for immortality which is to be put on at the resurrection; (1 Cor. 15.) that immortality is not inherent, but it is to be *sought after* by patient continuance in well-doing; (Rom. 2 : 7,) that God only hath immortality, and will bestow it as a free gift upon those who seek after it, when *they* will become "equal to the *angels*;" (Luke 20 : 36,) while the *other* class are as *natural brute beasts*, made to be taken and destroyed, (2 Pet. 2 : 12,) like the beasts that perish.'. Ps. 49 : 12. Understand, if the spirit of Christ (which is an immortal principle) dwell in us, that spirit will quicken our mortal bodies. Rom. 8 : 11. Otherwise, we have no pre-eminence above a beast Eccl. 3 : 19. (Solomon is speaking of the natural man.)

Now just observe the figures used to represent the two classes; "wheat", (containing a germ of life,) "chaff," (containing no such principle,) "tares," &c. As the farmer gathers up the tares and burns them because they are good for nothing so shall it be with the wicked at the end of the world; (Matt. 13 :) burned up, because they are good for nothing, of no use in the universe. I know this is humiliating to the carnal mind, but it is true, nevertheless.

Bro. Hold, sister, you are talking very confidently about the wicked being *burned up*. Now hear this: Rev. 14 : 9–11; "If any man worship the beast, . . . the same shall drink of the wine of the wrath of God which is poured out without mixture, into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night who worship the beast and his image."

Sr. Beast, when used symbolically, always represents *government*. This is spoken of a certain class, who render homage to a certain government, and appears, from the connection in which it is used to have its fulfillment on the earth, and during this dispensation. Observe; they are to be "tormented with fire and brimstone," probably, gunpowder. You laugh, but turn to Rev, 19 : 20, and you will see that the beast and the false prophet, which you will allow are both governments, are to be cast alive into a lake of fire burning with brimstone, (and what lake but a battle-field, would be likely to destroy a government?) *in the presence* of the holy angels, and in the presence of the Lamb." While the final punishment of the wicked is described thus, in 2 Thess. 1 : 9,—"punished with *everlasting destruction from* the presence of the Lord." You see, they are first (in symbolical language,) tormented *in* his presence, then (in positive scripture) *destroyed out of* his presence.

Bro. But what do you say of the 10th verse—"and the smoke of their torment ascendeth up for ever and ever?" Pray, sister, how long do you expect for ever and ever will last?

Sr. Let me read a similar passage, in Isa. 34 : 9, 10; "and the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the *smoke* thereof shall go up *for ever*; from generation to generation it shall lie waste; none shall pass through it *for ever and ever*." Read on into the next chapter, and you will find smoke goes up forever, until "the wilderness and the solitary place shall be glad for them," &c. Now let me read its parallel passage in Isa. 32 : 13, where the prophet in speaking on the same subject says,—"Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city, because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens *for ever*, a joy of wild asses, a pasture of flocks; *until* the spirit be poured upon us from on high, and the wilderness be a fruitful field," &c. You see how long the smoke is to go up in these passages. Forever is to last until a certain time. In Proverbs 11 : 31, we read,—"the righteous shall be recompensed *in the earth, much more the wicked and the sinner*." And this is said in as plain language as the "smoke of their torment," &c. The only difference is, that the latter occurs in a book of symbolical imagery, and the former, in a book of plain declarations. So that if the smoke is still future and to ascend up forever and ever, it will ascend from *the earth* Besides, I am not so much interested to know what will become of the *smoke*, as I am to know what will become of the *wicked*, and this is very plainly revealed. "They shall *consume away into smoke*." Ps. 37 : 20. "They shall be as though they had not been," speaking of *all* the heathen. Obadiah 16. "Yet a little while and the wicked shall not be." Even his "place" shall not be, Ps. 37 : 10. They shall be "burned up root and branch." Mal. 4 : 1. "Shall be *ashes*." 3 ver. "Shall be *burned up* with unquenchable fire." Matt. 3 : 12. Let us notice this passage. The wicked are here called chaff, which, it is said, shall be burned up with unquenchable fire. Now suppose you have a handful of chaff and throw it on the fire, while some one at the same time dashes on water, quenching the fire, the chaff may be saved. But suppose the fire is *not quenched*, what can save the chaff from being burned up? Just as John the Baptist says.

Bro. I will just read Matt. 25 : 46. "And these shall go away into *everlasting punishment*, but the righteous into life eternal." Do you not see that the punishment upon the wicked, is to continue as long as the blessing upon the righteous, *both* eternal?

Sr. Certainly, and this punishment is *defined* in other places to be *death*, "the second death." "everlasting death," &c.

Bro. Just notice the expression—*everlasting* death. It is to be a short punishment, and then over, but *everlasting* death.

Sr. Certainly; not an everlasting *process of dying*, but everlasting *death*. When we sentence a criminal to hang by the neck till he is dead, dead, dead, is he not punished? Does the *torment* inflicted in the process of dying enter into his sentence at all? No, he is punished with *death*, and if there were to be no resurrection it would be an *everlasting* punishment; that is, the sentence of *death* would remain on him *forever*.

JULIA A. FERRIS.

To Friends in Iowa.

As several brethren, in different parts of Iowa, have earnestly solicited my labors, I hereby give notice of my intention to visit them this Spring and next Fall, D. V. My tour in the Spring will necessarily be short; but shall probably remain some time in the fall. Glad to receive such warm invitations from several whom I once buried in baptism, and who after passing through *years* of trials, are still clinging to the "faith once delivered to the saints." These will be favored with my *first* visit. No notice will be given in the papers, except of general meetings, as letters are so long on the road; hence, none will expect me who do not make arrangement with me, as to time, by private letters.

Hope to hold several *conferences* with you this coming fall. Let those who wish them, and have not yet spoken, communicate their wishes to me in season, that timely arrangements may be made. If sufficient interest is felt, I shall try to enlist the labors of Eld. H. L. Hastings, in such meetings.

Until Fall the *most* of my preaching will be in the vicinity of home.

W. SHELDON.

Vermillion, Dakota Co. Minnesota.

Choice Selection.

The Spirits in France.

DANTE.

The following account of remarkable manifestations in Paris is from the correspondence of the *Evening Gazette*:

"The wonderful production of the spirit-hands, not only visible to the eye but tangible to the touch, has filled us with awe, the fact of such appearance being now established beyond doubt. The spirit called answers through the medium, on whose request the hands of the spirit became visible. One of our greatest English poets, being in communication with the medium, asked for the summons of Dante. The presence of the latter was immediately made manifest by the written answers returned to the questions of the inquirer, and Mr. B—— then asked the medium to request the great Italian to make himself *visible!* Presently there arose, as if from the ground beneath the table, two long, thin, yellow hands, unmistakable as to their Italian origin—undeniable as their having belonged to a student and a gentleman. While the assembly were yet gazing in breathless awe, and, may be, something of terror likewise, the hands floated away, or were rather borne, as it were, across the room, and rose to the marble console opposite, upon which stood a vase containing an orange tree in blossom. The hands slowly and softly, without noise, but visibly to all, plucked from the stem a sprig of the orange flower with its leaves and buds, and returning to the table paused, above the head of Mrs. B——, the poet's wife—herself an exquisite and beautiful poet likewise—and, placing the sprig upon her raven hair, disappeared gradually from sight, seeming once more to sink to the floor, while the audience remained speechless and awe-struck, and but little inclined to renew the experiments, the same night, at all events.

"The sprig of orange blossom is religiously preserved by Mr. B——, whose honor and truth is unimpeachable, while the witnesses gathered round the table at the time of the occurrence all testify to the apparition, as well as to the utter unconsciousness of the medium, who neither spoke nor moved during the whole time the circumstance was taking place."

HOLY FEELING.—To myself the most effectual church is that in which I see the signs of christian affection in those around me, in which warm hearts are beating on every side, in which a deep stillness speaks of the absorbed soul, in which I recognize fellow beings, who in common life have impressed me with their piety. One look from a beaming countenance, one tone in singing from a deeply moved heart, perhaps aid me more than the sermon. When nothing is said, I feel it to be good to be among the devout; and I wonder not that the Quakers, in some of their still meetings, profess to hold the most intimate union, not only with God, but with each other. It is not with the voice only that man communicates with man. Nothing is so eloquent as the deep silence of a crowd. A sigh, a low breathing, sometimes pours into us our neighbor's soul more than a volume of words. There is a communication more subtile than freemasonry, between those who feel alike. How contagious is holy feeling! On the other hand, how freezing, how palsying is the gathering of a multitude who feel nothing, who come to God's house without reverence, without love, who gaze around on each other as if they were assembled at a show, whose restlessness keeps up a slightly disturbing sound, whose countenances reveal no collectedness, no earnestness, but a frivolous or absent mind! The very sanctity of the place makes this indifference more chilling. One of the coldest spots on earth is a church without devotion. What is it to me that a costly temple is set apart, by ever so many rites, for God's service; that priests, who trace their lineage to the apostles, have consecrated it, if I find it thronged with the worldly and undevout? This is no church to me. I go to meet, not human bodies, but souls; and if I find them in an upper room, like that where the first disciples met, or in a shed, or in a street, there I find a church; there is the altar, the sweet incense, the accepted priest. These all I find in sanctified souls.—*Channing.*

CHARITY.—Night kissed the young rose, and it bent softly to sleep. Stars shone, and pure dew drops hung upon its bosom, and watched its sweet slumbers. Morning came with its dancing breezes and they whispered to the young rose, and it awoke joyous and smiling. Lightly it danced to and fro in all the loveliness of health and youthful innocence. Then came the ardent sun-god, sweeping from the east, and smote the young rose with its scorching rays, and it fainted. Deserted and almost heart-broken, it drooped to the dust in its loveliness and despair. Now the gentle breeze, which has been gamboling over the sea, pushing on the homeward bark, sweeping over hill and dale—by the neat cottage and still brook—turning the old mill, fanning the brow of disease, and frisking the curls of childhood—came tripping along on her errands of mercy and love, and when she saw the young rose she hastened to kiss it, and fondly bathed its forehead in cool refreshing showers, and the young rose revived and looked and smiled in gratitude to the kind breeze, but she hurried quickly away; for she soon perceived that a delicious fragrance had been poured on her wings by the grateful rose; and the kind breeze was glad in heart, and went away singing through the trees. Thus charity like the breeze gathers fragrance from the drooping flowers it refreshes, and unconsciously reaps a reward in the performance of its office of kindness, which steals on the heart like rich perfume, to bless and to cheer.

For the Children.

The Poor Girl in Boston.

I now hastened to church, telling the youth who had been injured, that I would call to see him on the morrow. A few steps from the house of God I found a little, thin, pale-faced girl, without either shoes or stockings, and very scantily clad for such a raw day, sitting upon the curb stone, crying. No one of all the passers by took any notice of her; they were too much interested in themselves, or something else, to regard a wee little crying girl. I said, "My little girl, what is the matter?"

"O, sir!" she answered, while sobs almost choked her utterance, "I am cold, very cold; and I'm so hungry I don't know what to do!" "Well, take that," said I, throwing a small bit of money into her lap, "and go to some baker's for bread and then run home, and at noon I will call in to see you." After divine service was over, I told one of the deacons I would like to have him go with me and see this child, and what sort of a home she had. So, following the directions she had given me, we turned into a little, narrow, filthy court, from B—— Street, and after ascending two flights of rickety stairs in an old, unsightly, decaying wooden house, we entered a room—the child's home. And what a home! Ah, that home is found, in the almsgiving, benevolent, Christian city of Boston! A more dreary, desolate, heart-breaking scene, I had never witnessed, though I have visited hundreds of the wretched abodes of the miserably poor. There was nothing in this cheerless home; no bedstead, nor table, nor chairs, nor dishes, nor fuel; literally nothing but rags and dirt; while the bleak winds of a blustering March day were whistling through broken panes in the windows and long, broad cracks in the door.

"My Father in heaven!" cried the deacon. "Do my eyes deceive me? Is it possible? Can human beings live so?" "Yes," answered a voice from under a pile of rags in a corner of this home; "we live so until we die, and that can't be far off, thank God!" "But, my good woman," said I, addressing myself to an emaciated, sorrow-stricken figure, which was beginning to rise up amid the rags, "we should be willing to wait the Lord's time, even if we do suffer." "Yes, yes, the Lord's time!" she interrupted, before I could say all I intended; "it is all well enough for those to preach such things who have plenty to eat and drink, and clothes enough to cover them; but just let 'em take my place, and be half froze to death, and not eat a morsel for two whole days, and then see if you would'nt want the Lord's time to be a pretty quick time! Yes, the Lord's time! Well, I wish it was his time now to take me and my poor child out of this world; but, at any rate, it can't be a great way off, for we are dying with hunger. We haven't tasted a mouthful of anything since the day before yesterday, till this forenoon, when somebody gave my child money to buy a little bread."

"O mother, mother!" said the little girl, "this is the gentleman himself,—this is the same one as gave me the money."

"The dying blessing of a poor woman on your head!" said the mother.

"You are not dying yet," I answered, "and we hope you will live many years, and see better days."

"Better days!" she quickly replied, and her sunken but bright eyes were fixed upon me with such a look, so startling and unearthly, that I involuntarily turned away from their gaze. "Better days! I've seen better days; but now all I want is to die."

"O, mother dear," said the now weeping girl, "don't talk so! what could I do if you should die? Perhaps this kind gentleman can get me some work, and then we may be happy again."

"Work!" said the deacon, while great tears were chasing down his cheeks. "Why, what work can you do, you poor little thing, you? Work! why you look now as if you ought to be in bed, and be taken care of, instead of talking about work."

"O," said the child, her pale little face brightening up, "when I a'n't hungry,—when I have enough to eat so that I am strong,—I can do lots of work; I can wash, and iron, and scrub floors, and do most anything; if you'll only get me a place to work, you'll see if I can't work, and work hard, and all day too."

"Well, you shall have work, my dear," said the deacon. "It shan't be said that in the city of Boston, a child with such a disposition is freezing and starving in a miserable hole like this." "O mother, dear mother!" said the little one, not waiting for the deacon to end his sentence, and with an earnestness and animation quite beautiful to witness, "hear what this good man says; he says I shall have work. You won't again say you want to die, will you?"

"God bless his kind heart!" ejaculated the mother. "God bless him."

And nobly the deacon redeemed his pledge. That very day that child was an inmate of his own house. That very day the mother's wants were relieved, and that dismal room made comparatively a palace.

And nobly, too, did that child redeem her pledge. Many a time has the good man told me that in all his life he never saw such a willing, kind, grateful little creature, and that she had already paid him more than an hundred fold for all that he had done for both mother and daughter.

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Poetry.

For the Crisis.

"LOVE THE BRETHREN."

Hast thou a brother?—love him, do,
With love divine, holy, and true;
Is he by earthly care dismayed?
Go, gently lend a brother's aid.

Is poverty with direful mein,
Upon thy brother's threshold seen?
Go thou, and from thy duties bring,
A brother's, bounty's offering.

Do years despondent dim the eye,
While blasts unpitying pass him by?
Go thou, in friendship's mantle clad,
And cheer thy brother lone and sad.

Do foes unite?—do friends impart
No ray of love to glad his heart?
Go thou, and with thy kindness cheer
The path that darksome doth appear.

Do fearful waves around him roll,
And bid him bow to death's control?
Go, light with love the rayless gloom,
That shrouds thy brother in the tomb.

And when at Jesus' high command,
All nations round the throne shall stand;
He shall come forth, the rescued one,
And sing, "behold what *love* hath done,"

Danville, C. E. MARIA.

Original Articles.

For the Crisis.

Sanctification,

AS CONNECTED WITH THE COMING OF THE LORD;
—OR—
THE APOSTLE PAUL'S EARNEST PRAYER.

BY H. P. SIKES.

No. IV.

(*Concluded.*)

3. *If unsanctified, we are unprepared to meet the Lord at his coming, and unfit for the kingdom of God.* Says Paul, "preserved blameless unto the coming of our Lord Jesus Christ." This he regards as all important, that we be found in this "blameless," or sanctified state at the coming of Jesus. He elsewhere declares emphatically, that without this character no one can ever enter the kingdom of heaven. The reason which he gives is this: none others are fit for that holy place. It never was prepared for them. The "Divine nature" is not sufficiently enstamped upon their hearts to be admitted there.

"Those holy gates forever bar pollution,
sin, and shame,
None shall obtain admittance there but
followers of the Lamb."

O, the purity of the Redeemer's blissful kingdom! What a vast transformation these vile, corrupt natures must experience, ere they can gain an entrance there! Did mankind but see themselves in God's light, methinks pride would drop its head in shame and cry for mercy. God has given a short description of our character in these words;—"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5. But fallen as we are by nature, the blessed Lamb of God has undertaken our case, has undertaken to make us "meet to be partakers of the inheritance of the saints in light." And how does he accomplish it? What does he undertake to do for us? What must our characters become, in order that we may be qualified for the kingdom of immortal glory? We must become entirely sanctified to God, "without spot, or wrinkle, or any such thing." This is the character Jesus proposes to give us. To accomplish this mighty change, he sends the Holy Spirit to commence and carry on a work of grace in our hearts, until "the headstone shall be brought forth with shouting, crying grace, grace unto it." For such he has prepared a kingdom, and prepared it "from the foundation of the world." He has gone to prepare mansions for them, and is just about to return; yea, his harbingers have already announced his approach. But for whom, I ask, has he prepared such a kingdom—these mansions? We look to his word for an answer. Acts. 20: 32,—"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Thus, they are all "sanctified ones" who are partakers of this heavenly inheritance. None others can be admitted there. Mark, St. Paul does not say *partially* sanctified; he makes use of no qualifying expression, but plainly intimates that that glorious immortal throng is composed of those only who are *wholly* sanctified. He speaks plainly; we need not misunderstand him. But another text, Acts 26: 18, last clause of the verse;—"that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Tit. 2: 14,—"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Here, although the word "sanctify" is not used, yet surely to be "redeemed from all iniquity" is to be sanctified, entirely so. Eph. 5: 25–27,—"Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." Rom. 6: 11,—"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." As much as a dead man has to do with the business and concerns of the world, so much may the children of God have to do with sin. Again. Heb. 13: 12,—"Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate." 1 Cor. 6: 11,—"And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 2 Tim. 2: 21,—"If a man, therefore, purge himself from all these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work." Bear in mind that in all these texts, no such thing is mentioned, or even hinted at, as being partly sanctified, sinning and repenting, rising and falling: of course, no such thing is meant, but whole, or entire sanctification only. How strange that any one should ever think that any thing less is required. O, what folly to imagine that we can be received to inherit God's everlasting kingdom without this character!

And it is, perhaps, equal folly to suppose our characters will undergo any change after we witness the coming of the Lord of glory. The conditions of salvation are these; believe, and be saved; believe not, and certain damnation follows. It is FAITH in a dying, risen, and coming Savior that secures our salvation. But where is the room for faith, or the possibility for its exercise, when our eyes shall *behold*, and our absent Lord shall *return?* Will not faith be at that very moment lost in sight? Most certainly. No more change of character. That work—the formation of character—being assimilated to the Divine nature, must all be done previously, here, whilst we "walk by faith, not by sight." If undone at the moment we first witness the King and Judge of all the earth, it must remain undone forever! No more chance for any change! We must overcome "the world, the flesh, and the devil," while we have them to contend with; not after they shall have passed away forever. It is here, in this state of corruption and wickedness, trial and temptation, that the Lord requires us to be entirely sanctified, "body, soul, and spirit."

This has been the character of all those who have died in the Lord, from Abel down to the present time. They have all been "sanctified ones." It is true that, while the world receded, and death drew near, they could feel (which we cannot) that they had done with all sublunary things; that they had no more concern here; and hence, were enabled to realize the overwhelming importance of Divine things, with a vividness with which it may, perhaps, be more difficult for us to apprehend them. They could then see clearly that without full and entire sanctification to God, they could never see his face in peace. They saw that they must be pure and spotless, thoroughly cleansed from all sin. Thus it has been with all who have died in faith in all generations. And the same is required of us. Nothing short of this will gain us admittance into the kingdom. In vain have we suffered, and prayed, and sung, and conversed about and fondly anticipated the coming kingdom of Jesus, if we come short of this! If we fail of possessing this character, all is lost! Thus the word of God declares. Says John the Revelator, "and there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Rev. 21: 27. Says Paul, "follow peace with all men, and holiness, without which no man shall see the Lord:" or which is the same thing, "follow holiness; for without holiness, (complete, or entire,) no man shall see the Lord." Heb. 12: 14. He who "spake as never man spake," says, "blessed are the pure in heart, for they shall see God." This language seems plainly to imply, that none except the "pure in heart" shall see God.

What a scene is just before us! And who shall stand? Let David answer,—"he that hath clean hands and a pure heart." That tremendous day is just about to burst upon us. Perhaps in less than twenty-four hours that day of days, at once so dreadful and so glorious, will break upon a sin-besotted world, like as a bird is caught in a snare! But as "the children of Israel had light in their dwellings" when the Egyptians were plagued with darkness, so thick and dense that it might even be felt; so have Adventists light and knowledge on the immediate coming of the King of kings, amid the thick, gross, moral darkness that surround us. "Ye beloved are not in darkness, that that day should overtake you as a thief." How vast the difference, in point of light, between the Adventist and the mass of the world! How highly are we privileged!

"Where much is given, much shall be required." So says our Master. How much then will be required at *our* hands! What careful walking with God and watchfulness, lest we displease him; what fervent, childlike, humble love towards him; what strong, vigorous faith; what weanedness from the world, and willingness to be considered the very off-scouring of all things for the sake of our blessed Lord and his precious truth, may the Lord look for from those upon whom he has bestowed such a vast amount of light and knowledge! But alas! alas! the heaven-daring worldliness, covetousness, pride, contention, backbiting, self-exaltation, and want of the lowly, meek, loving spirit of Jesus, of which we are guilty! And are these the "Elijahs" that are to be translated at the coming of Jesus? No, never! without the deepest repentance and humiliation. Oh, is it not time, my dear brethren and sisters, for us, one and all, to break down before God? Think of the barren fig-tree; think of the lament and threatening of Jehovah against backsliding Israel. (Isa. 5: 4, 5, &c.) Oh, let us humble ourselves in the dust before the Lord; lest it be said of us as of Ephraim, "he is joined to his idols, let him alone."

The prophet Elijah furnishes us an example of what kind of character is necessary in order to our being changed as in the twinkling of an eye from mortal to immortality. For a long time previous to his change, he only staid and waited for his discharge—all ready for the glorious event—ready for an exchange of worlds. His nature had been completely transformed, totally unlike depraved man, and like to God and angels. He breathed the very atmosphere of Heaven, where he was soon to be taken. No change of character was experienced after the fiery chariot appeared which was to convey him thither. He was all ready.

4. *God promises to accomplish this work in us.* Thus, in the text, says Paul, he "will do it." He will answer the Apostle's prayer, to "sanctify us wholly," and "preserve us blameless, unto the coming of our Lord Jesus Christ." This he will do the moment we perform the conditions. And the conditions are, *first*, that we be *deeply* and *truly* willing to have it done; willing to give up all sin, and cheerfully to bear *any* and *every* cross for Jesus' sake. *Second*, we come in faith to him, confidently expecting him to perform his many promises, and cleanse us from all sin. Then we are to believe it is done, according to his word; to "reckon ourselves dead unto sin, and alive unto God." That moment the work is done, and we shall probably have the witness of the Holy Ghost testifying to the fact, sooner or later. But let us be careful, lest Satan take the advantage of us here, if we have not this witness as soon as we expect, and persuade us that the work is not accomplished, and thus overthrow our faith, and defeat the whole. It may be withheld for a long time, and we be left destitute of feeling, simply to try our faith. The work which we have to do is to consecrate ourselves; then, we may rely upon it, God will do his part. It is ours to consecrate ourselves to God; it is his own prerogative to sanctify us; it is our own act to cast ourselves upon the altar; it is his to accept and consume the sacrifice. And we may rely upon it with the most perfect assurance, that the Lord will perform his part of the work the very moment we are ready to do ours. "He is faithful." He stands as it were with loaded hands, waiting for an opportunity to bestow upon us this inestimable blessing. For this, Jesus spilt his precious blood. For this, the Holy Spirit is sent into the world, and is become our sanctifier. Yea, for this, this world was created; and, though so guilty as scarcely to be able to bear up under the weight of sin which it contains, has been permitted to roll on from year to year, for so many centuries. 'Tis purely for the sake of those who are "chosen out of the world."

O what heart can imagine—what stretch of thought can reach and fathom the immense sacrifice which our dear Redeemer made for our sanctification and salvation! Consider what a work it was for him to leave the bosom of his father, to descend into the very lowest depths of humiliation and disgrace; and that, too, among mortals! not equals, but vastly his inferiors; and finally, to give himself up to his enraged enemies, to be mocked, spit upon, crowned with thorns, and then put to death in the most cruel and ignominious manner! And, think you, after doing and suffering all this for this object, he will withhold it—withhold it, too, from those dear ones whom he so tenderly loves, when he sees them all ready to receive this blessing, and earnestly seeking to obtain it? No, never! Rely upon it, the work is done the moment we perform the conditions. We must then believe that it is, and continue thus to believe. Believe, trust, and not wait and look to ourselves, to see, in the first place, whether we have any *feeling*. All our faith (or what we flatter ourselves is faith) in that case, would be no faith at all.

But I notice one or two objections. Says one, "this is Methodist sanctification." I answer, it is *Bible* sanctification. It matters little to you and I who believe it, and who do not. Will you dare to reject this precious doctrine, so dear to the Lord, because, forsooth, the Methodists believe it? Surely you must have too much sense and independence of mind to be guilty of such supreme folly and wickedness as this! What a miserable plea this will be at the judgment seat of Christ for rejecting this, the vast key-stone, as it were, of the arch of man's salvation! Besides, look at the extreme absurdity of this objection; the Methodists believe the Bible as being Inspiration from God; now, my brother, will you reject it, and be an infidel, because *they* profess to believe it?

But again, it is objected "that we cannot live thus while actively engaged in the duties of life." And does our tender Redeemer require of his followers that which they cannot perform? He requires us to be "perfect, even as our Father which is in Heaven is perfect." O, the shocking unbelief, to indulge such a thought for a moment! What! the dear, suffering, dying Lamb of God, require us to be "perfect," and at the same time withhold grace to enable us to be so? Ah no! After the wonderful exhibition which we have had of his matchless, unfathomable love, we need have no fear, but come to him boldly, expecting that he will perform every iota of his promise. But the utter futility of this objection is shown conclusively by the experience of a multitude of persons who have lived thus for years, and that too in the midst of the cares, labors, and pursuits of life. Such were James B. Taylor, Mrs. Hester Ann Rogers, Madame Guion, &c.

Did not our blessed Savior live without committing a single sin during his whole life long? He withstood temptations far greater than you or I have to bear; "was in all points tempted like as we are, yet without sin." And the same power and ability to "overcome" which he possessed, he seeks to impart to us; or, at least all that which we need. It was as a man truly, and properly a *man*, that he passed through all these things. And he says, "every one that is perfect shall be as his Master."

Oh, my dear brethren, would to God we duly felt the awful importance of this subject! 'Tis the only way into the Kingdom. If we fail here, all is lost! Better that we had never been born, than that we should come short of this, our high privilege! Our whole life a total failure! In vain would it be that we had borne the name and the reproach of "Adventist" for these many years. "And have ye suffered so many things in vain, if it be yet in vain?" I earnestly entreat all not to rest short of this, the believer's privilege. Consecrate all anew and entirely to God. Keep nothing back. Take Christ as a WHOLE Savior, and resolve from this time forth to be wholly the Lord's. And may the Lord help us all, and prepare us for his coming.

West Brattleboro, Vt.

A Vision of the Redeemed.

There, before the throne of God and the Lamb they stand, all clothed with immortality! O joyful, glorious, eternally blessed state! Now tears shall never fall, and hearts shall not be sad. The days of labor, perplexity, mourning and pain are ended. The son of wickedness now no longer afflicts, and the principles of evil no longer oppress. No fears shall ever be expressed for the future, or sighs be heaved for the past. The days of darkness and gloom have all passed away before the opening scenes of unending brightness and cloudless light. Hail eternal triumph! Hail state of bliss unspeakable! Hail condition of wondrous glory! In rapture, now, the innumerable multitude feast their eyes on the loveliness of "the King in his beauty." Now bread shall be given them and their waters shall be sure. Now, parted loved and loving ones have met to part no more. Now human beings, perfected, and holy angels mingle, with the most unrestrained familiarity. O how joyful the countenances of the saved millions! How sweet their songs! How high their raptures!

For the Crisis.

The Scarlet Colored Beast.

In Rev. 17: 1, the great harlot is represented as sitting upon many waters. In verse 3, she is represented as sitting upon a scarlet colored beast having seven heads and ten horns, full of names of blasphemy. In verse 15, the many waters are explained to be "people, and multitudes, and nations, and tongues." In chap. 13: 12, it is stated that the two-horned beast is to exercise all the power and authority of the first wild beast in his sight; i. e., the one that preceded it, which was the ten-horned beast, described in the first ten verses. In verse 7, we are informed of the extent of the dominion of that beast; "and power was given him over all kindreds, and tongues, and nations."

What shall be done with these symbols? Shall we cast them away as unprofitable? By no means; because, all scripture is declared "profitable." But we should be more careful in adopting theories, and urging them as "divinely inspired truths," when they conflict with other portions of Revelation. It is conceded that the scarlet colored beast and the two-horned beast, represent one and the same power, and that the former is an explanation of the latter, and that they, jointly, symbolize the eighth and last form of the great Roman beast, or earthly government; the one that is to carry the great harlot to the judgment; the one that is to be broken to pieces by the stone cut out of the mountain without hands. It is conceded, further, that the proper place for its development in the great prophetic stream of time, is after the ending of the 1260 years of the Papal beast, or head; which power, I claim, is the allied powers of Europe, and will now introduce a few historic facts as proof. It is admitted by nearly all, that 1260 years expired near the close of the last century, and that the Papal head was wounded, and the ten-horned beast was "killed by the sword" and "carried into captivity" by Napoleon I. about that time. The entire history of that wonderful man proves, that it was his great design to establish another universal, consolidated monarchy or form of government, like that of imperial Rome; he even went so far as to claim the prerogative of a successor of the Cesars, and for a time prospects indicated success, but eventually failed. He found in the Allies of Europe, headed by England and Russia, a power more potent than himself; one that frustrated his proud schemes, and proved his destroyer. Hence, they were greater than he. The same historians that record the foregoing facts, record still further, that his whole career was that of a destroyer of the then existing dynasties of Europe; that he established nothing that survived the brief power of his own sword; that at his overthrow in 1813–14, the Allies found Europe, with the exception of England and Russia, in almost a chaotic state, much like that of a forest uprooted by a violent tornado; that in the Vienna Congress, assembled for that purpose, order was restored by his conquerors, and a new era dawned upon Europe, and especially upon the Holy See. That in that general wreck, lay prostrate and lifeless that power, which for ages wielded its sceptre over the kings of the earth, and all kindreds, and tongues, and nations, but the momentous events of 1814 brought instantaneous and vigorous life.

After the battle of Leipsic, the Allies found the Pope a prisoner in France, whom they released and permitted to return to Rome. Afterwards they restored to him temporal power over, what is now called, the papal states of Italy, and acknowledged his pontifical dignities. In that Congress, the German empire was blotted out of the map of Europe, the smaller states mutilated and divided up as best suited the cupidity and avarice of the more powerful. New international laws were formed, and measures adopted to carry out and perpetuate the acts of that Congress, as the basis or rule of action not only for Europe, but for the habitable world. Subsequent history records the fact, that since that time, even to the present, those laws, in the main, have been

carried out, even to the coercion of the turbulent into subjection. Therefore, I claim, that since 1813–14, the fragments of the old Roman empire have been, and are still controlled by a universal form of government, answering to the eighth in prophecy and history; which power did restore the ten-horned beast, and caused it "to live again," according to the prophecy. At which time the Papal hierarchy, in her ecclesiastical capacity, took her seat upon the beast, (or the many waters,) as the great Harlot, those powers having acknowledged and guaranteed to her the rights then conferred, which rights she has maintained to the present day.

Again. Those Allies did at that time, and have to this moment, comprehended this identical kingdom or empire of France, as an integral part thereof, which has in the main, and still continues to be governed in her intercourse with the other nations of Europe, by the treaties and regulations of that power, as witnessed in a recent, and the present European Congress now in session in her own capitol. It is conceded that Napoleon III. is acting an important part in the great national events of the day, and is rapidly rushing them onward in their preparation for the battle of the great Day of God Almighty.

In order to explain more fully our point, we will state the matter thus:—Imperial Rome was the 6th head, and was succeeded by Papal Rome, which was the 7th. That when the papal head was wounded by Napoleon I. and carried into captivity, *then the beast was not*; all the seven heads were then ended or in the past, and so continued in an inorganic state till his overthrow in 1814; at which time, "the many nations" of the Roman beast revived from that chaotic state, under the Allies of Europe, which constituted the 8th head; then the beast "*was*" again, and "*yet is*," at the present time.

It is urged that the eighth head is merely a revival or a restoration of the *seventh* head only. Now by a careful examination of verse 11, chap. 17, it will be seen that such an inference is not warranted. It is as follows:—"And the beast that was, and is not, even he is the eighth, and is of the SEVEN," (mark, not the seventh as is claimed); also part of verse 9,—"the seven heads are seven mountains on which the woman SITTETH;" this language seems to indicate, that this form will require a revival or restoration of all the preceding seven, and when thus restored, the great Babylonish harlot will sit upon them all, as active living heads of the scarlet beast, governing and controlling the body thereof. It is quite certain that the Papal hierarchy never did, in any sense, sit upon the seven ancient forms of government; for six of them had past when she came up, and she, being clothed with the secular power, and wielding the sword, constituted one of those heads, as before shown. Various prophecies clearly teach that the Roman beast was to comprehend the leading elements of the Babylonish lion, the Persian bear, and the Grecian leopard. In like manner, these, and some other passages, seem to justify the conclusion, that in the last form of Roman government, will be found all the dreadful elements, not only of the three preceding kingdoms, but all the varied forms and elements of all the preceding seven forms. Thus it must be when the great metallic image is smitten upon the feet "by the stone cut out of the mountain without hands," and all its parts destroyed. By a careful examination of the European governments, the remarkable fact is found to correspond with this conclusion, there being no less than seven distinct forms of government now in actual existence, which are as follows; viz.,

1. The Papal states of Italy.
2. Imperial, 4 Empires.
3. Regal or Kingly, some 17 Kingdoms.
4. Republic, some 8.
5. Confederacies, 2.
6. Aristocratic, or Aristocracies, of which there are several.
7. The Henseatic League.

All of which are parts and parcels of the European Alliance, and either aided or concurred in the restoration of the Papacy in 1814.

The subject may be summed up as follows:

1. In the scarlet beast are found the multitudes and nations of earth, (or many waters,) which constitute its body.

2. The 7 different forms of European government constitute the 7 heads thereof, and all are now in actual being or life.

3. The original 10 kingdoms now exist, and are parts of this beast, being embraced [in] that alliance, and now, as in ancient [days], sustain the Papacy, and will continue so to do, till overcome by the King of Kings.

4. The names of those "multitudes and nations" which make up the body of the beast, are a fulfillment of the names of blasphemy of which this beast is full, and may appropriately be considered as the number of the name of the two-horned beast; viz., 666.

5. Upon all which sits the great Babylonish Harlot having in her hand a golden cup full of the abominations of her filthiness, of which she causes them to drink, and they are made drunk.

In the light of this subject, we see the sad picture drawn by the Revelator relative to the character and position of the kingdoms of this world, including great Babylon, is filled out to a letter, and all are rushing on with more than railroad speed to that hour when God's righteous judgments will be made manifest, and all destroyed together at the brightness of the coming of Christ. No farther changes or new forms of government are to be looked for prior to the opening scenes of that Day.

A further examination would make the subject still plainer. P. ALLING.

(*To be continued.*)

The World's Crisis.

BOSTON, MARCH 18, 1857.

Moral Signs.

"*Evil men and seducers shall wax worse and worse, deceiving and being deceived.*" 2 Tim. 3: 13.

When will this scripture be in process of fulfillment? Paul tells us in the beginning of the chapter, that "in the *last days* perilous times shall come;" and after speaking of the state of the church, and telling us, that at the time specified, it will love pleasure more than God, "having a form of godliness, but denying the power thereof;" he goes on to describe the state of things in the last days, and declares as in our text that evil men will grow "worse." How can this be harmonized with the idea that the world is growing better, as many declare?

Says Jesus, when speaking of the state of things at his second coming,—"as it was in the days of Noah, so shall it be also in the days of the Son of man; . . . likewise also as it was in the days of Lot . . . even *thus* shall it be in the day when the Son of man is revealed." What was the moral condition of the antediluvians, and the Sodomites? Were they growing better or worse? Were the righteous many or few? But one answer can be given, and "thus shall it be" in the last days.

I purpose now to introduce some *facts* showing that wickedness is rapidly increasing, or as Paul expresses it,—"evil men and seducers" are waxing "worse and worse, deceiving and being deceived."

The *New York Mirror* says that the nightly robberies in the streets of that city have led to a brisk business in dirks and revolvers, the people finding it necessary to arm themselves for their own protection. People go to the theatre and the prayer meeting with revolvers and dirks in their pockets. "The next step will be a vigilance committee; and the first work on hand will be to 'hang the authorities,' who are receiving a million a year for protecting life and property; and who spend it in seeking their own pecuniary advancement."

THE ARABS OF THE CITIES.—Robberies by the new garroting process occur almost every night in New York, and the people are justly alarmed at the audacity of the robbers. A few nights since a gentleman was attacked by five men at the corner of fifth avenue and Broadway, about 10 o'clock, and awoke to sensibility at 3 o'clock in the morning, at the bottom of a flight of cellar steps. He had been stunned by a slung shot, robbed and thrown down the cellar, and was so paralyzed with his wounds and the cold, that he could only crawl home on his hands and knees. Two men were seized, about two o'clock Monday morning, by a gang of six of these robbers, who rifled their pockets without doing any personal injury. One of the robbed afterwards followed them to a drinking house, where they were all arrested by the police, but two escaped on the way to the Tombs. New York will soon be as badly off as London, if things go on in this way. The condition of the British metropolis is thus described by William Howitt:—

"I am posted betwixt Highgate and Kentish Town. Since the dark nights set in there have been round here at least two dozen burglaries and robberies, not one of which I have seen mentioned in the newspapers, and not one of the perpetrators of which has been detected. One man only, so far as I have heard, has been taken up on suspicion. On the contrary, such is the impunity with which the thieves proceed, that they have three times, in about as many weeks, thoroughly ransacked a large ladies' school, not 400 yards from this spot. They were so well instructed, that on one of the occasions the young ladies were going to have a little fete, and the thieves walked in the night previous, and carried off all their dresses."

CRIME IN NEW YORK.—One man is knocked down, half choked and robbed at ten o'clock in the evening, in so quiet and respectable a street as Irving Place, and within three blocks "of the greatest ball of the season," another is treated similarly in Broadway, others still in Madison Place at an earlier hour; another gentleman, standing at his own door, on the corner of Thirteenth street and Third Avenue, of an afternoon, is clutched by the throat and robbed of his watch; a lady is robbed of her watch and port-monnaie in St. Mark's Place, before dark; a young man of sober habits disappears with $500 in his pocket between the Metropolitan Hotel and South Brooklyn; another man is murdered in his own house, stabbed and left weltering in his own blood. Cases like these are happening every day and night, and one might almost add, every hour of the night, in the streets of that city."

Says a New York paper,—"We doubt if there ever was a period in the history of our country, when crime of all kinds was as prevalent as at present. . . . The surges of crime are rising higher and higher from day to day, and the fear is not unnatural, nor vastly irrational, that they will ultimately overwhelm us."

Another New York writer says,—"that crime has increased, is increasing, and ought to be diminished in our country, but especially in this city, is a fact universally assented to, and men are very naturally inquiring why this is so, and what shall be done to stem the appalling tide and reverse its current."

Says the *Christian Advocate and Journal*,—"There is an alarming state of morals in our city . . . . and we fear our neighbors are not far behind us. If we have made a correct induction from the periodical press of the country, iniquity, in its various forms, is becoming fearfully prevalent and impudent."

The *Toronto Christian Observer* says,—"The increase of crime is becoming one of the most startling notices in our daily newspapers. *Of the fact there can be no doubt.* Three, four, five, and, in one case, eight murders are announced in New York for one week. Like the reports of an epidemic disease, they may sometimes show a decline, but on the whole there is a *steady advance.* We are becoming familiar with what, twenty years ago, would have shocked the universal conscience. The burglaries, forgeries, arsons, are in like proportions. If there be any difference, the more enormous and startling crimes are multiplying more rapidly than the minor and less bold offences. The fact, we say, is beyond all doubt, whatever may be the cause or causes."

The Colporter, the organ of the American and Foreign Bible Society, says,—"Of the one million of people in our city, (New York) and the places immediately adjacent, it is estimated there are more than eight hundred thousand who do not attend divine worship, which is a number six times as great as the entire population of the Sandwich Islands. In Philadelphia and Boston, it is believed at least three fourths of the people habitually absent themselves from church; and the same may be said of New Bedford, Fall River, Lowell and Worcester. The religious denominations, too, have greatly decreased within ten years."

Says Kendall in his *Expositor*,—"Crimes unprecedented in number and unequalled in atrocity, fill every section of our country with horrors, exhibiting a hardened barbarity in their details, only to be exceeded in the bosoms of demons."

Says the *Boston Recorder*,—"Within forty years commitments for crimes have increased in England from 5,000 to 31,000, more than six fold;—four times faster than the increase of the populaton. In Scotland the increase of crime in the same period, has arisen from 89 to 3,884—forty-three fold, and has advanced twenty-five times faster than the population."

These are but a few among many similar statements that might be given. But what do these facts show?

Our Paper.

We feel anxious that all our readers should pray earnestly that the editor of the Crisis, and all connected with its publication, may be filled with the spirit of God, doing all in their power to make it a messenger that the Lord will delight to own and bless. We are conscious that many daily prayers do ascend in our behalf, and, be assured, dear brethren and sisters, that these are of more real value to us than the richest of earth's golden mines. In vain we write and publish unless the Lord approve and bless. As we have before said, we again say, we do not wish to continue our paper a single week longer than will be for the glory of God. At present, we can honestly say, we feel his approving smile; still, we are anxious that our paper should be baptized more fully with the spirit of true christianity. We wish to make it a fountain ever sending forth the pure principles of our holy religion.

☞ Some little time since, some one lent the Editor of the Crisis an old book, entitled,—"A Dialogue of Devils." The borrower has forgotten who lent it to him, and consequently does not know where to return it. Will the owner please give the needed information?

Remember,

We wish no one to stop their paper because they have not the means to pay for it *now*. We will trust your honesty, for we hope that all of our readers are preparing for the coming of the Lord; consequently, we believe them to be of that class who walk "uprightly." So long as you like the paper, so long we shall be pleased to send it, knowing that you will pay soon as you can.

Mistakes.

It is very probable that we have made some mistakes in sending our bills, but if our readers will inform us, we will gladly make everything right.

The Crisis.

We wish all our subscribers to remember that the *Crisis* is the property of its patrons, and that our interests are *mutual*; that the editor and publishing committee are only their agents, having no more personal interest than the readers. The profits are employed in sending the paper and tracts to the poor. Let every one who is pleased with the Crisis, do what he can to extend its circulation. It is time to *work*.

Pres. Finney, from Oberlin, is preaching with much success in this city. The Lord is signally blessing his labors.

For the Crisis.

Christian Integrity.

Christian integrity is honesty, uprightness, probity, uncorruptedness, and is the legitimate consequence of a careful and faithful observance of the principles of christianity. Integrity is exhibited by some from a natural love of the same, and a just appreciation of its worth; yet it is not a christian virtue unless it springs from and is actuated by pure love and a disinterested observance of christian principles, as expressed in the revelation of God's will to men. If it is permanently established and sustained upon the broad and never fluctuating basis of scripture motives, it becomes one of the brightest ornaments of christian character, giving force and beauty to the whole assemblage of christian graces. Piety never has, does not now, and never will exist without it. Indeed piety without integrity is a perfect anomaly; yea, an absolute impossibility, and therefore how very essential is its culture. *Christian integrity* then, uninfluenced by any sinister motive, as the love of honor, domestic associations, unchastity, pecuniary considerations, treachery, being in the minority, extreme affliction, personal safety, governmental authority, or unchristian preferences, is well pleasing to God, and proffers the assurance of religious success and ultimate glory to its possessor. How very precious and important then is it to the saint. Such was the christian integrity of *Noah*, who, being with all his family connection by divine providence appropriated for the accomplishment of a specific work adequate to the world's condemnation, which therefore exposed him to the reproach of his generation, steady to his purpose, prosecuted his high mission with unflinching obedience to God, and passed a long, long period of time, through the hostile scorn of the multitude;—of *Abraham*, who, in compliance with the requirements of the true God whom his fathers knew not, cheerfully relinquished every home association, renounced the idolatry of his ancestors, and unrelentingly pursued his journey to a land of which he knew nothing, *only*, that "he should after receive it for an inheritance;"—of *Lot*, who poetically illustrated the important truth, that "a man's life consisteth not in the abundance of the things which he possesseth," without the least misgiving respecting the faithfulness of God, and delighting in the obedience of the triple command of Jehovah, fled for refuge from impending ruin across the plains of Sodom, leaving his wife a monumental sacrifice to the love of the world;—of *Joseph*, who from motives of virtue and equity opposed the nobility of Egypt, fearless of the consequences which indeed secured the glory of God, and preserved inviolably his chastity;—of *Moses*, when, after refusing the honors and magnificence of the court of Egypt, he "esteemed the *reproach* of Christ *greater* riches than *all* its treasures;" and being assisted by the miraculous interposition of God, he demonstrated to the hardened king that every successive miracle would prove to him an *increasingly greater* curse, apprised him of the destroying angel's approach by the midnight cry of Egypt's mourners, and extorted from him the summons to the leader and host of Israel: "Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said;"—of *Caleb* and *Joshua*, who, amid the treachery of Israel in the wilderness, were all that constituted the nation of Israel except the children, and, as has been affirmed of another, yet equally true of them, were

"Faithful found.
Among the faithless, faithful *only they*.
Amid innumerable false, unmoved,
Unshaken, unseduced, unterrified;
Their loyalty they kept, their love, their zeal;
Nor number, nor example with them wrought
To swerve from truth, or change their *constant* mind,
Though single."

Very beautiful and becoming characteristics of "*another* spirit;"—of *Elijah*, when, notwithstanding he was in the *minority*, he fearlessly entered into competition with the four hundred and fifty prophets of Baal; proved them all liars, and their deity imaginary:—of *Job*, who, in the greatest extremity of his sufferings, withstood his miserable, self-sufficient comforters, who were always talking and never saying anything to the purpose; vindicating the justness of his cause even against the foes of his own house, and in the sequel of his afflictions, he became by divine appointment a mediator between God and those who had apparently delighted to enhance his sufferings; and therefore, by virtue of his *christian integrity*, he was favored with a twofold increase of temporal mercies, and proved himself a suitable medium through which God could express mercy to his enemies;—of *the Hebrew worthies and Daniel*, all of whom waived every consideration of personal safety, and in defiance of their idolatrous persecutors worshiped the Lord God of Israel *only*; rebuking the folly and impiety of kings and nobles, and causing them to acknowledge the *only* living and true God;—of the *primitive christians*, when forbidden by the authority of the governments under which they lived the privilege of speaking the things concerning Christ and the resurrection, in the dignity of their high moral position replied,—"whether it be right in the sight of God to hearken unto you more than unto God, judge ye;" thereby presenting in vivid contrast their *christian integrity* with the malice of their enemies, and triumphantly demonstrated, that with the "little ones" of Jesus, the requirements of God are of *paramount* importance to every other consideration.

Such ought to be the *christian integrity* of the *whole church* of God, who, by a just appreciation of moral worth, may avoid the danger of being offenders of the law in *one* point, and being recognized as criminally violating the whole; by having our intercourse with each other predicated upon the principle of true moral equity, and therefore be preserved from equivocation or exaggeration in all our expressions of christian friendship; and by the purity of our virtues, be enabled successfully to combat all the vices and unhallowed allurements of this Noachian and Sodomitish age; proving our piety, by the grace of God, superior to all the contaminating influences of abounding iniquity, and obtaining once more the development of that truthful statement, respecting the moral power of the church, by the beloved disciple, expressed in the phraseology of the scripture, that "*greater* is he that is *in* you, than he that is in the world;" indicating that the cause, principle, and consequence of scripture piety, in its moral power, is pre-eminently greater than any agency which can be brought into competition with it. Ah, yes! a church arrayed with that beautiful assemblage of christian graces expressed by the apostles, standing out in the open face of worldly influence with perfect christian integrity, as God's designed antagonist of the world, to repel its vices and as its archetype of piety and virtue, would cause infidelity to retreat from its presence and hide itself in the oblivion of its own creation; worldly mindedness would speedily retire from her circle; the church miser would cease to pay his devotions to the shrine of mammon, or leaving the church go to his own company; that bane of church harmony and christian affection, an *unbridled* tongue, would be by common consent silenced, and its "*fire of hell*" extinguished. Indeed, "time would fail me" to enumerate its virtues, to delineate the loveliness of its graces, and weigh the power and measure the extent of its influence.

Where is the christian integrity of ancient time? Where is the church who do not sacrifice to motives of convenience or expediency, interest or honor, some parts if not all that really constitute the gospel of the grace of God? Is the christian integrity of those who are professedly waiting for Christ to come to judgment, wholly unimpeachable? Is it thus with the ministry? Do we in every association, relation, and duty, present an example of Christian integrity? In our modes of defence, as well as in the reception of those principles which we believe to be true, do we sustain it unequivocally? Are we ever found "handling the word of God deceitfully," even when opposing the sentiments of others? Oh, to be right, to be perfectly upright! How easy to preach it; how hard to perform. But then, *preach* it we must, and if we ever would be saved, *live* it also. Perhaps the reader is identified with those who are waiting for the reign of Christ. Have you ever critically examined your christian integrity in its relation to the business transactions of life? Is that contract still fresh in your memory, in which you engaged to finish Mr.'s work at a specific time—a time sufficient to accomplish it in, no unforeseen circumstance occurred to prevent it, and he gave you the employment because you were a christian professor? But alas! he is disappointed; and your excuse, although it seemed to quiet his mind, never satisfied your own, but convicted you of deception. Do you remember that honest debt you contracted, perhaps for a religious paper, which you declined paying, very likely in consequence of some private or imaginary cause of difference between you and its editor or proprietor? It may have been for a variety of books or tracts for the purpose of disseminating religious truth. Did you know that, in consequence of your neglecting to pay the author or publisher, he is deeply involved in debt? God tells him to "*owe* NO *man anything*," and does he not tell you the same? Now, while you violate the command of God, you also oblige him to do so too, and does not the guilt of both rest on you? By the way, perhaps you have disposed of your interest in some lucrative business, pledging your purchaser that you would no more transact the same kind of business in the place for a stipulated time, if ever, and then from motives of pecuniary interest you have violated your contract, broken your vow, and to mammon sacrificed your christian integrity. Did you vow to your own hurt? Then, like Jephthah, change not. Brother, was it not you who promised God, that if he would give you success in your present enterprise, that you would faithfully serve him, and appropriate some part of your profits for the advancement of his cause, and having obtained your desire in your prosperity, have forgotten God? He remembers your promise. When in the hour of danger, of sickness and trial, forsaken of friends and oppressed by your enemies, you pledged yourself to God and his cause, and when deliverance was granted to you in such a manner that you could not mistake who wrought it, and still you lived as before, and thereby sacrificed your christian integrity, did you recognize the fact that you had sacrificed upon the same altar of a broken pledge, your piety also?

O, brethren, is it true that we believe that Jesus *soon* will come; that he *will* come to judgment, either to *acquit* or *condemn* us? Do we believe that *unbending* christian integrity is positively essential to our salvation? that the least departure from its strictest observance is fraught with dangerous and distressingly fearful consequences, that mars our confidence before God, disturbs the harmony, and impeaches the purity of christian friendship, and deals a heavy blow to the world against the genuineness of our piety? Then may the grace of God assist us in the cultivation and preservation of *christian integrity*, that he may "present us to himself a glorious church, not having *spot* or *wrinkle*, or *any* such thing;" and therefore "faultless before the presence of his glory with exceeding joy." Amen.

JOHN HOWELL.

"The 20th of Artaxexes."

"That the 20th of Artaxerxes did *not* synchronize with B. C. 444, is so well determined by chronologers, that to state the contrary in a public print would be either designedly or ignorantly stating an error. The discovery of the "Canon of Ptolemy," the accuracy of the dates of which is substantiated by more than twenty eclipses has forever settled this point; . . .

The seventy weeks cannot be dated from B. C. 445, nor 444; for then they would not have ended till A. D. 46, or 7. But Christ's crucifixion was to be in the *midst of the last week*; and no one, who makes any pretensions to any knowledge of the subject, places it later than A. D. 34.

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Others date it as early as A. D. 28; but Dr. Hales, the most logical of all, places it in A. D. 31, making the seventy weeks to end in A. D. 34. No writer possessed of any chronological information has thought that those weeks could be extended later than A. D. 37; and individuals who have attempted it, have only thereby shown their want of knowledge on this subject. Every chronologist who has dated the seventy weeks from the 20th of Artaxerxes. synchronized, not with B. C. 445, its true date, but with B. C. 454, a manifest error, and then made the seventy weeks end in A. D. 34. This error in the date of the 20th of Artaxerxes, is followed by Usher, and others, who give but twelve years to the reign of Xerxes, which was 21, and then commence the reign of Artaxerxes nine years earlier than its true date, and make him to have reigned fifty years instead of forty-one, its true length.

. . . .

The word 'determined,' in Dan. 9: 24, while it may be rendered 'cut off,' or 'cut out,' can only be so by a metaphor; for one time cannot literally be cut from another. But the use of this metaphor is not proof that the seventy weeks were part of the longer period. It is not so affirmed, that conclusion was arrived at only by an inference; and that inference is shown to be erroneous by the passing of the time."—*Advent Herald.*

For the Crisis.

Two Thousand and Three Hundred Days.

WHEN DO THEY END?

I still believe they have not ended, and that the seventy weeks were cut off from the first part of the days, and that sixty-nine weeks or 483 years reach to the death of Christ, or the Testator; (Heb. 9: 15–18;) and that the remaining week was allotted for the confirming of the testament or covenant (Heb. 2: 3, 4,) by the apostles, his chosen administrators; and that the last heir will have become of age (which comes in under this covenant,) when the two thousand three hundred years end.

It seems almost useless to present an argument to show when they will end, for we have been mistaken so many times. The time is in the Bible, and there is no reason why we should not inquire, "how long to the end of these wonders?" as it is declared—"*the wise shall understand.*" The arguments that I shall now present are drawn from a different source than is usually presented. I shall first commence with the reign of Herod the Great. There appears to be a general agreement in respect to the beginning and ending of his reign. He reigned thirty-seven years from the time he received the kingdom from the Romans, which was six years and seven months before the battle of Actium, which took place on the 2nd of Sept., thirty years and four months before A. D. 1. Herod's death must have occurred about A. D. 1, as that would complete his reign. Herod had three sons, and in his will left his kingdom to Archelaus, who reigned ten years, and was banished by Augustus Cæsar. To Antipas Herod, he gave Galilee and Perea, who reigned until he was banished by the successor of Tiberius; and unto Philip he gave Gaulonitis, Trachonitis, and Paneas, who reigned thirty-seven years according to Josephus in his Antiquities, (Book 18, chap. 4, sec. 6,) who says,—"about this time it was that Philip, Herod's brother, departed this life, in the 20th year of the reign of Tiberius, after he had been Tetrarch of Trachonitis, and Gaulonitis, and of the nations of the Bataneans also, thirty-seven years." A note by Wm. Whiston A. M. (who translated this work of Josephus,) on this passage, says, "this calulation from Josephus' Greek copies is exactly right." This would make the death of Philip A. D. 37; likewise the 20th year of Tiberius. Josephus states in his history of Jewish wars, (Book 2, chap. 9, sec. 5,) that "Tiberius died after he had reigned twenty-two years six months and three days," which would bring the death of Tiberius, A. D. 40, which I shall endeavor to prove was the year our Savior was crucified.

We are informed in Luke 23, that Herod (the brother of Philip) was at Jerusalem, and with "his warriors contemned" Christ. (Syriac version.) There is but one time in history, of which we are informed, when Herod was at Jerusalem under any circumstanee when he could have fulfilled this prophecy, which we have recorded in Ps. 2: 1, 2.

The circumstance that brought this about was remarkable. Herod married the daughter of Aretas, king of Arabia, and lived with her a "long time," when he made up his mind to abandon her and marry Herodias, his brother Philip's wife. The daughter of Aretas left Herod and went home. Aretas raised a large army and sent to chastise Herod for his wickedness Herod had a large army to oppose him, but Herod's army was overcome and destroyed. The Jews said it was the judgment of God upon him for killing John the Baptist. Herod wrote to Tiberius, and informed him that Aretas was rebelling against Cæsar, and informed him of the misfortune he had met with in opposing him. Tiberius, in a rage, sent word to Vitellius, who was king of Syria, to fetch Aretas to him in chains, and if he could not to bring his head. "So Vitellius (Ant. Book 18, chap. 5, sec. 3,) prepared to make war with Aretas, having with him two legions of armed men. He also took with him all those of light armature, and of the horsemen which belonged to them, and were drawn out of those kingdoms which were under the Romans, and made haste for Petra, and came to Ptolemais. But as he was marching very busily, and leading his men through Judea, the principal men met him, and desired that he would not thus march through their land; for that the laws of their country would not permit them to overlook those images which were brought into it, of which there were a great many in their ensigns: so he was persuaded by what they said, and changed that resolution of his which he had before taken in this matter. Whereupon he ordered the army to march along the great plain, while he himself with Herod the Tetrarch, and his friends, went up to Jerusalem to offer sacrifices to God, an ancient festival of the Jews then just approaching. And when he had been there, and been honorably entertained by the multitude of the Jews, he made a stay there for three days . . But when on the fourth day letters came to him, which informed him of the death of Tiberius," &c. There was sufficient time for the news to have arrived at Jerusalem, from the death of Tiberius, (who died March 16,) before the Jewish passover, which must have been A. D. 40, as I have before shown that the death of Tiberius occurred A. D. 40.

Josiah Litch in his Prophetic Exposition, Vol. 2, pages 40, 41, says "that Christ was crucified soon after the death of Tiberius Cæsar," and quotes from the same history to prove his interpretation; and likewise asserts, that it was at the Jewish passover which occurred after the death of Tiberius. It has been generally supposed that Herod had his soldiers at Jerusalem when Christ was crucified. That would not have fulfilled the prophecy, which says, "the kings of the earth and the potentates stood up, and they consulted together against the Lord, and against his Anointed . . . Herod and Pilate, with the Gentiles and the congregation of Israel have been combined together in this city, to do whatever thy hand and thy pleasure previously marked out to be done." Acts. 4: 26–28. (Syriac) Here the apostle mentions Pilate, Herod, and the Gentiles, which must have been the king of Syria, for the prophecy names kings, and potentates or rulers; and it is said that Pilate and Herod were made friends at that time. There was a good reason for that. Pilate had been trespassing upon Herod's jurisdiction sometime before, and likewise had been killing some of the Samaritans and was complained of to Vitellius, king of Syria; and Vitellius had ordered him to go to Tiberius at Rome sometime before, but before he got away the news came that Tiberius was dead, and he was anxious to become friends with Vitellius as well as with Herod. He embraced the first opportunity to become reconciled, and there could not have been an opportunity better calculated to accomplish this, for it was not only honoring Herod but it was honoring Vitellius and his friends. Again. Herod would not have been allowed to come into the jurisdiction of Pilate with an armed force while Pilate and he were at enmity, for it would be insulting to Pilate.

Perhaps many will admit that Christ was crucified soon after the death of Tiberius, and inquire at the same time, why historians, in general, placed the death of Tiberius three or four years before A. D. 40. I have but one answer to give, and that is, if Christ was crucified after the death of Tiberius, and his death had happened before A. D. 40, the two thousand three hundred years must have ended before this, and the sanctuary would have been cleansed. And I suppose that no one will claim that the sanctuary is cleansed in any sense, at the present time; and I consider that this argument is sufficient to establish the fact that historians, in general, are incorrect. It will be seen at a glance, that if the sixty-nine weeks or 483 years ended at the cross in A. D. 40, the remainder of the vision would end A. D. 1857, in the spring. The question will naturally arise, how can you reconcile the 1335 days or years with this calculation? That there is good reason to believe that there are some days beyond the 1335 years, which years might have ended last fall, is evident, as I shall prove by giving a translation of Dan. 12: 11, by Charles Thompson, from the Septuagint; and would here remark, that Prideaux endorses the Septuagint, as a correct version of the scriptures, and that it was used by Christ, and the apostles, and the early christians more than any other. The translation reads thus: "Now from the time of the change of the daily sacrifice, when the abomination of desolation shall be set up, there will be a thousand two hundred and ninety days. Happy he who will wait and come to the 1335 days. But as for thee, come, and go to rest, for still there will be days and hours to the final accomplishment. And thou shalt stand up for thy portion at the end of days." Charles Thompson was a learned man, and had the reputation of being a good man. The translation was made in A. D. 1806, while he was senator of the United States. I think this translation meets the case, and shows that there are some hours (days) beyond the full years, or 1335 *yomeem*, which, we are informed by Pick in his Hebrew Concordance, mean full years.

M. E. GREEN.

New York, Feb. 24, 1857.

Divine Order.

A. ROSS.

(*Concluded.*)

The next office suggested in the divine economy of heaven to be considered is, that of *deacon*. "Paul and Timotheus, the servants of Jesus Christ, to all the servants in Christ Jesus at Philippi, with the bishops, elders and deacons." Phil. 1: 1.

THE WORK OF DEACONS.

To distribute alms, serve tables, attend to the financial concerns of the church. "In those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look you out seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 6: 1–3.

The necessary characteristics of a deacon are brought to view in 1 Tim. 3: 11.

CHURCH ORDINANCES.

Baptism and the Lord's supper are the sacraments introduced for the observance of the church. These are miniatures of his death, (which was designed to be kept always in remembrance) having embodied in them a typical feature of the glory to be revealed. Says Paul to the Romans, 6: 3–5,—"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." No person can be baptized understandingly who does not believe in the death and resurrection of Christ; and no one thus believing can repudiate the doctrine of a future, literal resurrection. Christ's death and resurrection, our profession of faith, baptism, newness of life, final resurrection, are so many different elements which make up a great whole; and the denial of one of those elements is necessarily the denial of all. "What shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" inquired the great apostle. Or, in other words, why does this shadow exist if there is no substance? The ritual law was but a shadow of a coming substance, and that, the body of Christ. So baptism is not only a confession of our faith in Christ's death, but also a shadow of that resurrection which his death and resurrection secure to us. It is to be feared that many have been baptized without being properly instructed upon this point. They have been taught that Baptism is the door into the visible church, when it is but an ordinance in the church, consequently, they remain in darkness in relation to the proper import of the ordinances of the Lord's house. The institution of the Lord's supper is an acknowledgment of our faith in the Man of sorrows, and also a pledge the great Redeemer left with his disciples, if he went away he would return; hence, "as oft as ye do this ye do show forth the Lord's death till he come." This ordinance points in two directions. It not only points to Calvary's cross, with the sacrifice of expiation suspended in agony most intense, saying, "behold the Lamb of God that taketh away the sin of the world," but it also points down to the end of human probation, when the Son of God shall be revealed as one coming from *Edom*, traveling in the greatness of his strength, saying, "behold he cometh with clouds, and every eye shall see him, and they also that pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen."

Ecclesiastical conventions were held by the apostles for the purpose of considering questions of importance. See Acts 15: 5–29.

CHURCH DISCIPLINE.

"Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head." Psa. 141: 5. "If thy brother trespass against thee, go and tell him his fault between him and thee alone. If he shall hear thee thou hast gained thy brother, but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them tell it to the church, what if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. 18: 15–17. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." Gal. 6: 1.

Directions for the edification of the church. "As we have many members in one body, and all members have not the same office; so we being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12: 4–10. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." Rom. 14: 19. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification; for even Christ pleased not himself." Rom. 15: 1.

Brotherly love, fellowship, and unity in churches required and exemplified.

"Then Jonathan and David made a covenant, because he loved him as his own soul." 1 Sam. 18: 3, "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard even Aaron's beard; that went down to the skirts of his garments." Ps. 133: 1. 2. "A new commandment I give unto you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 34, 35. "Be kindly affectioned one to another, with brotherly love; in honor preferring one another." Rom. 12: 10. "The God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus." Rom. 15: 5. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." 1 Cor. 1: 10. "Be perfect, . . . live in peace; and the God of love and peace be with you." 2 Cor. 13: 11. "As touching brotherly love ye need not that I write unto you, for yourselves are taught of God to love one another." 1 Thess. 4: 9. See also Heb. 13: 1; 1 Pet. 1 22; 2: 17; 2 Pet. 1: 5–7; John 3: 11.

Limits of Christian fellowship prescribed.

"John, the son of Hanani, the seer, went out to meet him, and said to king Jehoshaphat, shouldst thou help the ungodly, and love them that hate the Lord?" 2 Chron. 19: 2. "I wrote unto you in an epistle not to company with fornicators. Yet not altogether the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 1 Cor. 5: 9–11. "I would not that ye should have fellowship with devils." 1 Cor. 10: 20. "Have no fellowship with the unfruitful works of darkness but rather reprove them." Eph. 5: 11. "We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." 2. Thess. 3: 6.

The church of Christ one body.

"By one Spirit are we all baptized into one body, whether we be Jews or Gentiles." 12 Cor. 1: 13. "There is one body, and one Spirit, even as ye are called in one hope of your calling." Eph. 4: 4.

Church unity and fellowship not to be extended to unbelievers. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 2 Cor. 6: 14, 15.

I have given the above quotations without note or comment of my own, believing they are so lucid and plain that any explanations I might offer would only have a tendency to obscure, in the room of making clearer. Simple faith in God and his word is all-sufficient to make us wise unto salvation.

"The Seven Seals."

I still have a quantity of these tracts on hand for sale. I now offer to send *fifty* copies, *pre paid*, for one dollar, as I wish to obtain funds for the publication of another tract. Direct to Vermillion, Dakota Co., Minnesota.

W. SHELDON.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. J. Couch appoints to preach at Lawrence, Sunday, March 22nd.

Bro. L. Boutell appoints to preach at
Lynn Dye House, Sunday, Mar. 15.
Lawrence, " " 22.

Bro. W. S. Campbell appoints to preach at New Bedford, Sundays, March 22 and 29. Fairhaven, Mass., Sunday, April 5th.

Bro. Howell appoints to preach at Boston March 29.

Providence permitting, I will preach in Salem, March 29. M. GRANT.

Bro. O G Smith appoints to preach at
Meredith Center, Sabbath March 22.
Alton West March 29.
Lake Village April 5.
Manchester, No. 79 Elm St. April 12.
Meredith Neck, April 19.

Bro. S. S. Brewer appoints to preach at
Fair Haven, Mass., " " 22.
Peacedale, " " 29.

MISSIONARY TOUR IN NEW HAMPSHIRE.—I appoint to be at
Sugar Hill, evenings. March, 17, 18, 19.
Woodstock, Sunday, March 22.
EDWIN BURNHAM.

Bro. H. L. Hastings appoints to preach in Springfield, Mass., Thursday evening, 19th; Chickopee Falls, evenings 20th and 21st; Springfield, in Hampden Hall, Lord's day and evening, 22nd.

Bro. S. W. Bishop appoints to preach at
Fishersville, N. H., Sunday March 8.
Exeter, N. H., " 15.
Portsmouth, N. H., " 22.
Worcester, Mass., " 29.
Lowell, Mass., April 5.

If any of the above appointments interfere with previous arrangements, brethren will inform me immediately by letter directed to Exeter, N. H.

Providence permitting, I will meet with the brethren in
Amherst, Mass., Thursday evening, 26.
Greenfield, Friday 27.
Vernon, Vt., Sunday, 29.
Brattleboro, Vt., March 30 and 31.
Ashfield, (at Bro. Pulsifers) April 1.
Charlemont, April 2.
North Adams, Sunday, April 5.
Cheshire, April 6.
Savoy Tamery, April 7.
West Hawley, April 8.
H. PRATT

MISSIONARY TOUR WESTWARD.—God permitting, I will be at Boston, Mass., Sunday, April 5. Palmer, Mass., with Bro. Higgins, evenings, April 7 and 8.

Springfield, Mass., evening, April 10. Albany, N. Y., Sunday, April 12. West Martinsburgh, N. Y., evenings, April 16, 17, 18, and, over the Sabbath, 19.

Hebron, N. Y., Friday, Saturday and Sunday, April 24, 25, and 25, a protracted meeting.

Rochester, N. Y., Wednesday, Thursday, and Friday evenings, April 29, 30, and May 1, with Bro. Marsh's charge.

Rochester, with Bro. Cook's charge, Sunday, May 3.

Mill Village, evenings, March 25, 26, and 27. Claremont, Sunday, March 29.

EDWIN BURNHAM.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

J Clothey 97, L A Hemenway 106, Geo A Streeter 104, G W Place 100, F S Blake 104, N Bennett 78, W M Bennett 80, D P Alford 104, N Brown 104, E Evans 69, J Blanchard 80, S W Gardner 104, D Wilson 104, M A Coleman 93, S Dodge 104, C Boutwell 95, S Harding 104, J W Marden 104, S Lord 100, J Gregory 117, G L White 104, A Morgan 82, J Curtis 105, A D Smith 104, S H Dyer 104, S W Saltmarsh 114, J Linard 130, A Freeman 78, Geo. Butt 78, Geo. Storer, 105, S Starr 104, S Terry 91, R Avery 104, Emily H Case 104, D Hoskins 104, R J Whitehead 106, T B Potter 78, N Nichols 109, A Hazen 106, I Clough 104, T M Storer 104, Stuart & Bassett 105, W Brown 104, A S Conant 104, H B Baldwin 106, W H Sawyer 70, J Harris 100, J S Brooks 104, Jane C Dennison 104, Mary Crane 105, Betsey Jones 104, Eliza Stowe 104, K H Simmons 104, C J Caswell 104, Edwin Phelps 104, O T Clisby 78, J H Sleeper 104, D W Miller 81, N L Robie 104, S O Welsh 104, L Alden 104, G West 78, A Johnson 80, D C Hart 104, H Holmes 104, J W Finn 104, B C Bancroft 104, J T Langley 104, S N Langly 104, R Taylor 104, J P Blaisdell 104, Harvey Pratt 104, J Quimby 104, S R Stewart 104, E Sanderson 106, L K Elder 104, J West 104, A G Gibson 104, J Taylor 104, J D C Wheeler 104, T N Palmer, 65, Isaac Clewley 120, A Hotchkiss 104, A Streeter 109, C P Fellows 112, A M S Bennett 130, S P Adams 104, J M Andrew 104, J B Paine 104, N Woodcock 104, S Tucker 104, D B Salter 78, C H Barrett 104, S Marsh 96, Sr Andrews 104, H K Choate 106, F Bates jr. 104, W Cousins 104, R G Kirk, 104, Savilla Case 104, A Richardson 104, Caroline Richardson 104, Daniel Hutchinson 116, J Thurlow 81, A Barton 108, L R Barker 1 2, B Wteelock 130, E Garland 91, W G Davidson 104,—$1 each.

J Woodward 105, J Brown 104, J B Morgan 130, S F Fowler 117, L Rawson 130, D W Frye 104, N Safford 104, H Campbell 104, Susan Fulsom 91, J. Gibson 130, Marilla S Grinnell 130, S Bemis 126, Mrs. S Hovey 130, T Foote 123, W. Simes,—$2 each.

T Hardy, Jr., $22—Geo. Noble, $4—H E Twing, 104, $1.76—C Rorabacher 86, 24 cts.—H Gray 104, $1.50—Salmon Phelps 65, $1.50—Seth Goodhue 95, 68 cents—A Curtis 123, $3—R O White 104, $1.24—H C Couch 115, $3—J D Kittle 104, $2.58—J Higby 119, $3—Hannah Snell 124, $3—J Meggnier 104, $1.24—J M Allen 104, $1.24—C F Jorden 104, $2.24—C N Harvey 104, $1.25—C Farrington 81, 50 cents—M Nelson 81, 50 cents.

FOR THE POOR.—J B Walker, $1—S N Langley $1—J D Kittle 42 cents—Wm Farrow $1—Charles N. Harvey $2.25.

FOR BOOKS.—J S Brooks $1.25—Edwin Phelps 50 cents—Seth Goodhue $3.32—A M S Bement $1—H W Norville $1—E Wakeman 39 cents.

BOOKS SENT.—E Phelps, W Corliss, J S Brooks, A M S Bement, H W Norville, E Wakeman.

Bro. S. Marsh, your paper has been sent regularly to Shabbona.

R. Smith, you have paid to No. 104.

D. W. Frye, you have paid to No. 104.

Will "M. M. L." please gives us her address?

W B Rose and E Hogan—You have paid to the close of the last Vol. No. 78.

P. J. Ring—You have paid to No. 97.

Jane E. Stevens your paper has been sent regularly to Oswego. We now send to Syracuse.

J. H. Collins—We had none of the "Discussion" on hand; and therefore sent you the Crisis for the remainder due you.

Wm. Allen—The money was credited in last No.

Sarah P. Sprague—All right.

J. B. Walker—You have paid to No. 91.

M. A. Hodgdon—All right.

E. Whitney's P. O. address is Stoneham, Mass.

If the Loid will I expect to leave Vermillionville, Ill., and go to Hastings, Minnesota. If there is any Brother that has an old chart of the visions of Daniel and Revelation, that he can spare, I wish he would send it to me immediately, stating the price.

G. L. TEEPLE.

Brn. please address me, after the 1st of April, at Hastings. Minnesota Territory; until then, direct to Vermillionville, LaSalle Co., Ill.

GEORGE L. TEEPLE.

Will any Brother or Sister, who has Nos. 7, 11, and 23 of Vol. 3d of the Crisis, forward them to me? If they will, they shall receive satisfactory pay. Address, Miss S. E. A. Bogues, Painesville, Lake Co., Ohio.

Books and Tracts,

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

Treatise on Matt. xxiv. By I. C. Welcome. Price 33 cents—postage 6 cents.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Bound Tracts. By H. L. Hastings. Nearly 200 pages. Price 40 cents—postage 6 cents.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

The World as It Was, as It Is, and as It Will Be. By Mrs. A. C Judson. Price 38 cts.—postage 8 cents.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

This World and the Next; The Impossibility of making the best of both. An interesting English work. Price 25 cents—pos. 1 ct.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Poetry.

For the Crisis.

EXHORTATION.

"*The night is far spent, the day is at hand.*" *Rom.* 13: 12.

Let us be up and doing;
We cannot be deceived,
That our salvation's nearer,
Than when we first believed.
The night is now fast wearing,
And soon will break the dawn,
Which ushers in the glory—
The resurrection morn.

And as the fig-tree's buddings
Bespeak that summer's near;
Lo! all the signs foretelling,
Christ soon will reappear.
Then let us up, be doing,
Keep all our armor bright;
Get ready for the conflict,
Be ready for the fight—

"The fight of faith"—and conquer,
As soldiers of the cross;
And for the sake of Jesus,
Count all things here but dross.
Tight buckle on the armor,
The panoply of God; *
And with the sword two-edged,
Which is the blessed word,

Ye shall achieve a triumph,
In spite of death and hell;
And enter in the kingdom,
And there forever dwell.
O, what a blissful future,
Is for the saints of God!
They shall inherit glory,
And reign with "Christ the Lord"—

As "kings and priests" in ages,
Of splendor yet to come;
With heavenly "fashioned" bodies,
Bright shining as the sun.
Then let us up, be doing,
For, lo! the Savior's near;
Soon "every eye shall see him,"
With angel bands appear.

W. SHEPHERD.

Elizabeth City, N. J., Jan. 1857.

* Eph. 6: 10–18.

THE QUIET MIND.

I have a treasure which I prize,
It's like I cannot find;
There's nothing like it on the earth,—
'Tis this, a "quiet mind."

But 'tis not that I'm stupefied,
Or senseless, dull, or blind;
'Tis God's own peace within my heart,
Which forms my "quiet mind."

My Savior's death and risen life
To give this were designed,
And that's the root, and that's the branch,
Of this my "quiet mind."

The love of God within my breast,
My heart to his doth bind;
This is the mind of heaven on earth—
This is my "quiet mind."

I've many a cross to take up now,
And many left behind;
But present troubles move me not,
Nor shake my "quiet mind."

And what may be to-morrow's cross,
I never seek to find;
The Savior says,—leave that me,
And keep a "quiet mind."

And well I know the Lord hath said,
To make my heart resigned;
That mercy still shall follow such
As have this "quiet mind."

I meet with pride of wit and wealth,
And scorn, and looks unkind;
It matters nought—I envy not,
For I've a "quiet mind."

I'm waiting now, to see the Lord,
Who's been to me so kind;
I want to thank Him face to face,
For this my "quiet mind."

Original Articlees.

For the Crisis.

Conversation Between a Brother and Sister.

No. V.

Bro.—I have been thinking of your suggestion that the lake of fire and brimstone of Rev. may be a battle-field, and should like to hear further reasons for the supposition.

Sr.—I have already given my principal reason, which is, that the objects destroyed in that lake are GOVERNMENTS, symbolized by beast, false prophet, &c. Certainly, John could not have chosen a finer figure in describing a modern battle-field (as it must have appeared to him in vision,) than that of a lake of fire and brimstone. Recollect, John wrote before the invention of gunpowder, and would of course use language then in use to describe what he saw. Let me read Rev. 16: 17, 18, as I understand it,—"and the seventh angel poured out his vial into the air, . . . And there were voices, (of command) and thunders, (of artillery) and lightnings," (of fire-arms) &c.

Bro.—Well, the idea is quite new, and I am not prepared to contest the question, therefore we will waive the subject for the present. I would now like to call your attention to Jude 7. I infer from the ... have used that the inhabitants of Sodom and Gomorrha are *now* suffering the vengeance of eternal fire. You see, the participle is in the present tense—sufFERING.

Sr.—The text is speaking of the *cities*, and says they are set forth as an example Now suppose the inhabitants were at this time in such a place as you fancy; what example could that be to the world, since no one sees them, or knows anything about it? But the burning of the *cities* was an example and a solemn warning to the world. Read 2 Pet. 2: 6,—"and turning *the cities* of Sodom and Gomorrha into *ashes*, condemned them with an overthrow, making them an *example* to those that after should live ungodly." You see, this turning of those cities INTO ASHES, is what Jude calls an *eternal fire;* and you will see by reading Mal. 4: 3, that the wicked are to be turned into ashes, which destruction is called in other places everlasting fire; not that the burning in *either case* was, or *will* be an eternal *process*, but eternal in its *effects*, as putting a final end to the cities in the one instance, and to the wicked in the other. See Heb. 6: 2,—"eternal judgment;" not that the judgment must be eternally in session, but that its decisions are to be final.

Bro.—Here is a passage which certainly implies the idea of the separate existence of the soul. Luke 23: 46,—"and when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit," &c.

Sr.—If Jesus, when dying, is not quoting Ps. 31: 5, he uses the very language of David when *not* dying; "into thine hand I commit my spirit; thou hast redeemed me, O Lord God of truth." And I can say every morning, and every noon, and every night, "into thine hand I commit my spirit; thou hast redeemed me, O Lord God of truth."

Bro.—But here is Stephen's expression, Acts 7: 59,—"Lord Jesus, receive my spirit." What can you say to *this?*

Sr.—And so saying, "he *fell asleep;*" not went away to glory. Of course, in such an hour as that, Stephen would most emphatically commend himself to God.

Bro.—Will you now turn to 2 Cor. 5: 1. "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal, in the heavens."

Sr.—*Eternal*, not eternally in the heavens. It is an eternal house, and is now in the heavens. John, in his vision on the isle of Patmos, sees it coming down upon the new earth. Rev. 21: 2.

Bro.—We will read the fourth verse. "For we that are in this tabernacle do groan, being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Sr.—"Not that we would be unclothed, (or disembodied,) but clothed upon," &c. We shall understand Paul's meaning by reading Rom. 8: 23,—"even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our *body*." You see now, what it is for which the church *groans*. It is for the redemption of the *body*, when mortality shall be swallowed up of life, at the resurrection of the dead.

Bro.—How will you explain the 6th verse?—"Whilst we are at home in the body, we are absent from the Lord." And also the 8th verse,—"willing rather to be absent from the body, and present with the Lord."

Sr.—I seldom attempt to *explain* scripture, but simply read and believe it. *This* passage is explained by the intervening verse;—"*for* (because) we walk by faith, not by sight." That is, when we walk by faith, we are absent from the body and present with the Lord; but when we walk by sight, we are at home in the body and absent from the Lord. Paul, in another place, speaks of being absent from his brethren in body but present in spirit.

Bro.—Let us read the 10th verse,—"for we must all appear before the judgment seat of Christ; that every one may receive the things done in his body," &c. Does not this imply that he will be out of the body when standing before the judgment seat?

Sr.—Look at the text again, and you will see that "done" and "his" are in italics, consequently, are not in the original. Now read it, without the supplied words,—"that every one may receive the things in body according," &c.; implying that he will be *in body* when standing before the judgment seat.

Bro.—Will you please turn to Phil. 1: 21–23. "For to me to live is Christ, and to die is gain; but if I live in the flesh, this is the fruit of my labor; yet what I should choose, I wot not. For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better."

Sr.—Far better than what? Why, than either to live or die. He has just said he had no choice between life or death; but he *has* a choice for something which is far better than either; namely, to depart and be with Christ. Read 1 Thess. 4: 14. "For if we believe that Jesus died and rose again, *even so* them also which sleep in Jesus will God bring *with him*." You perceive *here* is where Paul's desire to depart and be with Christ will be realized. You recollect the expression of his hope,—"henceforth there is *laid up* for me a crown of righteousness, which the righteous Judge shall give me *at that day*." Paul nowhere expresses a hope to be with Christ till *that day*.

Bro.—I will refer you back to the 21st verse. "For to me to live is Christ, and to die is gain."

Sr.—Gain to what? Why just read the verse before it. "So now also *Christ shall be magnified* in my body, whether it be by *life or by death*."

JULIA A. FERRIS.

Poetry.

For the Crisis.

LINES.

"*He giveth His beloved sleep.*"

The toiling, hurried day is gone,
And night, deep, silent night comes on,
Drawing above the pillowed head
A curtain soft of starry shade;
The blessed hush of balmy rest
Steals, soothing, o'er the throbbing breast.
The sweat-drop dries upon the brow
Of the task-burdened laborer now;
The poor thought-weary brain is still,
The heart forgets its woes to feel.
The eye hath ceased awhile to weep,
The hands their restless move to keep;
The feet no longer hasting run
Their wonted round, but with the sun
The tired frame to rest sinks down;
An arm unseen around it's thrown,—
For Oh! above the christian's bed,
An angel-watch his wing hath spread.
Our Father safe His own doth keep—
"He giveth His beloved sleep."
How sweet to lay us down in peace,
And know His love-care will not cease;
To wake, His name to praise, and pray –
Strength needful for another day;
For He through all life's ills will keep,
Who "giveth His beloved sleep."

Dec. '56. MARIA T.

Choice Selection.

The Works of Demons.

"*They are the spirits of devils working miracles.*" Rev. 16: 14.

We have just read the following startling phenomenon in *The Tipton Advertiser*, published in Iowa, Sat. Feb. 14, 1857. We expect to hear of greater things soon. The *last signs* are passing before us; soon Jesus will come.

A NEW PHASE OF SPIRITUALISM.

"We have received the following letter from Dr. John Moreton, a gentleman of veracity and high professional standing"

* * * *

Grand Traverse, Mich. Dec. 23, '56.

EDITOR ENQUIRER:—I send you the following account of a most extraordinary event or transaction—or what you will—because in my opinion, it ought not to be suppressed: but on the contrary, thoroughly investigated. * * * * * *

I left your city to establish myself here, as you well remember, sometime in July last—a young and inexperienced physician. Almost the first patient I was called to visit was a Mrs. Hayden—a woman of thirty-five years of age, a strong constitution and a well balanced mind, (apparently) and (apparently) with little or no imagination. She was, however, a "spiritualist," with the reputation of being a superior "medium." Her usual physician, Dr. J. N. Williams, was absent—hence her application to me. I found her laboring under a severe attack of typhus fever, which threatened to prove fatal. Having prescribed for her I left promising to send Dr. W. as soon as he returned. This was on Saturday morning. At night Dr. W. took the patient off my hands, and I did not see her again until Friday evening of the ensuing week. I found her dying and remained with her until her decease which took place precisely at midnight. She was, or appeared to be rational during the whole of my visit, though I had been informed that she had been delirious the greater part of the week. There was nothing remarkable about her symptoms. I should say the disease had taken its natural course.

At the time of her decease there were in the room, beside myself, her husband, Mrs Green, (her sister,) and Mrs. Miles (a neighbor.) Her husband, whom I particularly noticed, was very thin and weak, then suffering from quick consumption, already beyond recovery. He bore the character of a clear-minded, very firm, illiterate but courteous man, *a strenuous unbeliever in spiritualism.*

There had been some subdued conversation—such as is natural in such scenes—the patient taking no part in it, except to signify, in a faint, and gradually diminishing voice her wants, until about an hour before her death, when a sudden and indescribable change came over her features, voice, and whole appearance—a change which her husband noticed by saying with, as I thought, wholly unwarranted bitterness.

"There go those cursed spirits again."

The patient thereupon unclosed her eyes, and fixed a look of unutterable emotion on her husband—a look so direct, searching and unwavering, that I was not a little startled by it. Mr. Hayden met it with something like an unhappy defiance, and finally asked of his wife what she wanted. She immmediately replied in a voice of perfect health. "You know."

I was literally astonished at the words and the voice in which the words were uttered. I had often read and heard of a return of volume and power of voice just preceding dissolution; but the voice of the patient had none of the unnatural intonation of such—it was as I have said *perfectly* healthy. In a few moments, she continued, in the same voice, and with her eyes still fixed upon her husband.

"William, in your secret soul you *do* believe."

"Wife," was the imploring reply, "that is the devil which has stood between us and heaven for so many months. We are both at the very verge of the grave; and in God's name let him be buried first."

"You dare not *disbelieve*."

"I do!" he replied, excited by the manner, "while you are *dying*—nay, it you were dead, and should speak to me, I dare not *believe*."

"Then," she said, "I *will* speak to you when *I am dead. I will come to you in your latest moment, and with a voice from the grave I will warn you of your time to follow me.*"

"But I shall not believe a spirit."

"*I will come in the body and speak to you;* REMEMBER!"

She then closed her eyes, and straightway sank into her former state.

In a few moments—as soon as we had somewhat recovered from the shock of this extraordinary scene—her two children were brought into the room, to receive her dying blessing. She partially aroused herself, and placing a hand on the head of each, she put up a faint prayer to the throne of grace—faint in voice indeed, but a prayer in which the strength of her great unpolished soul heart and mind was exerted to its utmost, dying limit—such a prayer as seraph might attempt, but none but a dying wife and mother could accomplish. From that moment her breathing grew rapidly and more difficult; and at twelve o'clock she expired apparently without a struggle.

I closed her eyes, straightened and composed her limbs, and was about to leave the house, when Mrs. Green requested me to send over two young ladies from my boarding house, to watch with the dead. All this occupied some ten minutes.

Suddenly Mrs. Miles screamed, and Mr. Hayden started up from the bedside where he had been sitting. The supposed corpse was sitting erect in the bed, and struggling to speak! Her eyes were still closed, and, save her open mouth and quivering tongue, there were all the looks of death in her face. With a heave of the chest, at last the single word came forth:

"REMEMBER!"

Her jaw fell back to its place, and she again lay down as before. I now examined her minutely. That she was dead, there could be no further shadow of doubt; and so I left the house.

On the following day, Dr. Williams made a careful and minute *post mortem* examination of the body. I was prevented by business, from attending, but was and am informed by the Doctor, that he found her brain but very slightly affected, (an unusual fact in persons dying of typhus fever,) but that her lungs were torn and rent extensively, as if by a sudden, single and powerful effort, and suffused partially, with coagulated blood. These were all the noticeable features of the case. She was buried on the afternoon of the same day.

* * * *

About two weeks after the death of his wife, I was called to visit Mr. Hayden. On my way, I met Dr. Williams and told him my errand, expressing some surprise at the preference of the family for myself, as I knew him to be a safe and experienced practitioner. He replied that nothing could hire him to enter that house again. He "had seen things there—well, I would find out when I got there." I was considerably amused by the Doctor's manner and warmth; and beguiled my way by fancying what had alarmed him—a physician—from his duty.

On my arrival, I found no person present with the patient except Mrs. Green, who informed me that the spirits had been playing such pranks that not a soul, Dr. W. included, could be induced to remain. The children had been gone some time. They were at her house.

Found the patient very low, and with no prospect of surviving the attack. He was, however, quite free from pain, though very weak. While I was in the house, I noticed many manifestations of the presence of that power called spiritualism. Chairs and tables were moved and removed, billets of wood thrown upon the fire, and doors opened and shut, without any apparent agency. I heard struggles and unaccountable noises, too; and felt an unusual sensation, caused, no doubt, by the mysteries which surrounded and mocked me. Noticing my manner, the patient observed, "It is nothing. You must get used to it, Doctor."

"I should not be content unless I could explain them, as well as become indifferent to them," I replied.

This opened the way to a long conversation during which I probed my patient's mind to the bottom, but without detecting a shadow of belief. Speaking of his wife he said:

"You heard Ellen promise to warn me of my time to die?"

"I did—but do you believe her?"

"No. If it is possible, she will keep her word in spite of heaven or hell. But it is simply impossible. She promised to come in the *body* and *speak* to me. I shall accept no other warning from her save the literal meaning of her words."

"And what then?"

"How much of the body is there left, even now, Doctor? and she has not come yet. She promised to come from the grave. Can she do it? No, no—it's all a humbug—a delusion: poor Ellen! Thank God, Doctor, the devil which so haunted her life and stood between her soul and mine cannot reach her now."

"But if she should come; you may be deceived."

"I cannot. Others must see her, too, and hear her. I shall believe no spectre, if there are such things. Her body as it is, or will be—let that speak if it can!"

From that day up to the hour of his death, I was with him almost constantly; and was daily introduced to some new and startling phenomenon. The neighbors had learned to shun the house and even the vicinity, as they would the plague, and strange stories traveled from gossip to gossip, acquiring more of the marvelous at every repetition. Nevertheless, my practice increased.

On the morning of November 30th, I called earlier than usual. During this visit, the manifestations of a supernatural presence were more frequent, wild and violent, than ever before. I was informed that they had been exceedingly violent during the preceding night. Their character, too, had greatly changed. Besides the moving of all movable articles, the tinkling of glasses and the rattle of tin ware, there were frequent and startling sounds, as of whispered conversation, singing, and subdued laughter—all perfect imitations of the human voices but too low to enable me to detect the words used, if words they were. Still however, none of the *unusual* sounds had entered the sick room. They followed the footsteps of Mrs. Green, like a demon echo, but paused upon the threshold of that room as if debarred by a supreme power from entering there.

I found Mr. Hayden much worse and sinking very fast. He had passed a bad night. Doubtful whether he would survive to see another morning, I left him promising to call at evening, and spend the night with him, resolved in my secret thoughts to be in at the death. If there was to be a ghostly warning I meant to hear it, and, if possible, solve the strange enigma.

* * * *

The day had been exceedingly cold and stormy, and the night had already set in, dark and dismal with a fierce gale and a driving storm of rain and hail, when I again stood beside my patient.

The moment I looked at him I perceived unmistakable indications of the near approach of death upon his features. He was free from pain, his mind perfectly clear; but his life was ebbing away with every feeble breath, like the slow burning out of an exhausted lamp,

Meanwhile the storm rose to a tempest and the gloom grew black as death in the wild night without. The wind swept in tremendous gusts through the adjoining forest, rattling the icy branches of the trees, and came wailing and shrieking through every crack and cranny of the building.

Within there was yet a wilder commotion. All that had been said or sung, written or dreamed, of ghostly visitations, was then and there enacted. There was the ringing of bells, moving of furniture, crash of dishes, whispers, howls, crying, laughter, whistling, groaning, heavy and light footsteps, and wild music, as if in very mockery of the infernal regions. All these sounds grew wilder with the rising gale, until towards midnight they were almost insufferable.

As for us three—the patient, Mrs. Green and myself—we were as silent as death itself. Not a word passed our lips after eight o'clock. As for the state of our minds God only knows. Mine in the wild whirl of thought and event which followed forgot all of the past save what I have recalled and penned bit by bit above. I remember only looking for the final catastrophe, which grew rapidly nearer, with a constant endeavor to concentrate all my faculties of mind and sense upon the phenomenon which I, at least, had began to believe would herald the loss of my patient.

As it grew closer upon twelve o'clock, (for upon the striking of that hour had my thoughts fixed themselves for the expected demonstration) my agitation became so great that it was with extreme difficulty I could control myself.

Nearer and nearer grew the fatal moment—for fatal I perceived it would be to the patient at least; and at last the seconds trembled on the brink of midnight; the clock began to strike. One—two—three! I counted the strokes of the hammer, which seemed as though they never would have done—ten—eleven—twelve! I drew my breath again! The last lingering echo of the last stroke had died fairly away; and as yet, there was no token of any presence save our own.

All was silent. The wind had lulled for a moment and not a sound stirred the air within the house. The ghosts had fled!

I arose and approached the bedside. The patient was alive—drawing his breath very slowly—dying. The intervals between his gasps grew longer; then he ceased to breathe altogether—he was dead.

Mrs. Green was sitting in her place, her elbows resting on her knees, her face buried in the palms of her hands. I closed the open mouth and pressed down the eyelids of the dead.

"It is over," I whispered.

"Thank God," was her fervent reply.

* * * *

Then we both started. There was a rustling of the bed clothes! Mr. Hayden was sitting erect, his eyes wide open, his chest heaving with a mighty effort for one inspiration of the blessed air. Before I could reach him, he spoke:

"My God! she is coming!"

At the same instant the wind came back with a sudden and appalling gust, and a wild shriek as it swept through the crevices of the building. Then there was a crash of the outer door! then a staggering and uncertain step in the outer room! It approached the sick room! the latch lifted! the door swung open! and then my God! what a spectacle!!

I wonder even now that I dare describe it—think of it—remember it. I wonder I believed it then, or do now: that I did not go mad, or drop down dead.

Through the open door there stepped a figure—a figure not of Mrs. Hayden, not of her corpse, not of death—but, a thousand times more horrible, a *thing* of corruption and decay, of worms and rottenness!

The features were nearly gone, and the skull in places, gleamed through white and terrible. Her breast and abdomen and neck had been eaten away, her limbs were putrid green and inexpressibly loathsome. The cavities of her shoulders, chest, abdomen, neck and thighs were a living mass of great and ugly grave worms, which as she stepped, dropped away to the floor, together with gouts and clots of putrid flesh! Her trail over the threshold and into the outer darkness was marked by these loathsome tokens, a luminous line of corruption and crawling worms, the effluvia of which was most horrible!

And yet to these putrescent jaws there was born a voice—smothered, indeed, and strange, but distinct:

"Come! William! they wait you—I wait!"

I dared not turn my eyes from the intruder—I could not if I dared—though I heard a groan behind me and a fall.

Then *it*—the *thing* before me—sank down upon the floor in a heap, dark and loathsome—a heap of putrescence, and dismembered fragments.

I remember that I did not faint, that I did not cry out. How long I stood transfixed, fascinated, I know not; but at last with an effort and a prayer, turned to the bed. Mr. Hayden had fallen upon the floor, face downward, stone dead. I raised and replaced him, I composed his limbs, I closed his eyes, I bound up his chin, I crossed his hands upon his breast and tied them there. Then I bore out the body of his sister, insensible but not dead, into the pure air—out of that horror and stench into the storm and darkness—out of death into life again!"

County of Grand Traverse, Mich., ss.

"Mrs. Josepha H. Green, being duly sworn, deposes and says that the letter of Doctor John Moreton, hereto appended, which she has read, is strictly true so far as it goes, though much of the history of what occurred at her brother's (the late Hayden) house is omitted, and she deposes of her own knowledge.

Sworn and subscribed before me, a notary public in and for the county of Grand Traverse, and State of Michigan, on the 20th day of December, A. D. 1856.

JAMES TAYLOR, Notary Public.

County of Grand Traverse, Mich., ss.

James Husson being duly sworn, deposes and says that he in company with George Green, Albert J. Bailey and Henry K. Sead, on the 1st day of Dec. last past, in the afternoon of said day, did go to the house of William H. Hayden, then deceased, for the purpose of burying the body of said Hayden deceased; and that they found upon the floor of the room in which the body of the said deceased lay, and near the door of the said room, the putrid remains of a human corpse—a female, as the deponent verily believes and avers; and that they carried away and buried the body of said Hayden deceased, and found the grave of the wife of the said Hayden, deceased in the month of August last, open at the head of the said grave, and that said grave was empty of the body of the said wife of the said Hayden deceased; the body of the said wife of the said Hayden being gone from the said grave and that they then returned to the said house, where said Hayden died; and after removing the furniture from said house, the deponents' did, at the request of Mrs. Green, sister of the said Hayden, deceased, and of Mr. Green, brother-in-law of the said Hayden, deceased, set fire to said house, and that said house was thereby entirely consumed, with all that remained in said house, was burned to ashes. This I aver on my own knowledge. JAMES HUSSON.

We aver and solemnly swear that the above affidavit is throughout entirely true of our own knowledge.

GEORGE GREEN.
ALBET BAILEY.
HENRY K. SMITH.

Sworn and subscribed before me, a notary public in and for the county of Grand Traverse, and State of Michigan, on the 20th day of December, A. D. 1856.

James Taylor Notary Public."

THE WORLD'S CRISIS.

Office of Publication, over George T. Adam's Store.

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Number 167 Hanover Street, Boston, Mass.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, MARCM 25, 1857. WHOLE NO. 82. VOL. V. NO. 4.

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All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. MILES GRANT, Editor of the World's Crisis, Boston, Mass.

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Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

For the Crisis.

THE GREAT HARVEST.

Look out upon the ripened earth,
The ready grain behold;
Go forth and labor in the field,—
More precious far than gold,
Will be the wages you'll receive,
Soon as the work is done;
Eternal life is the reward
Bestowed by Christ, the Son.

Quick! thrust the sharpened sickle in!
You need no longer wait;
The wicked tares from the good wheat
You safe can separate.
And now the reaping time is past,
Advance with one accord;
Gather the wheat into the barn,
Safe garnered for the Lord.

But into bundles bind the tares,
Them into darkness launch;
And He, whose right it is to rule,
Shall burn them root and branch:
And spread their ashes o'er the plains,
O'er hills and mountain slopes,
Where the redeemed shall tread upon
Them, and their ruined hopes.

J. W. ALLEN.

Seneca Falls, N. Y.

Original Articles.

For the Crisis.

Time.

"To everything there is a season, and a time to every purpose under the heaven." Eccl. 3: 1.

Time is essential to "every purpose," and cannot be dissociated from it.

Time to a note of $1000 gives it all its value. The item of time in such a note is worth $1000; for without date, without *time*, it would never reach maturity—never be due; and hence it would be worthless.

Time was given to Noah—to Israel in Egypt—to Judah in Babylon; and the "purpose" was bounded and determined by the time.

Time was of old signified through God's prophets "for the sufferings of Christ, and the glory that should follow" at his appearing the second *time!* 1 Pet. 1: 6–13; Heb. 9: 28.

Time was embraced in the "which things the angels desire to look into." 1 Pet. 1: 12; Dan. 8: 13–19; 9: 21–27. The Angels and Prophets of God are not fools! Hence we are not fools for following their example!

Time was signified for the cutting off of Messiah, Dan. 9: 25; and one week (to fill up the 70,) for confirming the covenant.

Time was named in answer to the question, "how long . . . to give both the sanctuary and the host to be trodden under foot?" It was "unto 2300 days; then shall the sanctuary be cleansed." This is God's light that he has given as to the length of "the vision and prophecy." Slight it who may.

Time here is called "the *time appointed*," "at the time appointed the end (shall be.") This "appointed time," this "vision" of the Gentile desolation has no date, save "the going forth of the command went to restore and build Jerusalem." Dan. 9: 25.

The time and manner of this "going forth of the commandment" is found in Ezra 6: 14; the Jews "builded according to the commandment of the God of Israel; and according to the commandment of Cyrus, and Darius, and Artaxerxes, King of Persia." The command and the king is one yet the three names are given, embracing all of Artaxerxes,—not a part to the exclusion of other parts, but the whole of his agency in relation to this command.

The time for the "going forth" of this command by Artaxerxes in his last commission to Nehemiah, is dated B. C. 444 by Hales, Townsend, Kitto and Ferguson. The 7th of Artaxerxes being located in 457, in about all chronological dates, the 20th, thirteen years later, must be 444! Thence

"*The time* appointed"—69 weeks—483 days or years, reaches to A. D. 40; and the remnant, 1817, to this Spring.

The time of Messiah's being "cut off" is placed by certain facts in A. D. 40. Thus, Herod was king in Judea at his birth, and reigned a short time, and then died, at the time of an eclipse; probably Jan. 8, B. C. 1 of our era, Philip, his successor, reigned 37 years, and died in the 20th of Tiberius; but Tiberius, the Roman Emperor, reigned thence 2 years 5 months and 3 days, till the year of Christ's death. These 37 added to 2, make 39 full years, and the 2 fractions require that Jesus should have been 40 at his death. Chronologers have tangled the dates to make a harmony with some theory. But the last symbol of Rome is fulfilled in the Napoleon dynasty; the "peace and safety" cry comes up just where the 2300 years seem to *end*. "Be ye also ready."

J. B. COOK.

For the Crisis.

Cannot Pay.

"I should like the Crisis, but I cannot pay for it. I am poor—have a large family—am in debt—do not feel able to send a single cent to the Crisis office." Indeed! well, if that is the case, we must contrive to send the Crisis to you free. We love to help the really poor ones. We have a small, *very small*, fund on hand to do so with. But are you not mistaken as to your real condition and ability? Let us see. Do you use tobacco? "A little." How much, say? "O, a very little indeed." Five cents worth a week? "Yes, I think it likely." Well, five cents worth a week is ten cents worth in two weeks, and twenty cents worth a month—twelve months in a year—12 times 20=240. Why, that is two dollars and forty cents a year! and the Crisis only costs two dollars! and there is 40 cents over for Horace to use up in giving away tracts! Dear me! You are not so poor as you thought for. Just leave off making a *dirty* man or woman of yourself by the ungodly, filthy use of tobacco, and you can pay for the Crisis. Do you use tea and coffee? "Of course I do." *Of course* you do! What for? "For my health." For your health! I would like to have you scare up a stouter, happier, healthier man than I am—I weigh almost 200—am hearty as a bear—sleep like a log—can roar like a lion—travel in all weather and under all circumstances—preach from one to three times a day, most of the time—calculate to bathe all over in stark cold water 365 times a year—do not have any shaking nerves—and my common drink is water. *Tea* and *coffee* to the —— I do not know of any other creature that will use it but the human creature! "But cold water does not agree with me." Oh! well, drink warm water then, with milk and sugar, but for mercy's sake do not poison it with the juice of a foreign plant. What does your tea and coffee cost you? "Oh, not much; I only drink it once a day." Think that costs a cent? "Well, I suppose it does." And you drink coffee once a day? "Yes." Does that cost a cent, too? "I presume as much as that." Two cents a day. "Well, two cents a day is fourteen cents a week, twenty-eight cents in two weeks, fifty-six cents a month, as sure as my name is Edwin! Twelve months in a year—12 times 56. Let us see. 56 X 12= 672.

Six dollars and seventy-two cents! That would pay for the Crisis several times over. Why, brother, you might pay for yours, and then have four dollars and seventy-two cents to help some one poorer than yourself. Six dollars and seventy-two cents for useless and unhealthy drinks, and two dollars and forty cents for smoking, snuffing, and chewing poison! $6.72 added to $2.40= $9.12.

Nine dollars and twelve cents for superfluity of drink and habits! You are a child of the Holy God, and wilfully waste every year nine dollars and twelve cents! The Crisis struggling for life, and you willfully wasting nine dollars and twelve cents a year! The poor preachers, some of them, hardly able to find their families food and raiment, and you willfully wasting nine dollars and twelve cents a year! The Eternal God about to judge the world, and you, professing to look for the event, willfully wasting nine dollars and twelve cents a year! And are there not some other foolish and hurtful habits and articles that might be divorced and we be the better off, both temporally and morally? Hark.

"WHATSOEVER YE DO, WHETHER YE EAT OR DRINK, DO ALL TO THE GLORY OF GOD"!!!

EDWIN BURNHAM.

For the Crisis.

"Let Me not be ashamed of my Hope."

Earth has many joys. Its lovely garniture, its gushing music, its golden sunshine, its thousand varied charms we all love. The blessed intercourse with friends who make life so pleasant and everything we love more dear, we highly prize. But earth's joys are mingled with alloy; its pleasures are transitory, its flowers fade, its blue skies are shaded by clouds and storms. The dear ones who seem like a part of ourselves are laid in the grave, and their places know them no more. And, worse than this, sin, that cruel blight o earth, has found a dwelling-place in every human heart. We feel its power in our own hearts; we see its sad effects on those around us. Oh! we hate its poisonous influence, and long for freedom from its polluting stains.

It is then that Inspiration's voice sounds sweetly on our ears, and with joy we learn that a ransom has been paid for the guilty. Hope bids us look to the Crucified and live,—points us to joys most pure, to a land all fair, where sorrow, sin, and death will never annoy. This land I hope to gain. I know it will cost a few sighs, a few tears, much heart-searching, much denying of self. A litle scorn it may be my lot to endure, but the contempt of the proud shall not cause me to "be ashamed of my hope." Ever will I remember that the service of Christ is honorable; that He is "King of Kings and Lord of Lords"—the "chief among ten thousand." And when I am told by the word of truth that this glorious Being is soon to appear to save the meek of the earth, to release those who trust in Him from all evil, shall I not gladly believe it? Shall I not rejoice that the good of all ages who have so long remained under the reign of the King of Terrors, will be gathered—a glorified company—to praise Him who purchased this great salvation for them?

Ah! I will be ashamed that in the blaze of gospel light, with so many precious promises before me, I am so prone to wander, that I go with such a "slow and faltering pace." I will be sorry that my love is so cold, and dull, and faint. I will strive to keep God's precepts diligently. "Then shall I not be ashamed, when I have respect unto all thy commandments."

O, our hope is precious, affording consolation in the darkest hours, cheering us even when sorrows are thickly strewn around. And, in the language of another, "if God's children find joy and peace in believing, even now, what tongue shall tell their feelings when they behold the King in His beauty? If the report of the land that is far off has been sweet to them in the wilderness, what pen shall describe their happiness when they see it with their own eyes? If it has cheered them now and then to meet two or three like-minded in this evil world, how their hearts will burn within them, when they see a multitude that no man can number, the least defects of each purged away, and not one false brother in the list! If the narrow way has been a way of pleasantness to the scattered few who have traveled it with their poor frail bodies, how precious shall their rest seem in the day of the gathering together!

JULIA A. E. LLOYD.

Blandford, Feb., 1857.

For the Crisis.

Unity of Spirit.

Endeavoring to keep the unity of the spirit in the bond of peace." Eph. 4: 3.

The importance of adhering to the principle contained in this text, cannot be over estimated. If we would become sons of God, we must consent to be led by the Spirit of God; and that spirit will lead all who will follow it into a state of brotherly love and fellowship with each other, and into unity, or harmony with itself. But as long as there is no concord with Christ and Belial, so long every attempt to unite truth and error will prove unavailing. Men may convene a council, and agree upon terms upon which they will establish a confederacy; but if that confederacy is not established upon gospel principles, the unity of the Spirit does not there exist. As the Spirit is the leading agent in establishing union among the disciples of Christ, such union when established must stand upon a foundation composed of principles, or elements which are in every respect compatible with the Spirit. Hence, the *unity* of the Spirit consists in being brought into harmony, or agreement *with* the Spirit.

But the question arises, *what is that uniting Spirit?*

I remark, that spirit does not represent any natural principle or affection of the human heart; but it is a holy principle which emanates from God, and is the representative of the one living and true God, and was sent into the world for the express purpose of operating upon the mind and conscience of men. In John 14: 16, 17, that spirit is clearly defined: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." Having learned *what* that Spirit is we appeal to the Savior for information respecting the office of the Spirit. "But the Comforter, which is the Holy Ghost, (spirit,) whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall take of mine and shall show it unto you." John 14: 26; 16: 13, 14.

From the foregoing testimony of Jesus, we learn,

1. That that uniting spirit is the *Spirit of truth.* Therefore as no lie is of the truth, we ought not to expect the Spirit of truth to use its influence in establishing a union upon a platform of error, or of truth and error combined.

2. We learn that the Spirit emanates from God. Therefore as God is a pure and holy being, that spirit which represents Him, and which is like himself, pure and holy, will not contaminate itself by communing with the spirit of darkness.

3. We learn that the Spirit of truth was to be in and abide with the church of Christ. And by searching the divine record, we find that on the day of Pentecost, after Christ's ascension, when the disciples were "all with one accord in one place," "they were all filled with the Holy Ghost," (spirit) "and began to speak with other tongues as the Spirit gave them utterance;" and from that time, until a sect arose from among the Pharisees who said that it was needful for them to be circumcised and keep the law of Moses, perfect harmony prevailed throughout the church. They were all of one mind; they all spoke the same thing. They were in unity with the spirit of truth.

4. We learn that the office of that uniting spirit is, to guide the church into all truth, taking the things of Christ and showing them to his disciples, thereby glorifying him. The spirit of truth—that spirit which Christ possessed—and without which we are none of his, done not intermingle, or incorporate itself with the spirit or error.

Having thus briefly noticed the origin, character, and office of the Spirit, we proceed to examine the foundation upon which the unity of the Spirit is established. Says Jesus, Matt. 16: 18, "and I say unto thee that thou art Peter, and upon this rock (meaning himself,) I will build my church; and the gates of hell shall not prevail against it." The ancient church was established upon the law of Moses; "but grace and truth came by Jesus Christ." Those truths of the Old Testament scriptures relative to the gospel dispensation, which were kept concealed until the advent of the Messiah, were by him brought to light for the express purpose of constructing a foundation upon which to establish the church of Christ; and, as the whole law, unmixed with heathen mythology, was necessary for the construction of the foundation upon which the Mosaic church was established, so the entire system of gospel truth, unmixed with fables and commandments of men, is requisite for the construction of a foundation upon which to establish the gospel church. As the church is represented as being built upon Christ, we are forced to conclude either the church is established upon pure principles of truth, or that Christ is divided between truth and error. But as he is "the way, the truth, and the life," I prefer the former conclusion. Says Paul, Eph. 2: 19, 20,—"now therefore, ye are no more strangers and foreigners, but fellow heirs with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

Paul here represents the foundation upon which the *church of Christ* is established, (that church in which alone the unity of the spirit exists,) by those mediums through which the truth of God was revealed. And he avers that in the "chief corner stone," (Jesus Christ) "the whole building," (the church,) is "fitly framed together," and "groweth into an holy temple in the Lord," and that in him, through the operation of "the Spirit" the members of this "holy temple" are "builded together for an habitation of God." Will the spirit of truth exert its influence in rearing a superstructure for an habitation for the God of truth, upon a foundation made fragile by intermixing with truth the most egregrious errors that human imagination can invent? I trow not. If Jesus Christ is the chief corner stone in the foundation upon which the church is established, and the spirit of truth, the leading agent in establishing the church upon this foundation, then it follows as a matter of necessity, that *truth* is the leading characteristic of the church and is the foundation of the "faith of our Lord Jesus Christ."

We should be careful and not attempt to lay for ourselves a foundation between truth and error, for a foundation thus laid will partake enough of error to cause it to sink, and the superstructure built thereupon will fall. No foundation but that of truth will abide the shaking of earth and heaven. "For other foundation can no man lay than is laid, which is Jesus Christ." This foundation was laid by the hand of infinite wisdom, and is just long enough, broad enough, and deep enough to sustain the building of God; but it will not sustain anything else, for when the work is revealed by fire, all the wood, hay and stubble will be consumed. Only the genuine material, fitly framed together, will abide. Therefore, "let every man take heed how he buildeth thereupon." In order to be securely established upon this foundation, several important steps must necessarily be taken.

First. The first thing required of us is, to hear. Says Paul Rom. 10: 14,—"how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" But what are we required to hear?

1. We are required to hear the gospel; for that is what God's ministers are sent to preach. "And he said unto them, go ye into all the world and preach the gospel to every creature." Mark 16: 15. But "how shall they preach *except they be sent?*" Those preachers that are not sent of God *will* not, yea, they *cannot* preach the gospel of our Lord Jesus Christ in its purity.

That it is the design of God, that we should hear nothing contrary to the gospel of Jesus Christ, appears evident from the Apostle's words, Gal. 1: 8, 9,—"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again; if any man preach any other gospel unto you than that ye have received, let him be accursed." Paul declares that he received the gospel which he preached of the Lord; and, in consequence of its having been perverted by the preaching of false doctrines, God denounced a curse, both against men and angels, who should dare to preach things contrary to the gospel which Christ commissioned his apostles to preach, that men might beware, lest they should be instruments in the hands of Satan, in leading their fallow beings to perdition, by causing them to hear a perverted gospel.

2. We are required to hear *sound doctrine.* See Tit. 1: 9. "Holding fast the faithful word as he hath been taught, that he may be able by *sound doctrine* both to exhort and to convince the gainsayers." Again. 2 Tim. 4: 2, 3. Here the apostle gives Timothy a most solemn charge to preach the *word;*" to be "instant in season, and out of season;" and to "reprove, rebuke, and exhort with all long-suffering and *doctrine;*" "For," says he, "the time will come when they will not endure *sound doctrine;* but after their own lusts shall they heap to themselves teachers having itching ears. And they shall turn away their ears from the *truth*, and shall be turned unto *fables.*" Now if the gospel of Jesus Christ—sound doctrine—teaches that man in this state is mortal; that the saints will have their inheritance in the earth; that the wicked will be destroyed,—then those who are of the contrary part, preach and hear another gospel than the unperverted gospel of Jesus Christ; another doctrine than *sound doctrine;* and *fables* instead of *truth.*

That God is utterly averse to man's hearing false doctrine, is also evident from the language of the Apostle, 2 John, 9–11,—"Whosoever transgresseth, and abideth not in the *doctrine* of Christ *hath not God.* He that *abideth* in the doctrine of Christ, *he hath both the Father and the Son.* If there come any unto you, and bring not this *doctrine*, receive him not into your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds."

Now if we are not to admit a promulgator of false doctrine into our houses, it is one of the clearest axioms in the world, that we are not to hear false doctrine. And, with reward to preaching, or believing false doctrine; with the word of God in our hand, and the spirit of God, which is the "spirit of truth," ever near us, so that we may at any time avail ourselves of its influence to guide us into truth, the attempt to screen ourselves under the subterfuge of sincerity will prove unavailing, for sincerity can never [illegible]

8–5,—"If any man teach otherwise, and consent not to *wholesome words*, even the *words* of our LORD JESUS CHRIST, and to the *doctrine* which is according to godliness, he is *proud*, (margin, *a fool*,) *knowing nothing*, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, destitute of the truth, supposing that gain is godliness; from such withdraw thyself." As we are clearly shown by the Apostle that the works of the flesh abound through the preaching of false doctrine, it should not surprise us, that God is so opposed to our hearing false doctrine, that He has denounced a dread curse against all false teachers, angels not excepted! The apostle declares also, that those who consent not to "*wholesome words*, even the words of our Lord Jesus Christ, and the *doctrine* which is according to godliness," do not know anything. I think such would do well to attend the school of Christ; for his is the only school in which truth and christian principles are taught. We see by the word of the living God, that *sound doctrine* is an important, indispensable element in the foundation upon which the unity of the Spirit is established. It is encumbent on us, therefore, that we take heed to ourselves, and to the doctrine, and continue in it; for in this we are to save ourselves and them that hear us. See 1 Tim. 4 : 16.

Secondly. In order to be securely established upon this foundation, we must believe.

Says Jesus, Mark 16 : 16,—"he that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." It is not an uncommon thing to hear professors complain, that belief in doctrine is made a test of christian character. But who has made the test? Why are men *saved*? Ans. Because they *believe*. And why are men *not* saved? Ans. Because they *believe* not. Then who has made belief a test of christian character? Ans. God.

But what are we required to believe? "Abraham believed God; and it was imputed unto him for righteousness." But could not righteousness have been imputed to Abraham if he had not believed God without a shadow of doubt? No! Faith which consists in doubts and fears, is just no faith at all. Abraham did not stagger at the promises of God, *his* faith was of the absolute kind; for which reason God imputed unto him righteousness; and He will not impute righteousness to us upon cheaper, or more liberal terms than those upon which He imputed righteousness to Abraham. Christ commanded his disciples to go into all the world and preach the gospel to every creature; to which he added,—"he that believeth, and is baptized, shall be saved; but he that believeth not shall be damned."

"But," says one, "you are altogether *too harsh*; you are *unkind*."

But hark, a moment. I am only telling what God has said! and is that unkind? We have a God to tell us what we *may*, and what we may *not* believe; and he will hold us accountable for what we *do* believe. It is God speaking through his Son, who says that those who do not believe that gospel which Christ commanded his disciples to preach in all the world, "shall be damned." And I am very slow to believe, that doctrines which are directly opposed to the word of God, constitute even the smallest item of His gospel; consequently, I think it is a matter of great importance, which of two antagonistic doctrines we believe, when either is entitled to credit. Says Jesus, John 7 : 38,—"he that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

But how has the scripture said that we should believe on him? We find a solution to this question in the language of Peter, Acts 3 : 22, 23—"For Moses truly said unto the Fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye *hear* in *all* things, *whatsoever* he shall say unto you. And it shall come to pass, that *every soul* which will not hear that prophet, shall be *destroyed* from among the people." See also Deut. 18 : 15, 18, 19. The word *hear*, in these texts, is evidently put for *believe*; therefore, if we do not believe every word, even all the doctrine which that prophet (Jesus Christ) has spoken, we shall as assuredly be destroyed, as God has uttered this sentence.

Now if the scripture quoted above looks like making doctrine a test of christian character, (and I think it does,) it only displays the coloring which God has given it, if man's pencil had not defaced it, its real color would not have been hidden from the view of the most superficial observer. "But," says Negation, "I do not think that it is necessary that we should believe alike respecting one and the same doctrine; especially the *minor* doctrines."

Will Bro. Negation just point out the minor doctrines of the Bible, and show by the word of God, that they *are* minor doctrines? And when those minor doctrines are pointed out, and proved to be such, show also, that it is a matter of trivial importance, whether we all believe alike respecting them or not.

On the same principle that it makes no difference whether we believe alike or not, it makes no difference if we do not believe anything. But God requires in us faith in what He has spoken; and all that believe Him have one faith; all believe alike. If it was a matter of but little consequence what we believe, God never would have so trifled with his own veracity, as to have given, at the expense of the blood of his only begotten and well beloved Son, a system of truth of which men might make merchandise. When the lawyer came to Christ, and impiously asked what he must do to inherit eternal life; Christ did not say to him, how *believest* thou? but "what is *written* in the *law*? how *readest* thou?" If that lawyer could not secure eternal life without believing what he *read*; no more can *we* except we believe what *we* read.

(*To be concluded.*)

The World's Crisis.

BOSTON, MARCH 25, 1857.

Moral Signs.

No. III.

"*And because iniquity shall abound, the love of many shall wax cold.*" Matt. 24 : 12.

This passage is in harmony with what the Apostle was afterwards inspired to write. He says:—"This know also, that in the last days perilous times shall come. . . Evil men and seducers shall wax *worse and* WORSE."

We will introduce further testimony showing that these scriptures are *now* fulfilling, thus proving that we are in the *last days*.

INCREASE OF CRIME.

Under the above heading, the *New York Observer* remarks:—

"Public attention is just now powerfully arrested by the *great increase of crime* in our midst. A species of moral insanity, which is but another name for outrageous and unblushing wickedness, is spreading over the community, and breaking out in astounding frauds, in daring highway robberies, and in deeds of violence from which the heart recoils with horror. It is *undeniable* that there has been a great increase of such crimes. Every one that reads our journals must have been impressed with the fact. But that increase is not confined to this city, (New York) or to any portion of our land, nor is it even confined to this country. The police records of almost every city in the length and breadth of our country will show that it has been nearly if not quite universal. From Boston to San Francisco we have heard the same report; that wicked men have been setting law and justice at defiance, and from various motives, but especially for purposes of gain, have recklessly committed crimes which but a few years since were comparatively rare. . . . Nor is it confined to this country. Precisely the same forms of crime are prevailing, and to equal extent, in Great Britain. . . . Life and property have become alarmingly insecure in that country. My solemn conviction is, that at *no* period within my recollection was the social morality in several departments at a lower ebb than it is at present. We . . . allude to these facts . . . to show how wide-spread is this rampant spirit of iniquity."

The *N. Y. Herald* says:—"Crimes of all descriptions are on the increase, especially those of the blackest dye, the increase being much greater than the proportionate increase of population."

Says the *Christian Herald*, in speaking of the great New England metropolis—'the most moral city in the world'—there is an "astonishing increase of crime in Boston." People have only to reside here a short time to learn the painful fact. Paul has declared, that in the *last days* men "shall be lovers of pleasures more than lovers of God."

Says Prof. Finney:—"We have had the fact before our minds, that in general, the Protestant churches of our country . . . are becoming devotees of fashion—join hands with the ungodly in parties of *pleasure*, in dancing, in festivities, &c. . . . The evidence thickens and rolls heavily upon us, to show that the churches generally are becoming sadly degenerate. They have gone very far from the Lord, and he has withdrawn himself from them."

In all candor, we would ask what do these things mean? The answer is obvious. We are truly in the perils of the last days.

Says the *N. Y. Independent*:—"Among all the earnest-minded young men who are at this moment leading in thought and action in America, we venture to say that four-fifths are skeptical even of the great historical facts of christianity;" and with its present ratio of increase it will not be long before a large proportion of the remaining fifth will join the other four.

Says Dr. Stevens, in speaking of the moral condition of the churches:—

"We confess to the grievous inroads which conformity to the world has made in our members, not merely a *conforming* of our lives to the fashions and frivolities of the world, but a *steeping* of our souls in the spirit of the world, its spirit of selfishness, its spirit of covetousness, its spirit of recklessness, its spirit of enmity towards the truth, its spirit of living for the present, irrespective of the great hereafter. The form of godliness, indeed, has not been cast off, but the life of godliness has departed; we have a name to live, but are *dead*, and the church becomes a moral graveyard; bodies are there, but they breathe not the breath of spiritual life; hands and feet are there, but they move not responsive to the spirit's call; hearts are there, but they throb no pulses of holy love."

Is it not true that iniquity abounds, and that the love of many waxes cold? How perfectly is 2 Tim. 3 : 1–5 fulfilling. Compare Paul's prophecy and its fulfillment as just given from Dr. Stevens. Paul says;—"in the last days perilous times shall come, for men shall be lovers of their *own selves*;" i. e. *selfish*. Says Dr. Stevens, when speaking of the present state of the church, it is steeped in a "spirit of *selfishness*." Again Paul says, they shall be "*covetous*." Dr. Stevens says the church is "steeping" in a "spirit of *covetousness*." These harmonize like checks on baggage, with the ones we take as security. Paul declares, they will have "a *form* of godliness, but deny the power thereof." Dr. Stevens says;—"The *form* of godliness, indeed, has *not* been cast off, but the *life* (power) of godliness has *departed*."

We might as well deny that the four great kingdoms of Daniel's prophecy have arisen, as to say that the prophecy of Paul is not *now* fulfilling all about us. We are near our happy home. We shall soon be with Jesus, if faithful.

Christian, awake! No time now for reposing. The King of glory is at hand to receive his waiting bride to the "marriage supper of the Lamb." Keep thyself "unspotted from the world."

Last Week.

By some unforeseen circumstance, we did not have papers enough last week to supply all of our subscribers. We are *sorry*, but it can't be helped now.

Extract

OF A LETTER FROM MISS WILLIAMS, TEACHER IN JAFFA, PALESTINE.

* * * "You will know, I hope, long ere this, that General Chesney and Sir John McNeil have been up about six weeks since from a government (British) steamer, and have surveyed the road (railroad) by Nablouse, or Sickem, and Samaria to Jerusalem; that a line is also to be carried to Damascus, beside a railway from the coast higher up, which is already in progress, under the care of a son of Sir John McNeil, also to Damascus, intended for the Euphrates! That the harbor here (Jaffa, the port for Jerusalem,) is to be made good for all larger vessels to ride in. A pier is to go out beyond the shallow rocks which are now so perilous to all during the winter. The road is to be commenced in March. Imagine Jaffa a railroad depot, with all the immense changes that such a beginning portends!

You know also, perhaps, of the unwilling present made by the Sultan to Napoleon, of a Mosque and ground in Jerusalem, which is to be converted into a Roman Catholic place of idolatry. The Greeks to whom it originally belonged, and the Moslems are much chagrined. They (Mosque and lot) are a little within St. Stephen's gate, on a line with the Austrian Consulate and Archiepiscopal property. (Arch-Bishop of Vienna, I suppose. J. B. C.)

Ridley Herschel (the noted convert from Judaism,) is here also, setting on foot his agricultural plan for the support of Jewish converts. (This is the agent of the society started by Sir Culling Eardly, in London.) Mr. Isaac, an Episcopal clergyman and a very pious man, is here in order to purchase land for their operations. He called on me while here, and delighted us all with his christian bearing, adorned besides with a beautiful exterior of face and form and highly cultivated manners. What have you to tell of the unfolding of the pages of these last days? . . . I have just finished reading the New Testament in Arabic with *the Sheik*. He is a man of talents, and professes to love Jesus as a prophet, and to believe he will come again to fight and destroy anti-Christ."

Immortality.

1. Who is immortal? Ans. "The King eternal, IMMORTAL, invisible, the ONLY WISE GOD." 1 Tim. 1: 17.

2. Are not *all men* possessed of immortality? Ans. "The blessed and only Potentate, the King of kings and Lord of lords; who ONLY HATH IMMORTALITY." 1 Tim. 6: 16.

3. Are not all men created immortal? Ans. He "ONLY *hath* IMMORTALITY." 1 Tim. 6 : 16.

4. Is there any way by which men may obtain immortality? Ans. "To us are given exceeding *great* and *precious* PROMISES, that BY THESE ye might be *partakers* of the DIVINE NATURE, having *escaped* the *corruption* that is in the world through lust." 2 Pet. 1 : 4.

5. Is this immortality revealed by Plato, or Socrates, or by "familiar" rapping 'spirits," or in nature,—or is it through Jesus Christ and his gospel? Ans. "By the appearing of our Savior *Jesus Christ*, who hath abolished DEATH, and hath brought LIFE and IMMORTALITY to *light, through the* GOSPEL." 2 Tim. 1: 10.

6. Who has power to bestow immortality upon man? Ans. "The GIFT of GOD is ETERNAL LIFE THROUGH *Jesus Christ* our Lord." Rom. 6 : 23.

7. Will God give this gift to *all* persons whatever their works may be? Ans. God "will render to every man *according* to his DEEDS." Rom. 2 : 6.

8. What will be the portion of those who are contentious and obey not the truth? Ans. "Indignation and wrath, tribulation and anguish upon every soul of man that *doeth* EVIL." Rom. 2 : 8, 9.

9. To whom will God impart immortality? Ans. "To them who by patient *continuance* in WELL DOING SEEK *for glory* and *honor* and IMMORTALITY." Rom. 2 : 7.

10. What shall be their reward? Ans. "ETERNAL LIFE." Rom. 2 : 7.

11. Upon what conditions may we obtain this blessing? Ans. "FIGHT the good fight of FAITH, LAY HOLD on ETERNAL LIFE. 1 Tim. 6 : 12.

12. *When* do men obtain immortality? Is it *at* DEATH, or atthe *resurrection?* Ans. "The DEAD shall be RAISED INCORRUPTIBLE." 1 Cor. 15 : 52.

13. How shall those who are not dead become incorruptible? Ans. "We shall be CHANGED." 1 Cor. 15 : 52.

14. When will this *change* take place? Ans. "At the last TRUMP." 1 Cor. 15: 52.

15. How rapidly will the change occur? Ans. "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the DEAD shall be *raised* INCORRUPTIBLE and we shall be CHANGED." 1 Cor. 15 : 52.

16. Will this change be a change of the *internal* or the *external* and PHYSICAL man? Ans. "This CORRUPTIBLE must PUT ON INCORRUPTION." 1 Cor. 15 : 53.

17. What then *becomes immortal?* Ans. This MORTAL must PUT ON IMMORTALITY. 1 Cor. 15: 53.

18. What scripture will be fulfilled when this *corruptible* shall have put on *incorruption*, and this MORTAL shall have put on IMMORTALITY? Ans. "Then shall be brought to pass the saying that is written, DEATH is SWALLOWED UP in VICTORY. 1 Cor. 15 : 56. Isa. 25 : 8.

19. Who will be raised from the dead? Ans. "ALL that *are in the* GRAVES shall hear his voice, and shall COME FORTH." John 5 : 28, 29.

20. Will the *unburied* arise? Ans. "The SEA gave up the DEAD which were *in it*; and DEATH and hell (the GRAVE) delivered up the *dead* which were in them." Rev. 20. 13.

21. Will different classes of characters arise in the resurrection? Ans. "There shall be a resurrection of the DEAD BOTH *of the* JUST and UNJUST." Acts 24: 15.

22. For what purpose will the good be raised? Ans. "They that have done *good* unto the RESURRECTION OF LIFE." John 5 : 29.

23. To what will others be raised? "They that have done EVIL, unto the RESURRECTION OF DAMNATION." John 5 : 29.

24. Will a man's destiny at last be in accordance with his previous life? Ans. "Whatsoever a man *soweth, that* shall he also REAP." Gal. 6 : 7.

25. What will be the portion of the ungodly? Ans. "He that *soweth* to his *flesh* shall of the flesh *reap* CORRUPTION." Gal. 6 : 8.

26. What the reward of the saint? Ans. "He that soweth to the SPIRIT shall of the spirit reap LIFE EVERLASTING." Gal. 6 : 8.

28. How then should we live? Ans. "Let us not be weary in welldoing; for in due season WE shall REAP if *we faint not*." Gal. 6 : 9.

29. What will be the fate of those who reap CORRUPTION? Ans. "These, as *natural brute beasts*, made to be taken and *destroyed*, . . . *shall* UTTERLY PERISH *in their* OWN CORRUPTION." 2 Pet. 2 : 12.

30. Is it possible for man to be UTTERLY destroyed? Ans. "Fear him which is able to destroy BOTH SOUL AND BODY *in hell*." Matt. 10 : 28.

31. What is the wages of sin? Ans. "The wages of sin is DEATH." Rom. 6 : 23.

32. Is this death merely a *bodily* death? Ans. "The SOUL that *sinneth*, IT *shall* DIE." Ezek. 18 : 4.

33. If the wicked turn away from his wickedness and do right, what then? Ans. "He shall save *his* SOUL *alive*." Ezek. 18 : 27.

34. "When a righteous man turneth away from his righteousness, and committeth iniquity and DIETH IN THEM," what shall be his fate? Ans. FOR his iniquity that he *hath done* SHALL *he* DIE." Ezek. 18 : 26.

35. As he first dies *in* his iniquity and then dies *for* his iniquity, what must this *last* death be called? Ans. "THE SECOND DEATH." Rev. 21 : 8.

36. What is the result alleged by the man who converteth a sinner from the error of his ways? Ans. "He shall *save* a SOUL from DEATH, and shall hide a multitude of sins." Jas. 5 : 20.

37. What then has God placed before us to excite us to action? Ans. "I call heaven and earth to record this day against you, that I have set before you LIFE AND DEATH, blessing and cursing; therefore choose LIFE, that both thou and thy seed *may* LIVE." Deut. 30 : 19.

38. How does God manifest his love to men? Ans. "God so loved the world that he gave his only begotten Son, that whosoever *believeth* in *him* should not perish, but have EVERLASTING LIFE." John 3 : 16.

39. What is our Savior's complaint concerning mankind? Ans. 'Search the scriptures; for in them ye think ye have *eternal* LIFE; and *they* are *they* which testify of *me*. And ye *will not come* to ME, that ye MIGHT *have* LIFE." John 5 : 39, 40.

40. What is the command of God to all? Ans. "Cast away from you all your transgressions, whereby you have transgressed; and make you a new heart and a new spirit; for *why* WILL YE DIE, O, house of Israel? For I have no pleasure in the DEATH of *him that* DIETH, saith the Lord God; wherefore TURN yourselves, *and* LIVE YE." Ezek. 18 : 31, 32.

The above will shortly be issued as a tract. Price 50 cents per hundred.

☞ Persons who wish to learn the truth with regard the subject of IMMORTALITY are invited to read the following *Books*. 1. The Holy scriptures. Then "Future Punishment," by DOBNEY, price 75 cts. "PAULINE THEOLOGY;" "The Unity of Man;" price 15 cts. each. "The Old Paths," 18 cts. "State of the dead," by MILTON; "Intermediate State," by GREW; 5 cts. each. "Key of Truth;" "Destiny of the wicked;" "Future Punishment," by GREW; 2 cts. each.

Also other tracts on the future state published by H. L. HASTINGS, 49 Arcade, Rochester, N. Y. WALTER PRATT, Moline, Illinois; M. GRANT, 167 Hanover St., Boston, Mass.

Whoever concludes to serve God, must make up his mind to fight with the Devil.

When we surrender all to God, there is none left for the Devil to obtain.

It is one thing to do good, and another thing to do it in the right time and place.

E. B.

A MAN without some sort of religion is at best a poor reprobate, the foot-ball of destiny, with no tie linking him to infinity and the wondrous eternity that is begun within him; but a woman without it is even worse—a flame without heat, a rainbow without color, a flower without perfume.—*D. G. Mitchel.*

For the Crisis.

"Moral Scurvy."

BRO. GRANT:—I cannot determine fully the "*diagnosis*" of the disease in every place, in which Bro. M. has described the *body*; but while, undoubtedly, in some localities, from continued use of provisions, *cured* and laid up for permanent use, there may have appeared some symptoms of "*Scorbutus*," or from the low, cold, marshy situation occupied, yet I can hardly believe the brethren in Newark are suffering from this disease.

That the cause is suffering in many instances, in every direction, from low diet, and a limited supply at that, is manifest. We need preaching—gospel preaching—an able and thorough exhibition of gospel truth, to build up the church; and for the want of this supply, and for the vain and foolish notions of *spiritual power*, the chosen people of the divine standard have dwindled to a withered waste, where once the fruit and flowers of the living record abundantly appeared. Sad falling off! And at whose door lies the fault? A long series of adverse facts would appear as the cause. Among the rest, a failure to preach the *word*, which is the foundation of all faith *in such a manner* as to produce it.

But of Newark. I had the pleasure of preaching to the church there last Sunday. We had an interesting and solemn time. The discourses were *doctrinal*, and *they were practical*. There was evidently good done to the brethren because the Lord was with us; not necessarily in a *flood of sympathy*, but in a powerful influence for our improvement attending the word of the Lord. The brethren are indeed somewhat depressed as to numbers and means, but there are those in Newark—a goodly number—holding on. Following a view of the experience of the brethren here, and in Newark and other places, I feel, upon the whole, pleased that they stand so well.

The brethren here are mostly strong on "*the Time*," looking for the Lord to come in the present Spring.

I shall labor here and in Newark till next Monday, then return to Conn.

Yours truly, W. S. CAMPBELL.

New York, March 5th.

For the Crisis.

Life is a Stormy Sea.

And the time will surely come and is near at hand when the storm-clouds will gather and the thunders's rattle; when the sea will rock and the sails of life will be rent; when the heart will sink in despair and the soul cry out in wretchedness. It is for that season tnat we have need to be prepared. It is then we shall need the christian's hope. There is something in it so pure, so holy, so kindred with the kingdom of Christ, so nearly allied to God, that it rests on the brow of the christian like a rainbow on the front of a cloud, and gives promise of a glorious life. Hope! It is that angel within which whispers of triumph over evil, of the success of good, of the victory of truth, of the achievements of right. It hopeth all things. It is a strong ingredient of courage. It is the friend of virtue. It is the prophet of a good time coming, when God will reward every man according to his works. He is truth and lieth not. His truth shall run and be victorious. He will punish sin, make an end of transgression and bring in everlasting righteousness.

W. B.

Extracts from Letters.

SR. S. MITCHELL writes from Genesee Grove, Ill.:—"I have had the privilege of reading the *Crisis* the most of the time for two years, and have often been made to rejoice in hearing from those that are waiting the return of Israel's King and rejoicing in the christian's hope. Their hope is my hope, their consolations are mine. With you, I have been these many years looking for and desiring the coming of the just One. But we find ourselves yet in the land of the enemy, mid trials and difficulties, and sighing over the abominations of earth. The inquiry has often arisen in my mind, why have not the waiting ones seen the King in his beauty, and the scattered household been gathered home ere this? It may be for the perfecting of the saints, till we all come into the unity of the faith, that the church be found without spot and blameless at His coming. Recently I have been led to inquire, have we been ready to meet the coming Bridegroom? Is there enough of the unity of the Spirit among us? Do we rely with unshaken confidence on God's promises? In a word, have we faith?

For twelve hundred and sixty years the church was in her wilderness state; she went down gradually, she is coming up gradually, but will eventually come up as 'fair as the moon, clear as the sun, and terrible as an army with banners.'

O let us seek for truth as we would for hid treasures, and plant our feet firmly on its substantial basis, that we may stand when heaven and earth shall pass away."

——:o:——

Sr. C. Tuttle writes from Shalersville, O.:—"It is a time of peril and of sorrow. My prayer is, that we who profess to be looking for our blessed Lord and Master, may not only profess, but be assured that we belong to God, that we are Christ's friends. Let us strive to keep ourselves in the *love* of God, and in the patient *waiting* for his appearing.

How can I give up the glorious appearing of Jesus, when on that hangs all our hope of salvation? If he does not come, then those that have fallen asleep in him have perished, and we are yet in our sins. But we are not without hope, for we believe that Jesus died and rose again; so whether we sleep or wake, we shall be glorified with Him."

——:o:——

Bro. C. H. Child writes from Westboro', Mass.:—"The interest is increasing here. The judicious and faithful labors of Elder Cunningham are being crowned with blessings. God is at work among and around us. The blessed Hope is gaining access to many dark minds. Several have recently embraced Jesus and our blessed truth. To Heaven be all the glory.

Our place of worship is generally filled on the Sabbath, and we hope to soon outgrow it. Our Sunday school is increasing in interest. Oh, it would please you to see the bright and happy faces as they gather together to hear from their teachers the way to Jesus. Having the charge of the school, I feel the deepest interest for the welfare of the children. Oh! I humbly trust that every one while young may give their hearts to Jesus. Pray for us."

Domestic Summary.

LATER FROM CALIFORNIA.

ARRIVAL OF THE GEORGE LAW.

New York, March 16.

The George Law arrived this morning from Aspinwall, with California dates of Feb. 20.

The news from California is unimportant.

Companies of fillibusters are being organized in the interior for the aid of Walker.

A large body of fillibusters have gone to Sonora to join Gaudara.

Advices from La Paz, Mexican coast, state that Gen. Blancarte had seized all the vessels in the harbor, putting them under embargo, and was to leave in a few days.

General Blancarte had 700 men, and was bound to the capital.

Oregon dates are to Feb. 12. An Indian outbreak has taken place near Fort Sincoe. Four white men and a large number of cattle were carried off.

TROUBLE IN NEBRASKA.

Omaha, Nebraska Territory, Feb. 24.

We are under the government of a Vigilance committee, not for the general purpose of reform in administration, but for the vindication of squatter sovereignty. Claims have been jumped contrary to the code, and several jumpers have already been tried and forced to withdraw their filing. Our streets are filled with citizens armed with rifles and muskets. Our best men are heart and soul in the movement. This is to protect the 320 acre claims. I was yesterday witness to the destruction of a jumper's cabin. The army is again under arms to-day. No examples have been made, but should any offer resistance, I should not be surprised at anything in the way of punishment. The surrounding towns have sent delegates to a mass meeting and offered assistance and support.

Washington, March 15.

The President received, late last evening, a telegraphic despatch, dated St. Louis, from Gov. Geary, informing him that he had resigned the Governorship of Kansas, to take effect the last of this month.

A Murrain Approaching.—Mr. Samuel Caswell, an extensive miller and corn merchant in Limerick, writes to the *Times* as follows:—

A most fatal epidemic has been for some time past ravaging the herds of central Europe, and has now reached Konigsberg, where one proprietor is said to have lost 300 head in a night. The time of its arrival in Hamburg —whence cattle are weekly imported to the English markets—must now, in all probability, be a question of days. In 1745 the same or a like epidemic was introduced into England by means of two calves from Holland (*vide* "Youatt on cattle," art. "Malignant Epidemic Murrain.") In the second year after its introduction, 40,000 cattle died in Nottingham and Leicestershire, and almost as many more in Cheshire. During the third year remuneration was given by the government, (who had ordered the destruction of diseased cattle,) for no fewer than 80,000 head, while twice as many more, according to the report of one of the commissioners, died of the malady. In the fourth year it was equally fatal, nor does it appear to have completely disappeared till eight years after.

On the continent every exertion is being made to arrest the progress of infection by this exterminating disease; military detachments are charged to destroy all that become infected. In Prussia, if only one of a herd should be attacked, the authorities order the whole to be slaughtered; and *cordons sanitaries* are established along the frontiers, to prevent the ingress of cattle from districts in which the disease exists. Happily, from their insular position, there can be little difficulty, under Providence, in preventing its introduction into these islands. It is only to lay an embargo on live cattle and raw hides, the produce of countries where this disease has already appeared.

Extraordinary Canine Instinct.—The most remarkable instance of instinct or sagacity in a dog that we remember to have heard of, occurred in Fairhaven a few days since, and it was this:

Two children between the ages of five and six and seven years were playing in the middle of the street in Fairhaven, when an unloaded wagon, without a driver, and drawn by a runaway horse, was seen approaching at a furious rate. A large dog, a cross between the Newfoundland and mastiff breeds who was lying near, saw the approaching peril, and going to the rescue of the unconscious innocents, took up by their clothes in his teeth, first one of the children and deposited the little thing out of danger on the sidewalk, and then returned and took the other and also placed it in safety on the walk. As the wagon was passing, the dog made a spring at the horse and tried to seize him by the nose, but failed to stop him. We have these curious facts from a gentleman whose veracity is unquestionable. Who shall say that the brute creation is devoid of rational intelligence after this?—*New Bedford Mercury.*

Letter from Kansas.

Reported Irruption of three thousand Missouri Squatters—the Murder of Thomas Shoemaker.—Lawrence, Kansas, Feb 15.—Editor of the Traveler:—We have authentic information of the organization by the Missouri Lodges of an armed invasion of about three thousand men to take possession of the Shawnee, Miami and other Indian Reserves that will be opened this spring for settlement. The Shawnees have made their selections, and the remainder, containing about two thousand claims of 160 acres each, comprising some of the finest land in Kansas, will be open about the 10th of March. The Missourians have been selecting claims for months past. They have been materially aided by the surveyors, who are nearly all pro-slavery and furnished information of the localities taken by the Indians. At Westport, in the office of Col. Boone, there is a register of over three thousand names, men who are engaged to come over and register their names under the new laws as residents of the Territory, pay the taxes and vote at the June election.

Thomas Shoemaker, of Leavenworth, lately Receiver for the Territory, and who was dismissed on account of being a Free State man, has been brutally murdered by some of the ruffians infesting that place.

A Patented Scientific Process For Preserving Dead Human Bodies,—By means of certain chemical agents combined with electricity, has recently been brought to light by a gentleman of the medical faculty. By his method bodies can be prepared and kept in any climate, or transported to any part of the world free from decomposition "for ages or centuries, irrespective of the age of the deceased, or from whatever cause death may have supervened. *They can be placed on monumental tombs or in gardens without regard* to temperature, and in any posture required, presenting the appearance of a gentle sleep" The operation does not require the body to be opened, and the cheapness and ease with which the ingredients can be procured, enables the operator to prepare them in any city or country place in the United States. The wonderful agency of electricity plays the most important part in this process, which is infinitely superior to embalming.

Persons desirous of preserving their relatives or friends can do so at a trifling cost, while it may prove to them a source of sadness or melancholy satisfaction.

Terrible Railroad Accident.—*About sixty persons killed.*—A special telegraphic despatch to the Traveler brings the following intelligence of the terrible railroad accident at Des Jardines Canal, above Hamilton, C. W.:—

Hamilton, Canada, March 13.—The passenger train from Toronto, which is due here at 5.46 P. M. had scarcely touched the Swing Bridge over the Des Jardines Canal, when the bridge gave away and the whole train was precipitated into the water, falling a distance of 46 feet. The engine, tender and baggage car were all completely covered in the water.

The forward passenger car, in descending, was turned upside down, leaving only a portion of it above the water. The forward end of the last passenger car rested upon either the engine or baggage car and falling back upon the wall supporting the bridge remained in nearly an upright position. The scene was a terrible one.

Important Improvement in Printing Presses.—We learn from the Scientific American that Mr. Moses H. Beach, Esq., of the New York Sun, has patented in Europe and this country an apparatus for printing both sides of a newspaper before it leaves the press. The paper is placed before the cylinder, and after an impression a double or twin set of fingers, which shut against each other, are so arranged as to grasp the back or tail end of the sheet before it leaves the printing cylinder, and after the first impression is taken. The sheet, thus held fast while the cylinder continues to revolve, is drawn in again for the second impression, and thus the feeding the sheet by hand the second time, or fifty per cent of the labor now required is saved and practically, the sheet is printed on both sides at once—two forms instead of one being placed upon the press.

End of the World at Hand!—Paris is very much excited by an astronomical controversy at which *all* do not laugh! The two most eminent astronomers, one of France, the other of Germany, are arguing whether the world is to come to an end *on the thirteenth of June next!* All the scientific world, it appears, have long been uneasy at the approach of the Comet to our earth; and though it is conceded by the disbelievers that the *contact* must take place in June next, they argue (or Mons. Babinet, the French Astronomer, for them,) that, as comets are but atmospheric affairs, it will not materially affect us. The German, on the contrary, says that it will not merely be the passing of "a gentleman who smokes," but that its centre is solid fire, and that the surface of the earth will be turned into a sea of fiery lava, by his formidable cigar! The millennium, of course, is to turn out a fiction, and Mr. Barnum will barely have time to get well of his bilious fever. We beg new subscribers to the *Home Journal* to keep sending in their "two dollar bills in advance," however—disinterestedly reminding them that the less *paper* they have about them, the later they will be, of course, to catch fire —*Home Journal.*

Universal Spittoon.—It has been stated, on good authority, that one thousand tons of tobacco juice are annually squirted over the face of God's creation, and twenty tons of ivory are worn out in chewing the weed every seven years. If this practice continues to increase in the future as it has in the past few centuries, the world will become one vast spittoon.

Poetry.

LIST TO THE JOYFUL NEWS.

Tune.—*Over the mountain wave.*

(published by request.)

List to the joyful news, sounding so clear,
O'er the hills, through the dales, Jesus is near;
Hark! how it wafts along through earth's domain,
Quick prepare, soon to share, Heaven's bright reign.
Chorus.
Pilgrims and strangers here, we'll ever roam,
Till our Lord shall reward, and bring us home.

Swiftly the tidings roll, onward with speed,
To the believer's soul, joyful indeed;
Soon will the reaping time fully have come,
Saints with all, great and small, be gathered home.
Pilgrims and strangers, &c.

Lord, let thy kingdom come, we'll ever pray,
Soon take thy children home, O haste the day!
Lift up your heads, ye saints, banish all fear,
Signs proclaim Jesus' reign, judgment is near!
Pilgrims and strangers, &c.

Clarissa Baker.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

ARRIVAL OF THE ALPS.

The British steamship Alps, Captain Inglis, from Liverpool the 4th inst., arrived at this port early this morning, having entered the Bay last night.

France.—A letter from Paris says that the Neufchatel affair is not improving, and from what we can learn, all the parties concerned are in very bad humor with each other. The Emperor Napoleon cannot but feel mortified at being duped by the King of Prussia.

A despatch from Paris of the latest date says that a treaty of peace between England and Persia had been signed there.

Persia.—The treaty of peace with Persia was signed on Tuesday, March 3d.

Switzerland.—There is again a movement in Switzerland, and another rising of the King of Prussia's friends is feared in Neufchatel. It is said the King is dissatified with the exile imposed upon the former insurgents; and, also, because punishments have been inflicted on certain of his adherents in the canton, who refused to serve under the federal flag

Spain and Mexico.—A war between Spain and Mexico would appear to be almost certain. The Spanish ministry has addressed a note to the representatives of Spain at the European Courts explaining the quarrel. Having mentioned the murders and robberies committed on the persons and goods of Spanish subjects residing in Mexico, by the soldiers of Gen. Alvarez, the present chief of the Mexican Republic, the note declares that the Spanish government does not desire to make the people and the government of Mexico responsible for these atrocious acts, if the Mexican government would only take energetic measures to repair them. In this spirit the Spanish legation in Mexico has been instructed to demand of the Mexican government the punishment of the offenders, and the indemnification of the Spanish subjects who have been the victims.

But, at the same time, fearing that this demand is not complied with, the Spanish Government has ordered the departure of vessels-of-war and troops from the Havannah in sufficient strength for the protection of Spanish subjects. Five vessels-of-war, with troops, likewise leave Spain to reinforce the squadron at the Havannah. The expedition will altogether consist of thirty vessels-of-war, and will have a numerous army on board. The Spanish Government deplores the necessity of resorting to such measures towards a nation united to Spain in blood, language, and religion; but it hopes everybody will understand the obligation it is under to avenge the national dignity.

China.—Affairs in China are reported unchanged. Private letters from Hong Kong state that a numerous Chinese fleet had attacked the English squadron, and subsequently retired in good order under the forts of Canton.

Admiral Seymour had disembarked troops and burnt the greater part of the suburbs of Canton. The fleet belonging to the Chinese rebels had formed a junction with that of the Imperialists at Whampoa.

Letters from Lacao, of Jan. 10th, state that the Emperor of China had just placed in a state of siege the five ports of the Empire which are open to Europeans.

The Europeans on board the steamer Thistle, in all eleven persons, had been treacherously murdered by the native passengers. The steamer was carried off and abandoned after being dismantled.

Italy.—A Vienna letter says,—"that deliberations have taken place in Ministerial Council at Milan, under presidency of the Emperor, having for their object the withdrawal of Austrian troops from the Papal Legations. They have led to instructions being sent to Count Colloredo, Austrian ambassador at Rome, to come to an understanding about it with Cardinal Antonelli. It is supposed that the Papal Government thinks it no longer needs foreign assistance. If the reply is to that effect, Austria will enter into a negotiation with France for simultaneous withdrawal of all the French troops from Rome and the Austrian from Bologne. The alienation which has recently taken place between Austria and France, may have contributed in hastening such a resolution on the part of the Austrian Government."

Austria.—The Vienna Gazette publishes an Imperial Decree abolishing all passport regulations within the Austrian Empire. In future it is only at the Frontier passports are to be shown. The effect produced by this decree is very favorable.

Items.

The weight of John Wesley was only 120 pounds.

It is now said that eating the young and tender shoots of the sugar cane is certain to cure consumptive tendencies.

The dress and jewels of the Empress Eugenie worn at the late Court Ball are estimated to have been worth almost a million of dollars.

On Sunday night, March 1, a severe shock of an earthquake was felt at Milledgeville, Geo. It was so severe that it awoke many from their sleep.

Forty-two Hungarians and Prussians, who fought with distinguished valor under the British flag during the entire Crimean war, have arrived in New Orleans en route to Walker's army in Nicaragua.

At three o'clock in Boston it is nearly eight o'clock in London. When, therefore, the Atlantic telegraph is completed, the afternoon papers here will contain the evening news from Parliament and Court. Who says this isn't a fast age?

George Sumner says in a recent lecture "The excessive use of saleratus is a cardinal cause of the American ill health. It is a deadly poison, the use of which should be shunned as the slaughterer of the infant and the destroyer of the strong man."

Two eminent astronomers, one of France and one of Germany are gravely arguing the prophecy of the Scotch divine, Dr. Cumming, whether the world is to come to an end or not on the 13th of June next. A "rebellious comet" is said to be preparing for a grand assault about that time

It is said that a small piece of resin dipped in the water which is placed in a vessel on the stove, will add a peculiar property to the atmosphere of the room, which will give great relief to persons troubled with a cough. The heat of the water is sufficient to throw off the aroma of the resin.

The prophecy of Dr. Cummings, a Scotchman, that the affairs of this world will be wound up on the 13th of next June, is creating considerable excitement in Paris. The smash will be caused by a tremendous comet coming in contact with the earth. Other "learned Thebans" say that the comet is coming, but they do not believe in the "smash."

Obituary.

Died in Farmingdale, Me., March 13th, 1857, Sister Sarah Hodges, wife of Bro. Ezra Hodges, aged 60 years.

By this circumstance a husband and six children are suddenly and unexpectedly called to mourn the loss of a faithful wife and devoted mother. She had enjoyed usual health during her last day and evening; had just retired to rest, at nine o'clock, when she was suddenly attacked with spasmodic action of the heart, with which she had been previously troubled, and died in about ten minutes, without a struggle or groan, saying, Jesus, help me.

Sister H. has been a professor of religion for many years, and always actively engaged in teaching it to others, and confessing Christ and his blessedness. She heartily embraced the message of Christ's soon coming, and loved to think and talk of his return to reign.

Bro. H. is left to mourn, but not "as those who have no hope." He has reason to believe his companion "died in the Lord," and "sleeps in Jesus;" while he enjoys the consolation of the blessed hope, that Jesus is soon to return to raise his people from death to immortality, and give them eternal life. May this bereavement be sanctified to the good of the afflicted family. Funeral services by the writer. Discourse from 1 Cor. 15: 57.

I. C. Wellcome.

Hallowell, March 16.

Died in Lynn, Mass., Feb. 12, 1857, Emma Frances Piper, aged 3 years 10 months and 22 days, daughter of Samuel G. and Sarah B. Piper, and grand-daughter of Harvey M. and Betsey C. Bancroft.

B. C. Bancroft.

Fell asleep March 1st, 1857, in Holden, Me., the second daughter of Bro. and Sr. M. Rinney, aged twelve years and eight months, after a few weeks suffering with the synonical fever. Melissa was amiable and obedient to her parents. She will be much missed by the family and her schoolmates. We shall miss her sweet voice in our songs, for she took great delight in singing of the coming kingdom.

When the enemy first laid his grasp upon her, there was no physician that could stay his hand. Her death was painful and trying, yet friends do not mourn as those who have no hope. They look forward but a little from this when they hope to see her bloom in life again. May grace from God be given to their surviving children, leading them to fear the Lord, waiting for the advent of Him who will raise from the dead all that sleep in Jesus. May all of us be ready for the last trump, and enter the rest that remaineth for the children of God. A sermon was preached by E. D. McGinley from Acts 14: 18. "Because he preached unto them Jesus and the resurrection." A large and attentive congregation was present. My prayer is that the word preached may do us all good.

By request. Isaac Clewley.

LINES.

Written on the death of Angeline M. Rinney.

From out our number they have borne
Melissa, and we can but mourn;
Within her cold and narrow bed,
They've laid her with the silent dead,
We miss her, O we cannot tell,
We miss her, but we know 'tis well;
Though in the grave her form must lie,
She'll rise again no more to die.

We watch the children one by one,
As home from school so glad they come;
We look for thee and look again,
But O, we know 'tis all in vain.
Why should we mourn a lot like thine?
We know that thou art free from pain;
Then in thy grave we'll let the rest,
For He doeth all things for the best.

Nancy R. Orcutt.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

——:o:——

Bro. W. S. Campbell appoints to preach at New Bedford, Sundays, March 22 and 29. Fairhaven, Mass., Sunday, April 5th.

Bro. Howell appoints to preach at Boston March 29.

Providence permitting, I will preach in Salem, March 29. M. Grant.

Bro. O G Smith appoints to preach at
Alton West March 29.
Lake Village April 5.
Manchester, No. 79 Elm St. April 12.
Meredith Neck, April 19.

Bro. S. S. Brewer appoints to preach at Peacedale, " " 29.

Missionary Tour in New Hampshire.—I appoint to be at Mill Village, evenings, March 25, 26, and 27. Claremont, Sunday, March 29.

Edwin Burnham.

Providence permitting, I will preach on the *first* Sabbath in April at Pleasant Valley, Ct.; the second Sabbath at Newfield; the third Sabbath at Cheshire, and the fourth Sabbath at Bridgeport. Ira Morgan.

Bro. S. W. Bishop appoints to preach at
Worcester, Mass., 29.
Lowell, Mass., April 5.

If any of the above appointments interfere with previous arrangements, brethren will inform me immediately by letter directed to Exeter, N. H.

Bro. H. L. Hastings will preach at Cabot Hall in Cabotville, Thursday and Friday evening 26th and 27th, and Sunday 29th, through the day; and at Hampden Hall. Springfield, on Saturday evening, 28th, on the "Dangers and Perils of Spiritualism."

Providence permitting, I will meet with the brethren in
Amherst, Mass., Thursday evening, 26.
Greenfield, Friday 27.
Vernon, Vt., Sunday, 29.
Brattleboro, Vt., March 30 and 31.
Ashfield, (at Bro. Pulsifers) April 1.
Charlemont, April 2.
North Adams, Sunday, April 5.
Cheshire, April 6.
Savoy Tannery, April 7
West Hawley, April 8.

H. Pratt

Missionary Tour Westward.—God permitting, I will be at Boston, Mass., Sunday, April 5. Palmer, Mass., with Bro. Higgins, evenings, April 7 and 8.

Springfield, Mass., evening, April 10. Albany, N. Y., Sunday, April 12. West Martinsburgh, N. Y., evenings, April 16, 17, 18, and, over the Sabbath, 19.

Hebron, N. Y., Friday, Saturday and Sunday, April 24, 25, and 25, a protracted meeting.

Rochester, N. Y., Wednesday, Thursday, and Friday evenings, April 29, 30, and May 1, with Bro. Marsh's charge.

Rochester, with Bro. Cook's charge, Sunday, May 3.

Edwin Burnham.

I still have a quantity of these tracts on hand for sale. I now offer to send *fifty* copies, *pre paid*, for one dollar, as I wish to obtain funds for the publication of another tract. Direct to Vermillion, Dakota Co., Minnesota.

W. Sheldon.

I would say to the Bro. in North Dana, I had received no letter when I left home, the 5th of March; perhaps it was directed to Chickopee, and stopped two miles short of me. I cannot tell when I can come. I do not comprehend where it is. The Bro. had better write me again to Chickopee Falls, and say where it is, and what the prospect is of doing good, and I will ask Father about it.

Hiram Munger.

Will Bro. Edwin Burnham visit his old friends in Springfield and Grantham, N. H., and preach the word of life to the hungry starving and perishing souls?

Grantham, Vt. T F. Dodge.

To Correspondents.

S. Hale.---All right.

D. and E. A. Relyea—It is as you say.

J. T. Longley—The money was received and credited on our books to J. Price, and the paper sent. You will find it credited to J. Rice in the Crisis of January 14th.

A subscriber at Holden requests us to send his paper to West Boylston, but does not give his name. As we have several there, we do not know which one to change. Please write again.

A, Coombs.—The money was received and credited in the Crisis of Feb. 11th.

Geo. Hale.---All right.

Mary Holden.—We have marked you paid to No. 156.

Books Sent.—I. C. Welcome, A. Ross Mrs. Hurlburt, C. Doane, Henry T. Hart, J. Scott, A. R. White, L. Parmlee.

Bro. H H Arnold, we could not tell, until we have seen the article.

Bro. S B Munn's P. O. address is Bridgeport, Ct.

Bro. S. Hale, we cheerfully comply with your request.

Business

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

H Wilmott 107, J B Richardson 104, L Robinson jr. 104, Amos Regg 104, Mrs. Perkins 107, P Howard 104, Hannah Tripp 104, W C Ford 104, A Packard 109, A Anthony 104, D L Moulton 107, T Wilkins 104, E O Allen 84, R Neal 130, S Rogers 91, J S Burwell 101, N Hale 95, J Whitman 104, S Akeley 69. J N Nutter 130, Mrs. D Relyea 85, J Armstrong 104, H D Law 107, Mary Broga 104, F Tibbets 106, G Wheeler 104, J Vickery 104, J M Marston 91, W J Hoyt 104, O Proctor 107, Sarah H Brooks 107, T Chambers 104, R Burrell 104, C Bates 106, W H Lloyed 108, J Morrison 130, W Davis 107, S C Lord 104, A Perkins 130, J O Baker 104, Ira Morgan 104, R Chase 78, Amelia Crabtree 111, W Chamberlain 104, Henry T Hart 90, J B Mooney 104, S Blaisdell 104, L A Tallamshee 107, L Osborne 104, A Chapman, 104, C Haskins 104, S Rose 104, G Brown 107, Nancy Pendleton 107, [illegible] son 105, M W Corliss 104. $1 each.

J Hutchins 104, L Wood 110, Ira Webster 114, B R Gifford 114, T West 110, A Hinckley 109,—$2 each.

J A Smith 91, T B Davis 91, M Matthews 65,—50 cts. each.

Capt. J F Gilley 80, W Woodman 104, Nancy Seward 104,—$1.08.

O Haynes 81, 12 cents; Arvilla A Lawrence 104, $1.50; A R White 90, 36 cents; L Parmlee 106, $1.09; J Gorden' 117, $3; R Morril 104, $1.16; L D Woodard 104, $1.50.

R Wakefiel9, $15.

C C Child 130, J Gorden 117, $3 each.

For Books.--A Russ 19 cents; C Doane 18 cents; Henry T Hart $2; A R White 64 cts.; L Parmlee 16 cents.

For the Poor.—M Ganson 59 cents; T Narbut $1; A Friend $1; Henry T Hart, $2.

S. W. Saltmarsh has paid to 104 instead of 114.

Books and Tracts,

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

Treatise on Matt. xxiv. By I. C. Welcome. Price 33 cents—postage 6 cents.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Bound Tracts. By H. L. Hastings. Nearly 200 pages. Price 40 cents—postage 6 cents.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

Church Debts By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

The World as It Was, as It Is, and as It Will Be. By Mrs. A. C Judson. Price 38 cts.—postage 8 cents.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

This World and the Next: The impossibility of making the best of both. An interesting English work. Price 25 cents—pos. 1 ct.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

The First Fruits: a Scriptural Inquiry into the Time and season of the First Resurrection, and Change of those who are Alive and Remain. Price 10 cts.—pos. 1 ct.

Jubilee Harp. By S. S. Brewer. A good selection of hymns. Price, single copy, 25 cts.; per dozen, $2.50—pos. 7 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 38 cts.—postage 3 cts.; cloth gilt, 50 cts.—pos. 8 cts.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts. —pos. 1 ct.

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Milton on the State of the Dead—Intermediate State—each 24 pages. Price 5 cents single copy; $3 per hundred. —Outline of the coast of Man—Ancient Landmarks—Destiny of the Wicked—The Great Incentive—3 cents single; $1.50 per hundred. —Future Punishment—Key of Truth—The Night Cometh—price 2 cents single; $1 per hundred.

☞ The above-named works can be obtained of H. L. Hastings, Rochester, N. Y.]

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

A View of the Scripture Revelations Concerning the Future State. By Richard Whately, D. D., Archbishop of Dublin. Price $1—pos. 18 cts.

The Seven Seals. By W. Sheldon. Price 8 cts. —postage 1 ct.

A Review: Giving the main ideas in Dr. Edward Beecher's "Conflict of Ages," and a reply to them. To which is added the Bible meaning of the word "Hell." Also, 200 texts quoted to show the Nature of Future Punishment. By J. Blain, Baptist minister. Price 8 cts.—pos. 1 ct.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 10 cts.—pos. 1 ct.

Bible vs. Tradition: In which the true teaching of the Bible is manifested, the corruptions of theologians detected, and the traditions of men exposed. By Aaron Ellis. Revised and much enlarged, by Thomas Read. Price 50 cts—pos. 6 cents.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a Sermon on Christ, the Life-Giver [illegible] Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait [illegible] from a steel plate engraving, and [illegible] graphical sketch [illegible] neat and plain binding [illegible] gilt, [illegible]

Poetry.

For the Crisis.

THE BEAUTEOUS NEW EARTH.

The Earth! the beauteous new Earth! the blessed land of rest,
Promised to those, who onward here, in Jesus' footsteps prest;
Rising I see in grandeur, and in majesty sublime,
Beyond this fleeting world of ours, beyond the bounds of time.
All glorious in its rising, with its splendor dazzling light,
Away it stretches far beyond the boundaries of sight.
Clothed in immortal verdure now, appears the glad new Earth,—
O! what a glorious day dawns on the new Creation's birth.

The "sons of God" with shouting, sweep their "golden lyres" anew,
And louder yet rejoicing, o'er this world spread out to view,
Than when, at Nature's morning, they "together sang for joy,"
O'er this world so pure and holy, so free from all alloy;
For in this new Creation sin can never, never come,
But beings all immortal made, forever here will roam;
In garments white and glorious, they evermore will be,
With "palms of victory," and clad in "immortality."

Death nevermore can triumph, then, o'er those who've entered here,
And never down their cheeks can course pale sorrow's bitter tear;
For pain and grief are all unknown in this bright world of joy,
And everything that ever did the pure and good annoy.
Here, in exulting songs they evermore will sing,
"Forever, and forevermore, salvation to our King,"
Who from our sins hath freely saved, and made us pure and good,
Fitted to stand before Him washed, and cleansed in Jesus' blood;

Who the earth for us hath fitted, by his all-powerful word,
And turned its deserts waste into the "garden of the Lord."
Here He in love hath caused to flow "life's pure and crystal stream,"
And clothed its gently sloping banks in verdure ever green.
Here birds of heavenly plumage bright, their golden wings oft lave,
In the refreshing coolness sweet, of life's pure, limpid wave;
And here the fruitful tree of life grows on its fadeless shore,
From which we oft may pluck and eat, to droop and die no more.

But why, my pen, attempt portray those blessed scenes of light,
So far removed, so far beyond the reach of mortal sight?
Eye hath not seen, ear hath not heard, nor tongue of man can tell,
The glories in reserve for those who love the Savior well.
O God of Heaven! my Father's God! to thee, I humbly pray,
Wash me in Jesus' cleansing blood, purge all my sins away;
That I may finally obtain that blessed land of rest,
And join that holy blood-washed throng, and be forever blest.

M. M. L.

Oiginal Articlees.

For the Crisis.

Cling to Your Shield.

We read in Grecian history of a Spartan mother who, when sending her only son forth to battle, said to him,—"Bring back your shield, or be brought back upon it;" meaning that she wished him to die or be victorious.

The son went into the fight with a brave heart, resolved that he would fall rather than suffer the mortification of defeat.—The deadly darts did fearful execution on all sides, yet he did not tremble. Hours on hours the contending hosts struggled, and fearfully did the great tide of human beings sway to and fro upon the plain.

The Spartan hosts were victorious, and when they retired from the field, the young warrior bore his shield, scarred by many a spear, and laid it at his mother's feet. He was crowned with a wreath of bays perhaps, as a reward, and doubtless was much pleased when he participated in the festivities attending the victory, and felt that he was well repaid for the privation and danger he had braved. The glory which he endured was of but short duration, yet he had "not counted life dear" in his eagerness to win that wreath which would soon wither and be cast from him.

"Where now are the bays
Which the hero wore?
Wreaths on the tomb of days—
Gone evermore!"

But there is a battle whose wreaths of victory will be more lasting. It is the battle of life. The great Commander has given the warriors "for a helmet, the hope of salvation;" a "girdle of truth" with which to gird their loins, and a "shield of faith" to protect them from the darts of the enemy. He has told his soldiers, that if they would cling to the shield, and "fight the good fight of faith," he would lead them on in victorious triumph, and give them "eternal life" and a fadeless immortal crown when the battle ends, as a reward. But if they desert the shield and go over to the ranks of the enemy, the darkness of eternal death must be their portion.

The victory of this great Commander will be celebrated on a magnificent scale. Attended by a retinue of ten thousand times ten thousand followers, he will march as upon the wings of the lightnings down the skies, and the multitudes of his countless train will strike their golden harps and sing the song of victory in such strains as shall make the whole vault of heaven echo with the music of the blessed.

Christian warrior! does the battle wax strong and are you faint and weary? Think of the crown of immortality which awaits you when the day is won? Does your heart oftentimes almost fail? Think of the celestial harpings that shall make it glad in the hour of victory! Think of the fresh, green, eternal plains of the new earth to which you may be a joint heir, and which will be forever lost if you do not gain the day! Remember that your Commander *will* be victorious. Already the hurrying wheels of his triumphant chariot echo along the skies! Soon will he call to those warriors who, clinging manfully to the shield of faith, have followed him on to victory, "*Adeste fideles*,"—"HITHER, YE FAITHFUL!"

J. H. T.

Boston, Mass.

For the Crisis.

God Is---Man Is.

God is good—man is evil.
God is great—man is little.
God is strong—man is weak.
God is wise—man is foolish.
God is holy—man is sinful.
God is everlasting—man is circumscribed.
God is immortal—man is mortal.
God is high—man is low.
God is love—man is lacking love.
God is kind—man is often unkind.
God is a merciful father—man is a rebellious child.
God is long-suffering—man is quick to revenge.
God is ever ready to bless—man is often reluctant to bless, and often ready to curse.

E. B.

Correspodence,

For the Crisis.

From Bro. E. Burnham.

BRO. GRANT:—Yesterday I preached in Manchester, N. H.; and though the Hall, in which I preached, was in the fourth story of a building, it was filled to its utmost capacity, with some of the best of the citizens. The brethren who worship at that Hall have begun a new enterprise, which, I think, God will bless. They have determined to have a free and independent meeting, in which any person, who loves God, may worship Him according to the best of his or her abilities, without being trammeled or fettered. This is as it should be. Let God smite all sectarianism with eternal consumption, plague, and death! How I hate it! Here our brethren in the ministry can come and preach the whole truth without contradiction, without a Pope, and without a Cardinal. I think this is one of the congregations of God. When the preachers come, they can call at No. 9, Bean's Block, Pine street, on Brother Stephens, and he will receive them cordially, or direct them where to go and find warm hearts and a comfortable home. The Hall which these brethren have secured is a beautiful one in the *Exchange Building*, No. 79 Elm street. It is of no use for the enemy to report evil of the brethren who are at the head of this enterprise. Brother Hoyt, Multon, Stephens, Barker, and others, have been known among us too long and too well for that: they are among our most consistent and devoted brethren. Come, brethren in the ministry, and help them. Yesterday was a day of the Redeemer's power among us. God was in our midst of a truth. Heaven speed the right!

EDWIN BURNHAM.

March 9th, 1857.

For the Crisis.

From Bro. M. Batchelor.

BRO. GRANT:—I felt I ought to say a word in reference to my visit through Massachusetts. I was absent about nineteen days. I attended thirty-three meetings, and with the exception of two or three, the Spirit of the Lord seemed to prevail. Five of the meetings out of the above named were enjoyed while I was in Boston. I felt while there at the Conference, that it was truly sitting together in heavenly places in Christ Jesus. I had a blessed time in Mattapoisett. The Lord did in reality bless his word, and sinners, I believe, were truly converted to him; backsliders were reclaimed, and laboring christians did truly rejoice in God. It seemed like a little Pentecost. The pastor, and those that sympathise with the truth, have learned that those that sow in tears shall reap in joy, even in this life. And may the blessing of the great Head of the church rest upon them.

My spirit was refreshed in meeting several other churches. The brethren and sisters never appeared better to me than in my last visit. It was truly sweet to receive the hearty shake of the hand, and to hear the sweet, "God bless you." If it is thus so sweet to meet the saints here, what will it be when we meet the whole redeemed body of Christ, freed from all imperfection? I hope it soon will be, and soon it must be, for prophecy is about dissolved into history, and the last knell of time must strike. But it will sound release to all God's captive ones.

Brethren, be at peace among yourselves, and labor for the salvation of men; and as you value your own happiness, seek the happiness of others, and God will bless you. Let us pray for each other, for God does hear and answer the prayer of his people. I am as ever yours, longing for the kingdom and coming of Jesus,

MATTHEW BATCHELOR.

Pownal, Vt., March 6th, '57.

Extacts from Letters,

BRO. W. SHELDON writes from Vermillion, M. T.:—"We are glad to see the *Crisis*, though its visits are very irregular. Sometimes we get three or four at a time, sometimes not arrivingt ill more than two months after publication. Frequently 'the last is first, and the first last.' I think the paper is fast improving, and hope it will soon be altogether such an one as we can ask intelligent neighbors to subscribe for.

I have been disappointed in not seeing Jesus ere this time, but am free to acknowledge the mistake was *ours*, as immutable facts most clearly prove.

I was glad to see your articles upon Christian Union. The gospel hope is still my hope."

——:o:——

BRO. J. B. PAINE writes from Suncook, N. H.:—"If every one that receives the *Crisis* weekly, feels as much comforted by reading it as I do, I know that they would not wait long, after they were informed of their indebtedness, before they would make an effort to pay. I am satisfied in my own mind that there are but few so poor they could not pay one dollar in six months.

Brethren and Sisters, let us be honest at heart; for we must soon give account of ourselves unto God. When I first heard of the Savior's second coming, in 1843, I began to search the scriptures to see if these things were so. I saw they taught that the saints did not get their reward at death, as I was always taught, but at Christ's second coming, and at the resurrection of the just. I saw also that to look for what was called a temporal millennium, was contrary to the teachings of the Bible. I saw also, plainly, that the Bible taught immortality and eternal life was to be obtained through patient continuance in well doing, and that the second death is the end of the sinner, and not eternal life in hell fire.

Brethren, I have been disappointed, but am not discouraged. May the Lord help us to keep the word of His patience, that we may be kept in the hour of temptation."

——:o:——

SR. L. HILL writes from Ashfield, Ms.:—"I feel some responsibility resting upon me to bear testimony to what I consider to be the truth of God, which has been rendered more dear as I have seen it despised and rejected. Jesus will come again and fulfill the promise that he made to his disciples,—'if I go away, I will come again and receive you unto myself, that where I am there ye may be also.' Blessed hope! which affords consolation as we journey onward through this wilderness world. When I think of the wonderful works of God, I feel like praising him with all my heart. O may we be enabled to cease from our own work, that his will may be perfected in us, that we may not be ashamed before him at his coming."

——:o:——

BRO. J. B. FITCH writes from Wolfville, N. S.:—"I am satisfied that the Lord has got something for his children to do while they remain here. Let us remember the poor. 'Blessed is he that considerath the poor; the Lord will deliver him in time of trouble.' The Lord has told us, by the mouth of his servant David, to know that the Lord hath set apart him that is godly for himself.

Dear brethren, suffer the word of exhortation. We are out here a gazing stock for the world; they expect, they desire us to give up talking about the coming of the Lord, but we shall all show our colors if we love the appearing of our Lord; we shall love to talk about it better than anything else; we shall desire the salvation of our fellow men, and shall do all that we can for them; we shall be patient toward all men; we shall do good as we have opportunity, especially to the household of faith. Let us take heed to ourselves, lest our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Let us humble ourselves, that we may be exalted in due time. Let us seek meekness, that we may be hid in the day of the Lord's anger. And may the Lord direct our hearts into the love of God, and into the patient waiting for Christ. Amen."

——:o:——

BRO. D. THAYER writes from Plainfield:—"I feel like holding on to the promise of the Master,—'if I go away, I will come again.' Although I have been disappointed in the fulfillment of the promise, yet I feel that it is sure, and in the best and at the right time He will come. I feel like trying to overcome, and thus be an heir with Jesus to an inheritance incorruptible, undefiled, and that fadeth not away. I am looking for and hasting unto the coming of the day of the Lord; and believe that when the fourth universal kingdom ends, the saints of the Most High will take the kingdom under the whole heaven, and possess it forever and ever."

——:o:——

BRO. N. F. NASON writes from North Hermon, Me.:—"Bro. G.:—I wish to say a word to the brethren and sisters where I have traveled and preached in different states. My health is very poor. I cannot travel but a little from home, preach but little. My faith is good. God has been in the Advent move. Christ will soon come to deliver his saints. Cast not away your confidence, it has a great recompense of reward. You have need of patience, that after you have done the will of God, to wait for the promise. I wish you all to pray for me that God will restore my health, that I may preach his word."

——:o:——

ELD. J. BLAIN writes from Buffalo, N. Y.:—Having returned to "sweet home" after a three months' tour East, I wish to give to brethren who feel an interest in the reform in which I am engaged, a brief account of my journey, and the state of things where I have been. I visited New York the 1st of December last to obtain books, and see and hear from brethren expecting to return in ten days, and get ready to start west again; but finding friends disposed to aid me so that I could continue traveling in new fields of labor, I resolved to go farther East.

I enjoyed much my visit with brother Storrs, finding that "two can walk together though *not* agreed" on ALL points, especially where the points are not among "the *weightier* matters of the law." I found the number of brethren had increased in New York since last there, three years ago, and that a good degree of feeling and zeal existed—preached twice for them, and they cheered me, not only by a hearty welcome, but also by material aid, which I needed.

In Newark, N. J., I also found some veteran soldiers, keeping up a beacon light,—and willing to encourage me—preached to them one Lord's day.

On my way East I stopped over night at Springfield, and was bid welcome by our faithful brethren Cooley and Ladd,—who "helped me on my way," as in Bible times.

I spent but part of a day in Providence, and a few good brethren had hearts and means to aid me. I spent a Sabbath in Fairhaven Mass., and found a united, warm-hearted and liberal band of brethren—though few in number, I trust their light will yet affect the village. Brethren in New Bedford I found had no pastor, but are generally supplied—seemed united, which is a blessing indeed in these last days; are a goodly number, and willing to make great sacrifices for the great truth I mostly advocate.

I spent a month in Boston, Roxbury, Charlestown, and adjacent places, and was more encouraged than in any place I ever visited before. One cause of joy, was in finding deacons and other members in Baptist and Congregational (or orthdox) churches, openly advocating *destruction*, and left peaceably to enjoy their belief by their churches. In one Baptist church they had lately debated the subject for six weeks in the Bible class, and a number embraced the truth. I visited about a dozen, and some bought books to lend and give, and some aided me to forward the cause. The leaven is working in right places in Boston and other parts East, and brethren will soon see more fruits of their labor, and that they have "not labored in vain" in past years.

In Roxbury, is a united, active band of brethren, who, after I had preached for them one Sabbath, hired the City Hall for three evenings, and I lectured to about 100 new hearers each night. I can never forget the kindness and liberality of brethren in Roxbury; the Lord reward them richly in his soon coming kingdom.

Two brethren in Charlestown paid out $25 for halls, advertizing, and to aid me; would to God I could see a like sacrificing spirit in all who see the truth; the torment system would soon be "among the things that *were*." I lectured three evenings to good assemblies of new hearers. Once the hall was crowded, and many books were called for. The bad weather in our cold January prevented many from attending the lectures.

In Worcester I hired a hall, (paid $5, *four* of which was collected,) and between 200 and 300 were out. Sold and gave more books than ever before at one lecture. I also lectured one evening in each of the halls where the two bands of brethren meet; had a very pleasant visit with Bro. Taylor, author of the *Voice of the Church*. He attended all my lectures, and seemed decided to wage a more vigorous war against the God-dishonoring doctrine of endless misery; though I was happy to learn he had preached life only through Christ plainly to his people, who bought nearly ten dollars worth of books of me. Brethren here seemed well disposed to help on the cause, but an uncommon scarcity of money in the city prevented their doing much at present.

The prospect of our reform in the East far exceeds what I anticipated, or what it appeared to be three years ago when there, and duty may call me that way again anon, if *my life be prolonged*.

J. BLAIN.

Buffalo, N. Y., March 9, 1857.

Poetry.

For the Crisis.

CHRIST COMING TO JUDGMENT.

TUNE.—*Ganges*.

The Savior comes! He comes again,
In royal majesty to reign;
Lo! soon he will appear!
Lift up your heads, ye saints rejoice,
And listen to the angel voice,
That speaks his coming near.

Now from their dusty beds they rise—
"The dead in Christ"—with sweet surprise,
And sing the victor's song;
"O death where is thy venom sting;
O grave where is thy triumphing?"—
The joyful theme prolong.

Anon the wicked seek a place,
To hide from the Messiah's face,
They weep, and wail, and groan;
From rocks and mountains hear their cries,
They cannot bear the searching eyes
Of Him upon the throne.

Assembled round the judgment seat,
Both saint and sinner here now meet,
The myriads trembling stand;
The Judge proceeds now to decide,
The wicked ranged on the left side—
The just at His right hand.

"Ye blessed of my Father, come!
Receive from me a glorious crown,
All ye who trust in me;
But ye who have my power defied,
My gospel and my name denied,
My glory shall not see,—

But be consigned to death and strife,
Cut off from everlasting life,
Consumed in flames of hell;
While all "the ransomed of the Lord,"
Enter "the Paradise of God,"
And there forever dwell.

WM. SHEPHERD.

Elizabeth City, N. J., Feb., 1857.

Choice Selection.

Words of Warning.

An extract from "Words of Warning," by J. Lenfest, Lewiston, Me.

"It was a dark and dreary night, and our ship was driving with great velocity before the freshening wind. Groups of seamen and passengers were collected about deck, talking together of the probability of a happy termination of the voyage, when suddenly the look-out at the mast-head sang out, "Light ahead!" and before any one could answer him, "Breakers ahead! hard a-port!" Our ship answered her helm, and sheered rapidly off, just in time to escape a reef of rocks that lay exactly athwart our track. Had she struck, not a soul could have escaped. Just then, the thick weather clearing a little, discovered to us a ship lying at anchor, with a brilliant light aloft. It was this that we saw just in time to save us from certain destruction. Not knowing our exact whereabouts, we came to alongside of her. On boarding, we learned that the captain, aware of the dangerous position of this reef, had hoisted this light as a beacon to such as might sail that way. We returned our hearty thanks to him for his kindness, and promised that while we lay here we would follow his good example, and keep a bright light aloft. This promise we kept for a little while; but soon, not seeing any good resulting from it, we became careless, and finally neglected it altogether. One night, as we lay below asleep, we were startled by the firing of a gun, which was followed by a dreadful outcry. Rushing on deck, we saw that some ill-fated ship had struck this fatal rock, and was fast breaking up. Our feeble attempts to save some of the hapless crew and passengers were unavailing, and we were forced to see them, one after another, swept from the vessel by the sea that constantly broke over them, until at length the last one, with an appalling cry that pierced to our very hearts, was torn from the wreck, and perished amid the fury of the waves. With heavy hearts we got a light aloft, and anxiously waited for the morning. It came at last; but language is inadequate to describe our feelings, when we discovered, by pieces of the wreck, and bodies that were drifting in the eddies, that this ship was from our own place, and bound to the same port as ourselves. As the mutilated bodies came in sight, drifting in the whirls of the eddy, we recognized the familiar faces of our neighbors and familiar acquaintance; and some saw there their dearest friends. One poor fellow recognized his *own* mother; another, his sister; another still, his bosom companion, who had embarked with the fond hope of meeting him at the port to which we were bound; another, his own beloved son. No tongue can describe the sorrow that sat upon our countenances, or the cutting remorse that agonized our hearts. In the enjoyment of ease and comfort, we had neglected to hoist a light to warn our fellows of the danger we had but just escaped; and here, before our eyes, were the sad effects of our negligence."

The tract from which the above is an extract, is for sale at this office. Price 3 cts. Postage 1 ct.

A Mother's Prayers.

My earliest recollections painfully remind me of my father and the sufferings of a precious mother; but they have long since gone where no disclosures can affect them, and I relate the story of maternal fidelity as an encouragement to mothers in every sphere of life, and especially to comfort those who are exposed to such billows of sorrow as overwhelmed the soul of my dear mother.

My father was an intemperate man, and often very abusive in his family. My mother had but two children, and when she was made miserable by unkind treatment, she would lead my brother and me to a little spot under a side-hill, near our house, where we were screened from observation by the thick foliage of the trees which surrounded us, and there, kneeling upon a log, with a hand upon each little head, she would lift her tearful eyes to heaven, and commend us to the love and care of our heavenly Father.

Hardships and trials soon brought my mother to the grave, and I was sent to distant relatives, who were kind in providing me temporal comforts, but "no man cared for my soul." As I grew up, I became more and more depraved, and at the age of twenty-one I was vicious and degraded.

I lived with a farmer, who often sent me to market with the produce of his land, sometimes to distant parts of the state. Once, when going to sell a load of grain, I found myself within twenty miles of the home of my earlier days, and I felt irresistibly impelled to go and take one look of "*the cave*," as my mother called her little retreat, and see if the dear old log was still there. So, after I had disposed of the grain, I turned my horses from the direct road, stopped for the night, and reached the scene of my childhood at nine o'clock the next morning.

There I found the bethel, the trees, and the log nearly decayed, but in the very position where I distinctly remembered to have seen it so many years before. I seated myself upon it. The grass looked as if no foot had pressed it since the dear guide of my infant days was laid in her grave. I seemed to feel her warm hand upon my head, and to hear her trembling voice supplicating blessings for *me*; mercies I had despised, privileges I had abused. The anguish I endured I can never describe. On that spot, for the first time in my life, I felt myself a wretched sinner. I could not tear myself away till I had obtained some relief to my tortured conscience, and it was near sunset before I left the sacred spot. I did not leave it till I had resolved to devote the remainder of my life to God; to leave all and follow Him; and by his grace I trust I have been enabled, though imperfectly, to keep that resolution.

My precious mother's prayers were answered, and I, "a miracle of grace," am a monument of the faithfulness of a prayer-hearing God.—*From a Clergyman.*

If the mind be fixed on God and holy things, the world cannot charm the affections with its show. [illegible]

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Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. MILES GRANT, Editor of the World's Crisis, Boston, Mass.

Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private*.

Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

For the Crisis.

O HEAR ME WHEN I CRY.

BY H. L. H.

Jesus, thou Lord of life and love,
Ruler o'er all in earth and sky,
Whose glory brightens all above;
O hear me when I cry.

Thou great High Priest, thou mighty one,
To thee in faith I now draw nigh;
Blest Savior, from thy gracious throne,
O hear me when I cry!

Burdened and lone, oppressed, forlorn,
With helpers far, and dangers nigh:
Shield me from dark afflictions's storm,
O hear me when I cry!

In times of trouble and of tears,
When sorrow's tempest rages high,
When my sad heart is filled with fears,
O hear me when I cry!

And if I walk death's shadowy vale,
And to its gloomiest depths draw nigh,—
When flesh shall shrink and heart shall fail,
O hear me when I cry!

2nd class cars, B. W. R. R., Feb. 11th, '57.

Original Articles.

For the Crisis.

Nothing to Live For, vs. Something to Live For.

How often is this remark made by persons when thwarted in their earthly plans, —"I have nothing to live for." We see the young man with marked energy engaging in some worldly enterprise with a heart buoyant with hope. For a season everything looks prosperous before him. No drawbacks are realized. A little in the future he imagines himself independent, living in affluence and rolling in luxury. But ere he reaches the desired goal, adverse winds commence their howling; the sky of anticipation, once so serene, becomes black with the tempest-cloud, and the hope so fondly cherished blights in his bosom: his business no longer flatters; he sinks back, hopeless, and looking in this and that direction for the shooting up of some day-star, he sees nothing but obscurity; and abandoning himself to all the evil passions of the human heart until life becomes a burden he says,—"I have nothing to live for."

We see another, the chief ambition of whose heart is to reach some honorary station in the literary world. He drags himself through a long and tiresome course of tuition; is untiring in his efforts to qualify himself for some important station in life; starts upon his career, and for a while darts up the hill of science with the velocity of the eagle; but alas! finding his race altogether an uncertain one, and the honor for which he sought only for the few, he has nothing to fall back on but poor human nature, to whose deceptive voice he listens for awhile, and then feeling himself thwarted in all his purposes, says within himself, "I have nothing to live for."

Look at another, seeking to climb the pinnacle of fame and to register his name among stars, in characters of blood, striving every way as he acts upon the stage of human affairs, to make himself conspicuous and establish his own selfishness. He moves on in his war chariot amid the mutilated remains of his fellow beings, and the tears and sobs of widows and orphans, until, as a tyrant, he is driven to some desolate island amid the solitudes of old ocean, where shorn of all he has admired, he says, "let me di , for I have nothing to live for."

Look at a thousand others of earth's mad children, disregarding the calls of wisdom as she puts forth her voice, standing in the top of the high places, choosing rather to give their honor unto others and their years unto the cruel, until rottenness enters their bones and they mourn at last when their flesh and their body are consumed, saying, "how have I hated instruction and my heart despised reproof." Having drunken water out of their own cistern to the full, they wind up a short career of sinful pleasure with this awful acknowledgement, "I have nothing to live for." Young man! Young woman! Hast thou nothing to live for? think again.

Labor no longer to heap together your treasures of shining dust, nor to satisfy he capricious mind with the intoxicating contents of pleasure's cup. Thou hast a higher, a more holy calling. Dost thou listen to the groans of the prisoners? Then loose the bands of wickedness; undo the heavy burdens; let the oppressed go free. Have the cries of the widow and fatherless saluted thine ears? Then bring the poor that are cast out to thine house, and hide not thyself from thine own flesh. Hast thou heard the deep wailings of sorrow from heathen lands, where more than six hundred millions, bone of thy bone, and flesh of thy flesh, in their blindness are falling down to sticks and stones? Then send them the lamp of life. Seest thou a world lying in wickedness? Then point the sinner to the Lamb of God, knowing there is more joy in heaven over one sinner that repenteth than over ninety just persons that need no repentance. Has thou seen the deep depravity of the human heart? Then heed the exhortation of an inspired apostle, "that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."

Truly there is something to live for.

A. Ross.

For the Crisis

Short Articles.

Dear me! why do not all who write for the Crisis write short articles? How much better it would be! Why, what a task it is to read one of those long, dry, round-about, going-there-and-coming-back articles! I should almost as willingly have an attack—a slight attack—of the fever and ague. Do not the printers scold about it! I should think they would. I should think they would feel *typed* almost to death by the time they got through setting up the type for one of them! Say, printers, do you not love articles short, plain, and sweet? Do you not hate these long, dry, go-to-sleep, 'tis-as-'twas, spin-it-out articles? I reckon you do. Bro. Editor, are they not tedious to you? They ought to be, if they are not, if you are anything of a decent man, and have any compassion on the folks who would read your paper if there was the least prospect of ever getting to the end of some of the articles which it contains. O, writers, be ye merciful? O, I beseech of you, condense your *thunder!* A young minister once came to me, and said, brother Burnham, how do you so contrive to interest and hold your congregations? O, said I, I get something to say, and then I say it, and then I sit down! So I say about writing in a public paper; get something to write, and then write it—not write all day to get at it—not write all round about it—but write it—out with it—right and straight! Let it come all in a heap, fire, light, glory, beauty, water, rivers, mountains, oceans, forests, time, eternity, all mixed together! Says one, "Grant always publishes Burnham's articles." Yes, do you know the reason, brother? I can tell you. It is not because they are of much consequence, or because they are so very good, but because they are all short; and hence, he can afford to. Come, now, do not get up in a huff, and say you will not write at all; that is no way to act; but just get an idea in your head then trim it down to a sharp point, then fix it right on the bow-string of energy, and let drive at a venture! and hit some one right between the joints of the harness! In with your *one* pebble, David, right into the sling, and FIRE!

EDWIN BURNHAM.

For the Crisis.

What I Want.

I want a sure title to a share in the inheritance of the Abrahamic farm. Can I have it, or must I remain in doubt all my sojourn in the enemy's land? Yes, the Word assures me I can secure a title that not even the enemy of all good can take from me. How can I secure it? By complying with the conditions. What! every little thing mentioned in the Word, even to "idle words"—small sins? Yes, there is no provision for one sin. *One sin* drove our first parents from Paradise; *one sin* will keep me from Paradise restored. By one flaw or mistake here in a deed or will given by man to man, we lose the possession. How much more care should we have in securing eternal life. My soul, think on these things! Nothing short of holiness of heart and life, obeying all the commandments, will secure the title.

I want to wait on the Lord continually, to live by the moment, to put far away all anxiety for the future. I want to feel that God is my refuge and strong deliverer. I want so to believe on him, so to trust him, that he may be my strength and shield evermore. I want to realize that nothing can harm me so long as I follow that which is good.

I want a forgiving temper. I want to forgive as I would hope to be forgiven. Do I perceive that any wish to injure my reputation, to rob me of that which is my due, to lessen my influence, to embarrass me in relation to my pecuniary affairs? Then I want to pity them, forgive them, to pray the prayer our blessed Savior prayed when suffering on the accursed tree;—"Father, forgive them, for they know not what they do."

I want to feel that when a trial comes, I can bear that very trial. I would not feel that if the Lord would remove that, and send me something else, I could bear it. But I would feel that I can bear *the* very trial he sends. He is a kind Father, and knows just what trials are for my best good. I would not doubt his wisdom, or his loving kindness, but would feel and believe that if trials are rightly improved, they will prove the richest of blessings.

I want a self-sacrificing spirit, a spirit that shall enable me, if need be, willingly and joyfully to cut off a right hand or pluck out a right eye. I want a spirit of deep sympathy for the impenitent, for those perishing in their sins, for the fallen, the degraded, the outcast. I want to feel so constrained by love for their souls, so influenced by the ever blessed Spirit, that I can open my mouth in wisdom, and effectually point them to the Savior—to the Lamb of God that taketh away the sins of the world.

I want my feet set in a large place; my soul to be a well-watered garden, whose waters fail not. I want so to believe, so to love, so to obey, that I may be one with the Father. I want to learn from experience the truth of what our Savior says in John 14: 23; viz.,—"If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him."

These are some of the wants of the christian. And whosoever professes Christ, and feels not the need of these things, knows not his own poverty; knows not that he is poor, and miserable, and blind, and naked; that he is nothing, and in need of all things. Such an one has but a name to live. We live only as Christ liveth in us. And without his live-giving influence we are dead while we live.

We want these things because God requires us to have them; because they are needful to our peace of mind and usefulness; needful to enable us to glorify God; needful in order to secure the title of the promised inheritance. He is not a hard master. But what he requires he is ready to give grace and strength to perform. "My grace is sufficient for thee; for my strength is made perfect in weakness." Let us prove the Lord and see if he is not faithful to his promises; see if he does not hear and answer our request. Yes, though we are guilty and unworthy, though we can do nothing ourselves, our request will be heard. The blessing will come, it will not tarry. As if wafted on the very breeze of heaven, we shall feel its blessed influences in our own souls, and thus be enabled, in the hand of God, to be instrumental in the salvation of souls and the promulgation of truth. Who, that presents their supplications sincerely, definitely and believingly, but has learned from experience the verification of the promises of God?

T. F. S.

Concord, N. H.

For the Crisis.

Temporal Prosperity.

In these days of costly church edifices, when churches are apologizing for a want of revival spirit by saying they have enjoyed great temporal prosperity, it is well that some voice be raised, to cry out against the means that are used to bring about this prosperity, even though it be like the voice of a Pelican in the wilderness. The church has often found herself the subject of want, either *real* or *imaginary*, and means have been devised to bring about the object desired; viz., to supply these wants, and instead of taking the gospel method to get them supplied, and seeking first the kingdom of God, that *all things else* may be added, they have used those Hell-born agents,—*Levees;* and to make them more attractive, and to insure the more money, (as money, the golden calf, is the shrine at which they worship,) a "*Post Office*," with its sickly sentimentalism, and a "*Grab Bag*," with its puppets, are resorted to; and then they are not satisfied without crowning the whole with a LOTTERY in some form, which comes in, like a tri-headed monster, to make it a paying concern.

We are told in the Bible that we are not to "do evil that good may come." Now let me ask every Congregationalist, Baptist, Methodist, or any other denomination, if Levees are not detrimental to the growth of religion in the soul? and if, when they desire such means to bring about what they wish, they are not really coming down into the plains of Ono (the world), to reason with sanballa (sin), and agreeing to sacrifice their *spiritual enjoyment* for the *meagre* enjoyment of the place, if thereby a good end may be obtained? My brother, my sister, let your own experience answer. Did you ever "*get blessed*" in a Levee, when nonsense was the order of exercises, and foolishness and fashion were seen in all their deformity? I am aware that I may be met by the apologists for the course, (and there are, alas! too many of that class,) with the inquiry, "How shall we in our weakness erect church edifices unless some such means are resorted to?" Better never have them than to get them by such unhallowed means. I know we want a place where the people, and converts especially, may be fed by the preaching of the word; but let us take a fact, and see if the end may not be reached by other means.

I spent a Sabbath, a few weeks since, in a neat little church, and was afterward informed in regard to its history as follows: "We commenced," says the narrator, "meetings in an old school-house, but the place soon became too strait for us, and we thought, as the hearts of God's people were getting warmed with his love, and sinners were being converted, we might build a small house, and have stated preaching. We commenced the work of collecting, and, in a much less time than we had anticipated, we had a house *built* and *paid for twice the size* we had expected." This was done without a Levee, and, under other circumstances than the enjoyment of a powerful revival, would have been abandoned if, indeed, it had ever been thought of.

We need not ask whether Levees are soul-saving means. When we invite sinners there, and there fill them *to the full* with their own pleasure, do they not rather counteract the influence of the preaching of the gospel on the Sabbath, by saying, "you need not repent now, for we have got a '*Vanity Fair*' here, and we wish to exchange our merchandize for your money." Oh! if the brethren would consecrate their tobacco, or rather the price of the stuff, and throw the weed away, consecrate the *price*, I say, to the Lord's cause, and the sisters follow their example with their jewelry and other useless ornaments, and all live more devoted lives, and agonize more for the blessing, we should see the powerful effect of the promise,—"seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you."

[The above is from a young minister. May the Lord preserve him from the evils of these last days.—ED.]

For the Crisis.

Future Glory.

The earth now seems to be shrouded in sadness, as an emblem of mourning which surrounds the dark tomb; yet all the confusion and turmoil, unfailingly speak a quick end to all its strife and gloom. Soon, rulers must fall and their pomp fade away, like dew in the morning before a bright sun, and empires crumble to ashes, no more to be crowned with glory. Then Christ's promised kingdom of joy shall bring to his people their long-sought rest, they be established in glory, and ever enjoy the bliss of his kingly and heavenly reign. Oppression and war shall then be no more; but honor and riches, alike will be given to all who shall enter the portals of peace, where sin and its evils forever have fled. The troubles of earth will then no more annoy, nor bondage, nor fear, shall diminish our happiness. Every scene shall administer what we desire, and the great love of Jesus shall inspire all our pleasures. Mid pastures of pleasantness girded with streams from fountains most sacred with glory; our Shepherd will often with his flock love to roam over those beautiful landscapes, himself being the delight of their long-cherished inheritance. There all that is beautiful, lovely, with all that is costly, angelic, and fair, yea, all that can cheer and enrapture the mind will then all their charms and their virtues impart. Not a pain, nor a sigh, nor a sorrowful tear, nor gloom, neither sadness, shall ever enter to grieve for a moment the ransomed throng, as they sing the conqueror's song, rejoicing over death. No mind can conceive all that God will prepare for those who will freely and willingly share his promises, the bliss which awaits all his dear children cannot be measured, for nought is so great.

There all that is tranquil shall quickly convey bright visions of beauty, and all that is glorious, ecstatic, sublime, shall entwine wreaths of unspeakable splendor. If anything is wished, then his love will provide, and he will supply all our wants for "all things are yours," and all these shall be given to those who have sought a home in the kingdom. A feast of rejoicing unrivalled shall welcome each guest, while Jesus with honors and gifts, will himself delight to crown all our pleasures. The music of seraphs will gladden each one who shall impart of their skill and their voices to those who shall join in their heavenly strains of praising our blessed Redeemer. The skies most pellucid shall reflect to the earth such beams of effulgent glory as never before, since angelic anthems rang through all heaven, when "sons of God shouted," and "morning stars sung."

The earth in its holy and purified state,
Will surpass all the glory that man can relate;
Each prospect shall brighten as saints shall behold
Its beauties unfading, its grandeur untold.
If joys thus ineffable are to await
All those who prepare for this glorious state,
Let all who may wish in the kingdom to share,
By faith and obedience strive to be there.

R. E. WOOD.

Cheshire, Mass., Feb. 1867.

For the Crisis.

The Backbiter, or Slanderer.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that BACKBITETH NOT WITH HIS TONGUE, nor doeth evil to his neighbor, nor TAKETH UP A REPROACH against his neighbor.—*Psa.* xv., 1, 2, 3.

Standing out on the face of the above quotation, may be seen a great, important and lasting *truth*,—a truth so plain that "he who runs may read," and the "wayfaring man, though a fool, need not err therein;" and, were nothing more said upon the points, in the Word of God, it is sufficient to show the *slanderer* his folly and *wickedness*.

"Backbiteth not with his tongue." *Backbiting* is the *lowest*, *meanest*, and most *debasing* form of *slander*. The backbiter is an arrant coward. He dare not meet the victim of his *venomous tongue* face to face, but skulks about, here and there breathing out the poisonous stream in soft, insidious *whispers*, seeking to elude him, as does the robber to avoid the light of day, because his deeds are evil.

We can honor no man or woman who will be a *slanderer*. We would have as little to do with them as possible; yet we are often compelled to hear of slander from various sources,—from the bar-room, from the group at the street corners, from every den of vice, and not unfrequently from those whom we least expect, even *professed followers* of the meek and lowly Savior,—villifying our character; and yet we never meet with one of these vilest of the vile, children of the wicked one, they fearing to afford us an opportunity, by coming to the light, to repel their base charges.

There are two classes who are chargeable with the guilt and are *responsible* for every slander—the *originator* and *circulator*. Wicked must be the man who covets and steals his neighbor's goods, but infinitely more *wicked* and *base* is the man or woman who is envious of the good name of another, and maliciously seeks, by *backbiting*, or *taking up a reproach*, to rob him of this "pearl of great price," for Solomon, the wise man, in the 22d of Proverbs, declares that "A *good name* is rather to be chosen than great riches." In the language of the poet,

"He that steals my *money*, steals *trash*,
But he that steals my *good name*, steals *all*."

"Nor taketh up a reproach against his neighbor." It is a credible fact that individuals can be found, in good standing in society, who will endeavor to ruin the character of those who may be opposed to them in principles, and, though not the originators of slander, take the more insidious plan of spreading it. The *inventors of slander* may have been thoughtless, or without character, and therefore unworthy of consideration, but they who *take it up* and *give it circulation* after, do the greater injury, because their position gives authority to the charge. Were these *backbiters* disregarded as they should be, they would sink into contempt, but when *professed christians* or *good men* take up and *whisper* to each other, with injunctions to *secrecy*, an unauthenticated report, it is thence the greatest harm follows, and on them rests the weight of responsibility. Let no one think to evade this responsibility on the ground that he is not the *author* of a slander, for he that receiveth or "TAKETH UP A REPROACH" is ranked with the "*backbiter*," and never will abide in the "tabernacle" of the Lord, or dwell in his "holy hill."

But we are certainly amid the "perils" of the "last days." "Iniquity abounds and the *love* of many has waxed cold,"—love, that worketh *no ill* to his neighbor,—and, according to the word of the Apostle, "evil men and seducers" "wax worse and worse,"

deceiving and being deceived;" and "he that will live godly in Christ Jesus shall suffer persecution," the severest of which will come from "false brethren," for the Scripture declares that "a man's enemies are they of his own house," which declaration is true. But let tribulation come, we will not "cast away our confidence which hath great recompense of reward," for we know that "all things *work* together *for good* to them that *love the Lord*,"—working out a "far more exceeding and eternal weight of glory,"—"tribulation worketh patience, patience experience, experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Spirit." Therefore when we shall have been "purified, made white and tried,"—"PURIFIED" in the "*furnace of affliction*," "in obeying the truth through the Spirit unto unfeigned love of the brethren;" "MADE WHITE" in the "*blood of the Lamb*," coming up out of "*great tribulation*;" "TRIED" by "*persecution*," and "PERFECTED" through "*suffering*" as was the "Captain of our salvation," we shall receive a "crown of life" and an "entrance abundantly into the everlasting kingdom,"—God's "holy hill,"—and into the heavenly city, the "New Jerusalem," which hath foundations, whose "builder and maker is God," when it, the "tabernacle of God shall be with men."

And notwithstanding "darkness covers the earth and gross darkness the people," yet we rejoice that "God, who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Seeing then we have such light, we will use plainness of speech, and walk as "*children of the Light*." "This then is the message which we have heard of him, and declare unto you, *God is light*, and *in him* is *no darkness* at all. He that saith he is *in the light* and HATETH his brother, is in *darkness* even until now." "If a man say, I love God, and *hateth* his brother, he is a liar," and he that "*hateth* his brother is a *murderer*: and ye know that no murderer hath eternal life abiding in him." *Envy* or *hatred* is the "root of bitterness," and it produces bitter fruits, such as *backbiting*, or *taking up a reproach*; and, where envy and hatred is, "there is every evil work." "But he that LOVETH his brother abideth *in the light* (is 'passed from death unto life' because he 'loves the brethren,') and there is none occasion of stumbling (marg. *scandal*) in him," for "love worketh no ill to his neighbor." Dost *thou* love to be scandalized? "Love thy neighbor as thyself," and "Refrain thy *tongue from evil* and thy lips that they speak no guile." Wouldst thou have others *take up* and *spread* a *reproach* or *slander* against thee? "Do unto others as ye would that they should do unto you." Walk no longer in *darkness*. "He that *hateth* his brother *is in darkness*, and *walketh in darkness*, and *knoweth not whither he goeth*, because that darkness hath *blinded his eyes*."

"Awake to righteousness and sin not." "He that soweth to the flesh, shall of the flesh reap corruption," but "He that soweth to the Spirit shall of the Spirit reap life everlasting." And *remember*, that "for every *idle word* that men shall speak they shall give an account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned;" therefore "be ye holy in *all manner of conversation*." "Some men's sins go before to judgment, some men's follow after." Let the unrighteous confess and forsake their evil ways that they may find mercy, and be prepared to "abide in the tabernacle" of the Lord, and "dwell in his holy hill." J. D. C. WHEELER.

From Bro. W. McCullock.

BRO. GRANT:—Having through the providence of God, and as I felt the call of duty, removed my residence from the dear brethren in North Adams, I feel it a duty I owe to them and to the cause of God to write a line for the paper.

Dear Brethren and Sisters scattered abroad, God has been a God at hand and not afar off; praise his Name! We have been subject to the dangers of travel on the last day chariots, for while repeated disasters occurred to the train that bore us to our western home, God's watchful eye and gracious care has been over us and has preserved us, while others have been hurried to the tomb; and we feel more than ever to trust in God, and our dependence on him. While the mass of people throng the ways of public travel, thoughtless and regardless of God and his truth, there will be now and then one that is committing the keeping of the soul to God, who is able to do all for such in time of need. Yes, the Lord is good, praise his Name! He has been good to us in preserving us, and by the help of God we mean to exemplify the religion of Jesus Christ, and as much as in us lies, to spread the truth of the soon coming Kingdom of Christ.

Here is a broad field for labor, and may God in his providence send some of his faithful watchmen this way to warn the people to be prepared for the judgment. The people, I think, are willing to hear.

We are six miles from meeting-houses, but there is now and then a school-house, I learn, which may be occupied for preaching, and the people generally turn out to hear. I think if the doctrine of the Advent was preached, it would be heard; and if heard, it would be strange if some did not see the beauty and the harmony of God's word, and the fulfillment of scripture, and embrace the truth.

If any of the preaching Brethren find their way West, they will find a hearty welcome and a pilgrim's home, (such as we have,) while duty may call them to stay.

WM. MCCULLOCK.

Lamoille, Bureau Co., Ill.

From Sr. Lydia M. Collins.

"*The love of money is the root of all evil*." In the records of modern as well as ancient history, we find the above scripture truth fully proven. It is the source of almost every crime; let it be of ever so black a dye, man is in many instances ready to plunge headlong, without a moment's reflection of what will be the consequences. What will not man do for money? What has not man done for money already? Is there anything so horrid, but what men will do? lying, cheating, and stealing, are almost an every day occurrence with many; whilst others will branch out into more extravagance, and by giving way to their unhallowed passions, in an evil hour commit crimes which a moment's reflection would make them shudder with horror. The love of wealth is almost universal. It is what the old and young, the rich and poor, are all seeking for. Did I say all? there are some few exceptions, thank God. Yet they are seeking for more durable riches than those which are held with a "miserly grasp." Did our heavenly Father place man here to be in possession of his millions, and live merely for himself? No. "The Lord loveth the cheerful giver." The covetous man will never know the luxury of giving to the poor, and lending to the Lord. "For there is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty." How, I ask, can a man professing godliness make a miser of himself? Surely he must at times feel the keen edge of remorse, as he opens the sacred book and reads, "love thy neighbor as thyself."

My dear Brn. and Srs., my prayer is, that the Lord will keep us from all such idolatry. May our treasure be laid up in heaven, from whence we are looking for the Savior. "O come, Lord Jesus, and come quickly." The little flock is scattered. Gather thou the sheep into one fold. I never had a greater desire to see my Master than now. The Lord has been good to me. I will praise his holy name. My health had well nigh gone, yet He who has promised to hear his children's cry, heard and answered prayer, and I recovered. It is good for me to trust in the Lord; I employ no other physician. I will declare His glory, for glory is his due. For two and a half years past I have been a wonder to many; some thinking I had not been sick; others believing that I was still sick, but unwilling to own it. Strange as it may seem to the world, and even to some professed christians, I should not dare to say that I was not healed by the power of God in answer to prayer. But they say I have been sick since. True, I have. Even then, the Lord was my helper, and not man. I am yet mortal. If I transgress, I expect to suffer for it. We are to "seek for immortality." We shall, if faithful, receive it when Jesus comes. Then we shall be free from sickness, pain and death.

To those who were present at the time I was healed, I would say that my health was never better than now. Some, who were present then, have been deeply afflicted of late. Bro. and Sr. Whitney, your little Mary has left you. She was too good for earth in its present state. But when the curse is removed and it is again restored back to its Eden beauty, then you will see that same little form made more beautiful than ever. From your sister loving the appearing of Jesus,—

LYDIA M. COLLINS.

Bath, N. H., Feb., 1857.

The World's Crisis.

BOSTON, APRIL 1, 1857.

Moral Signs.

No. IV.

"*The wicked shall do wickedly, and none of the wicked shall understand.*" Dan. 12: 10.

How plainly this scripture is fulfilling before our eyes. Almost every day we have additional proof that we have fully entered the period of time when the above, and kindred passages are to have their accomplishment. The moral condition of the world at the present time is preaching a *perpetual* sermon—the Lord is *soon* coming; and we expect it will echo louder and louder till overwhelmed by the trump that wakes the dead.

In Joel 3: 13, we read,—"Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great." Jesus tells us, "the harvest is the end of the world." Then at the end wickedness will be *great*. Is this in harmony with the popular idea of the world's conversion? Not at all. If we are to have a thousand years when Christ will reign *spiritually*, before he comes to reign *literally*, why has not some Bible writer mentioned it somewhere between Genesis and Revelation. We search in vain for proof that the world will be any *better*, before the personal visible coming of the Lord than it is at the present time; but on the contrary, we find much plain testimony in the Bible, that the inhabitants of this planet will continue to grow *worse* unto the *end* of this dispensation; and facts sustain this position. We will give a few.

PRIVATE ARMING.—We saw two gentlemen the other night—when going home from a party about two o'clock,—prepare for their walk home,—one looking at his revolver, and the other at his short heavy club, about a foot and a half long. Bad state of things, when men feel so little safety in city protection, as to deem such formidable preparation necessary for a midnight walk.—N. Y. Express.

The following is from another N. Y. paper:

THE AGE WE LIVE IN.—Glorious times these, for dishonesty! One man steals a thousand shares of stock, and converts them into cash, runs away, and though he was a thief at home, becomes a hero in the land in which he is a fugitive! Another man starts a fictitious bank, pushes a hundred thousand dollars of its worthless notes into circulation, closes its doors, and laughs behind his pile of pilfered gold at the indignation of the community. Another gets into public office, boldly plunders the public treasury, defies the law, mocks at justice, and when called upon for explanations, is too unwell to obey, or treats cavalierly the authorities. Another boasts of the "pickings and stealings" of his public position, accepts bribes for his political influence, is indicted, escapes punishment because his offence is universal, and then demands a still higher mark of the popular confidence for his unblushing corruption. Another makes night hideous with his indecent broils, consorts with bawds and blacklegs, forfeits his recognizances to appear and answer before a court of justice for his iniquitous misdeeds, and is nominated to a responsible post by his delighted fellow citizens!

* * * *

Do not ask us why we treat these melancholy facts with such an air of ill-becoming levity. "Motley's your only wear," now-a-days. It is of no practical use to be serious. New York loves to be robbed and despoiled, and laughed at, and made a convenience of by the human scum that every little ward ebullition throws up to the political surface, and why should we grieve, to be sneered at for our grieving? Why should we denounce, to be made fun of by the sufferers? Put up a respectable man for office—can he be elected? Not a bit of it. Put up a rogue, and every rogue will vote for him—*ergo*, he is certain of a majority. The people choose it; then let the people enjoy it. They riot and revel like worms, in the moral putrescence of defunct political probity. If they like the flavor of it, Heaven forbid that we should waste breath in calling them away from it! "To't, pell-mell," as King Lear says; let political lechery thrive! Push the disgusting and the revolting to extremes. The sooner we reach a crisis, the sooner will arrive that "sober second thought" that may lead us to a more rational view of what constitutes enlightened freedom and respectable self-government.

The following is from the *Boston Herald* of March 18, 1857:

THE PREVALENCE OF MURDERS.—Is there a thirst for blood? Has murder become an epidemic? Do we trifle with human life? The records of the day are laden with the deeds of murder. No community is exempt; no class free from its awful visitations. In Macbeth's time they supped on horrors; in our time, we have horrors at every meal. Every mail brings a tale of blood; every day's telegraph heralds the story of each day's wrongs. Whence comes this awful spirit to imbrue our hands in our brother's blood, which is manifest throughout the land?

These questions are pregnant, and must be met. They involve our dearest interests. It cannot be winked out of sight that now is the full time to ask them and have them answered. The land is reeking with murder. Crimes of the deepest hue abound. Violence fills the land. Within a month the records of murder have been increased to that extent, it would require the time of more than one tribunal, continuously, to keep the docket clear. Do these repeated and increasing homicides indicate that the world is growing worse than formerly, or what do they indicate?

The answer is obvious. They indicate most clearly that we are in "the time of the end," when the wicked are doing wickedly; in days like those of Noah and Lot. Prepare to meet the Lord!

Question.

A BROTHER sends the following question, soliciting an answer.

"Ought we to fellowship a preacher who *neglects* to train up his children to be moral?"

☞ We hope all of our contributors and correspondents will read what is said in another column on "*short articles*." The people of the present age are in such a hurry, that but *few* will stop to read long ones; therefore if we would reach them, we must *condense*, CONDENSE, and give *multum in parvo*, (much in little.) *Please* remember the exhortation.

Cancer.

BRO. GRANT:—Please give notice in the Crisis, that if any of the Brn. or friends are troubled with a cancer that has not affected the *bone*; if they will write to me, and state the particulars in the case I will send them a receipt that will cure,—*free* of charge, except postage.

Direct to Eld. N. F. Nason, North Me.

For the Crisis.

Short Sermon.

BY W. SHELDON.

"*And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.*" 2 Thess. 3: 5.

Thus prayed an apostle of Jesus Christ, whose intense anxiety for the welfare of the church moved him to tears by day and night. This short petition is fraught with thrilling instruction. It pours sweet consolation into the aching bosoms of tempted saints.

1. "*The love of God.*" The saint may be deprived of every earthly enjoyment; but neither wicked men or demons can rob him of that heavenly boon,—"the love of God." The boisterous winds of human adversity may howl with intense fierceness, and yet this divine, internal element will glow with sweet consolation to the tempest-tost child of faith. Let the foaming floods of tribulation overflow him, and submerge him to its lowest depths, yet this holy fire is unquenched. While its possessor stands unflinchingly for God, he cannot be separated from this divine effusion of the Holy Ghost; ("*the love of God is shed abroad in our hearts by the Holy Ghost,*") hence the importance of the admonition to the saint himself; "*Quench not the Spirit.*"

2. "*The patient waiting for Christ.*" Although we now possess a sacred relationship, "it doth not yet appear what we *shall* be: but we know that, when *he shall appear*, we shall be like him." How much hangs upon Christ's coming! If he never comes, we can never be made like him; hence, in waiting for Christ, we are not waiting for an unimportant event; but for the crowning event. Upon this event the attention of every inspired seer has been fixed, as the time of future reward. To this event Christ repeatedly and plainly pointed the minds of His followers. For this event He taught them to pray. The apostles, in looking from labor to repose, have desired this event. The hope of millions of saints has been suspended upon this event. Then why should we not look for it? Why should we not long for it, and pray for it? It is the *only* event that can usher us into the society of death-divided friends. It is the only event that can bring us into the society of angels, and place us on an equality with them. Nay, more; it is the only event that can place us in the eternal presence of Him who gave his life a ransom for us. With this event comes our "crown of glory," our "palm of victory," our "harp," and our tearless, sorrowless state. With this event comes everlasting life, everlasting joy, and everlasting repose. *Amen.*

For the Crisis.

The Christian's Future Home.

What an electric thrill of joy runs through the soul while contemplating upon the beauties of that blissful abode promised to those that obey the commands of Him who ruleth supreme above all other Gods. What christian heart has not been bereft of its despondency, and watered with the dews of heavenly grace while looking forward to the time when this sin-clad earth should throw off its garb of wickedness, and become as it once was before sin entered and contaminated it, a garden of celestial beauty, a bower of praise, where God delighted to dwell and minister unto the wants of man? But man sinned and came short of his duty toward God, and was thrust out of the beautiful garden which was designed by God, upon conditions that man sinned not, to be the home of all, thenceforth and forever. Although man has so abused and sinned against the commands of God as to be made unworthy of the abode given him, God in his kindness has promised his children that there should be a re-appearance of that abode, more beautiful even than the first. We delight to meditate upon the joys of that Eternal Home, and why should we not, seeing that all other joys that pertain to this world are so evanescent? Here in this vale of tears there is nothing permanent or lasting upon which to fix our hopes. Everything is transient and fleeting. We hardly meet with friends before we bid them farewell. But how widely different are the joys and pleasures that exist in that never-ending, never-fading home. There are joys and beauties ever blooming and never fading; beauties there are, wrought by the hand of God, that will so charm and captivate the soul, as to leave no room for one thought of those insignificant joys that perhaps once the enraptured soul delighted to participate in. There no sorrow from parting with friends will be felt, no anguish of heart, no pain, no strife, or any conflicting element will ever intrude upon the joy and happiness possessed by beings who have had conferred upon them the image of the Savior, their Lord and Master. Ah! no; these sorrows will never be known and felt in that world of light, where entereth nothing but righteousness, and where all are pure. Joyous and glorious future that, where no sin nor poisonous breath can waft its direful influence along the fair banks; where death, that cold messenger of the tomb, will no longer reign triumphant, but be exterminated. Oh, the thought of such a home! exhilirating thought! calculated to cheer the heart of the desponding christian and encourage him to hope on unto the end. How cheering, when wearied with things of earth, to soar away in imagination to those fair regions, and fancy ourself as sitting at the right hand of God, singing praises to Him and the Lamb, plucking fruits from life's fair tree, roaming upon those fair banks whose verdure is ever green, and never fading. These are blessed imaginings, too little indulged in. We cannot begin to conceive of the beauty, grandeur, and sublimity of that Eternal Home, for we now see through a glass darkly, but we hope that we shall one day see as we are seen, and gaze upon the face of Him who died that all might live. Yes, we hope to gaze upon the face of Him who will soon come to restore the earth to its primitive beauty and glory. We hope to walk the streets of gold and be clothed upon with righteousness. We hope to walk with God, clothed in linen clean and white, and be looked upon as worthy of the kingdom prepared for us. Who would not be an inmate of such a heavenly home? Who would not forego the joys and pleasures of this world, whose pleasures are but as empty bubbles, for joys that are real and lasting? Oh! what a loss it will be, when Christ cometh to gather His chosen ones, to be found unworthy of the abode prepared for us. Every other loss will be small compared with that, and every other gain trifling compared to the gaining of a home unfading. Oh! may the thought of such a home be ever before our eyes, that all the pleasing things here shall sink into insignificance before the thought of a fadeless land. ELIZABETH C. WARNER.

Salisbury, Ct.

From Bro. E. G. Scott.

BRO. GRANT:—I would try and write a few lines about the state of things in this place, for the consolation of others in like circumstances. There are things here, as in every other place, to try and tempt the waiting ones. But a few are holding on to the promises, expecting and believing deliverance near. We have meetings on the Sabbath, which are profitable and interesting. There are some that met with us in days past, who now forget the assembling of themselves together, and thus cast their whole influence against those who are striving to serve God, and laboring for the upbuilding of his cause. But why this contention among those who profess to be the disciples of Christ? It seems if there was ever a time when professed Christians needed the whole armor of God on, it is at the present, whilst so many conflicting views are raging and distracting, and on all sides the fiery darts of Satan are being hurled with mad fury. But we feel there is One who knoweth the secret thoughts of our hearts, and will judge all with a righteous judgment, when all nations shall stand in solemn judgment. And with consoling words from the inspired book, we struggle on, buffeting the taunts of the enemy.

On the whole, we feel encouraged, for this state of things shows where we are in prophetic history—on the verge of eternity, with all its startling, solemn, and grand realities. We may imagine ourselves safe, and thus be lulled on by the syren song, "there's a good time coming;" but shortly this class will be mistaken, and be aroused from their awful lethargy when the clarion trump of God shall awake the sleepers from their dusty beds; when they shall come forth from the dark caverns of old ocean; when the Son of God, with ten thousands of angels, shall be seen on the great white throne. Oh! what fear will seize such, and with what awful feelings will such hear their doom,—"depart ye cursed."

This great and terrible day of the Lord is inevitable, and none can escape. And well is it, a warning voice is sounding through the land,—"be ready!"

E. G. SCOTT.

Vernon, Lt., March 2, '57.

From Bro. P. B. Morgan.

BRO. GRANT:—In sending you the enclosed * * I will add—God is yet blessing the preaching of His truth in the great West. I yesterday returned from Wilton, Iowa, where I have been laboring for the past three weeks; and although I met with considerable opposition from sundry mistaken religionists, the Lord be praised, truth has taken deep root in the minds of some of the most worthy citizens of the place. Not being permitted to continue our meetings in the place occupied by the churches, God put it in the mind of Mr. Day, the Railroad Superintendent, to give us the use of a spacious room in the passenger house, where we could preach and worship according to the dictates of our own conscience. The result has been, we now number another church in the great West, "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Last evening, met with the flock in this place, and find the cause progressing. The chapel, built by the untiring efforts of our esteemed Bro. Chandler, has been neatly finished, and for a number of weeks before I left for Iowa, we enjoyed with a series of meetings, the gracious, saving, and reviving influence of the Lord's Spirit in attendance upon the preaching of His truth; and upon my return I find the interest continuing most excellent, Bro. Chandler preaching occasionally.

I this afternoon leave for a short series of meetings at Union Grove, knowing that the promise of our Lord is, that He will be with us to the end of the world. If so, what need have we to fear? Knowing "we have not followed cunningly devised fables, when we made known . . . the power and coming of our Lord Jesus Christ," let us cast ourselves on Him, and be girded with the strength of God, feeling "the battle is the Lord's." *Knowing* also, that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The brethren in the new city of Princeton, directly across the river from this place, contemplate erecting their chapel early the coming season. The Lord be praised, for the onward march of His truth.

I wish also to remark, that upon my return to this place, I found a letter from our esteemed brother, Eld. I. E. Jones, of Morris, Grundy Co., Ill., giving some account of the deep afflictions through which he has been called to pass the past season. His accomplished and worthy christian companion departed this life sometime last fall, of one of the western fevers; and his only daughter, Mary Anna, died of acute Hydrocephalus Jan. 11th. In his severe

bereavement he writes;—"wave has followed wave, till I am but a wreck." I hope our brethren will bear his case before the throne of God. I am happy to add, he informs me he thinks of again giving himself to the labor of the gospel.

My P. O. address continues—Cordova, Rock Island Co., Ill.

Faithfully yours,
P. B. Morgan.

Cordova. Ill., March 11, '57.

P. S. Bro. Pratt is with us, but thinks himself not able to preach much yet; but I think he has a prospect of being in the field again shortly. P. B. M

For the Crisis.

The Scarlet Colored Beast, and Two Horned Beast.

No. II.

Before proceeding further with this argument it will be appropriate to call the reader's attention to the fact, that on a careful perusal of chap. 13: 11–18, there will be found to to exist, at one and the same time, no less than three, separate, and distinct beasts, as follows:

1. The two-horned beast, which the writer claims to be the allied powers of Europe.

2. The two-horned beast which was killed by a sword and carried into captivity (by Napoleon,) and which lives again, or is restored by the two-horned beast.

3. The image beast. Unless these truths are kept in mind, and the distinction kept up, but little progress can be made towards arriving at the truth. And any and every theory that fails to develop these three facts, must of necessity be defective.

Chap. 13: 11. "And I beheld another beast coming up out of the earth." By reference to the 1st verse of this chap., it will be seen that the Revelator "stood upon the sand of the sea," when this vision was going; that is, he was in spirit carried to the borders or commencement of the 1260 year period, allotted the ten-horned beast "called the sea." He first saw the Papal beast come up out of the abyss; he sees and describes its character, its duration, and its end, beyond which, or on the opposite shore, he sees the two-horned beast coming up out of the earth. By reference to chap. 17: 3, it will be seen that when the vision of the scarlet beast was given, his position, or stand of observation was changed; "so he carried me away in the Spirit into the wilderness." By reference to chap. 12, it will be seen that the wilderness state of the church was to continue 1260 years. From that stand in the wilderness, he looked forward through or beyond that wilderness state when he saw the scarlet beast, and the great harlot, their end, &c. Hence, the argument favors the idea, that the scarlet beast and the two-horned beast are identical, and their only appropriate place of development in the great stream of time, and the diversified changes in the forms of Roman government is that intervening between the ending of the 1260 years of papal domination and the judgment.

"And he had two horns like a lamb, and he spake as a dragon." In the explanation given in chap. 17, and also in the prophecy in Daniel, horns are explained as representatives "of *kingdoms*;" and as there is no valid reason for a departure from this rule, I shall assume, that in the present case they symbolize two kingdoms. As Russia and England overthrew Napoleon and the French empire, and took the lead in the formation of the great European Alliance and subsequent events, we may regard them as answering the divine record. The lamb-like resemblance may be found in the article of compact, called "The Holy Alliance," when not only England and Russia, but all the sovereigns of Europe, declared "their firm determination to take no *other rule* for their conduct than the precepts of the *Christian Religion*." Their words and acts for the last few years show their hypocrisy as well as their dragonic character.

As verse 12, was particularly dwelt upon in the last article, I shall pass it by with a brief notice on one or two points only. "The first beast," as we have seen, was Papal Rome; and the deadly "wound was healed" in 1814, when that power was restored by the Allies. The *worship* which that beast then and subsequently received, has been fulfilled.

1, by the very act of [illegible] 2, by the return of the various papal states of Europe to the bosom of the church, after they had been dismembered by the violence of the French revolution: 3, by the nations of the earth acknowledging her, [illegible] *the mother church* [illegible] political [illegible] papal states of Italy; and 4, in the adoration she received from her two hundred millions of devoted subjects scattered over the earth, who all acknowledge her as having a kingdom above, or superior to the kings of earth—as God's vicegerent upon earth, &c.

Verses 13 and 14. The great wonders which the two-horned beast has power to do in the sight of the papal beast after its deadly wound is healed, by which the dwellers upon earth are deceived, &c., may better be understood after a cursory view of the extent of the dominion of the two-horned beast; viz. over all people and multitudes and nations and tongues." Hence, all the varied acts of those multitudes and nations noted in prophecy as occurring during the continuance of the two-horned beast, which are not agreeably to God's most holy will may appropriately be ascribed to the beast. Hence these wonders may be found any and everywhere, where this beastly power is felt, (except in the papal states of Italy.)

Now is it not an admitted, universal fact, that the present is a *wonderful age*, one of progression in every department of human intellect, of the increase of knowledge, &c.? A few of the great leading *wonders* of the age are witnessed in the easy and rapid transit of mind and matter, by our steamboats, railroads, telegraphs, &c. The calling of "fire down from heaven in the sight of men" is literally fulfilled in the wonder of wonders, viz., *the magnetic telegraph*. All behold it, and all are often heard to say, "I wonder what next!" God says that they shall so do, in chap. 17: 8;—"And they that dwell on the earth SHALL WONDER, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is;" which in verse 11, is called "*the eighth*." In all the improvements of the age, until very recently, the Popes have looked on, like a surly mastiff, denoucing them as the works of the devil, and prohibited their introduction into their dominion. The deception consists in this, that the church and the world have through these and similar influences, been led to believe that an improved or a millennial age would soon dawn upon the world, under the benignant reign of the lamb-like beast which speaks as a dragon, without the personal advent of Christ. Multitudes have thus been beguiled into an inordinate admiration of the powers that be and to look to them for relief from present and increasing evils, instead of looking for Christ who alone will break every oppressive rod. In thus doing, are not the dwellers upon earth guilty of the dreadful sin of worshiping the beast?

Certain it is that the mass of even professing christians in their blind zeal, both in Europe and America, manifest an undue devotion to political affairs, and by many, the honors and emoluments of office are sought at the sacrifice of everything else. To the worldly minded man, the kingdoms of this world, in their present degenerate form, possess all the terrible excellency that they anciently did to the eye of the proud king of Babylon when he saw them shadowed forth in the great metallic image. But to the true christian, whose heart is fixed and is looking for the coming and kingdom of God's dear Son from heaven, they appear, especially when viewed through the perfect mirror of Divine truth, in all the deformity that they did to the beloved apostle in the isle of Patmos.

In the light of this subject we can readily examine ourselves, and need not be at a loss to know how the matter stands between ourselves and our covenant-keeping God. Where do our hopes and sympathies centre? Are they with the kingdoms of this world? or are they going out after that which is to come? Do not rest, beloved, till the matter is fully settled, and the victory obtained over the beastly governments of earth.

(*To be concluded.*)

For the Crisis.

From Bro. W. Sheldon.

Bro. Grant: It truly appears to me that the majority of our brethren are more than half asleep. Do they deeply feel that ours is emphatically "the blessed hope" of the Bible? Are they doing ONE TENTH as much to put it in the reach of fellow mortals as God DEMANDS at their hands? True, they are poor, but not too poor to do something. There are funds enough in the church to do much more than is now being done.

There is a hungering after the word of truth in the West. Hope I shall soon be more constantly in the field. The world [illegible] keep me out of it; nothing but actual necessity, to obtain the means of support. I feel encouraged.

Vermillion, M. T. W. Sheldon.

P. S. Among other things, I am refreshed to learn, by letter, of the converting and reclaiming of forty souls, where I have sowed the seed in tears. W. S.

DELINQUENTS.

Some few weeks since, we stated that we should be under the necessity of discontinuing the Crisis to those who had not paid any thing since No. 26, unless we heard from them. If they wish for the paper, and are not able to pay any thing, we shall *gladly* supply them as long as we can. All who have not paid since No. 26, and can pay, should remember that they now owe us two dollars, besides *advance* the pay on the present volume, which is one dollar more. This is the *last* number we shall be able to send, unless we hear from them. Let us not forget the *Bible* says,—"*owe no man any thing*."

Obituary.

Died in Poland, Me., Dec. 11, '56, Dr. John S. Stedman, aged thirty-eight years.

The subject of this notice some four years ago became interested in the glad news of our Savior's return to earth, and was soon after baptized by Eld. L. L. Howard. He was a firm believer in the doctrine that we do not possess immortality here, but must seek it through Jesus Christ by patiently continuing to do well.

The disease which closed the life of our Brother was consumption. He bore his sickness with christian resignation, and we doubt not was ready to fall asleep. As a physician he was generally successful. He had a sympathetic heart, and therefore took a deep interest in the welfare of those under his care. He was a friend to the poor, often attending to their calls when there was no prospect of remuneration. But he is gone!

In the cold damp earth they laid him
A little while to sleep;
But angels hover o'er him
Their sacred watch to keep;
Thank God! that every pilgrim's dust
Is watched by messengers of trust.

He has left a wife and three little girls to mourn. May God protect them! He will; he is the orphan's Father and the widow's God. May these words of Jesus comfort them: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

A discourse was preached at the funeral by L. L. Howard. Text, Ps. 8: 4.

Jas. A. Libby.

Died in West, Poland. Me., Jan. 11, '57, Bro. Israel Herrick, aged seventy-six years.

Bro. H. very many years ago embraced the christian religion, and we think ever after lived a consistent life. He loved his Bible, and was often heard to speak of the sacred promises therein contained. His heart was often elated with the thoughts of Jesus' coming, and the glorious results of that return.

In his last sickness he was composed, and announced in his dying struggles that the hope he had long cherished was his support. He has left a large circle of friends. May they prepare to meet him in a world that knows no separation. Sermon preached at the funeral by Elder L. L. Howard, from Hosea 6: 1, 2.

Jas. A. Libby.

Died in Raymond, Me., Jan. 8, '57, Bro. Royal Dingley, aged twenty-eight years.

Bro. D. became interested in religion some three years since, and was baptized by Eld. J. Partridge. He did not contend so zealously for the faith as some, being naturally retiring, but we trust he had the religion of the Bible. His sickness was consumption. For a long time he entertained hopes of recovering, but those hopes were blasted when his disorder assumed a more terrible form. In his last hours he was calm, and expressed himself willing to die.

He has left friends to mourn, but we would say, let them sorrow not as others who have no hope, for if they believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him.

Discourse at the funeral by the writer.

James A. Libby.

Died, at Eddington Bend, Me., on the 5th of March, Thomas Wilbur, youngest son of Bro. George Wood (formerly of Orrington,) aged five years and ten months.

The sudden bereavement of Bro. and Sister Wood was rendered more severe on account of the ill state of Bro. Wood's health at the time.

Thomas Wilbur was an interesting child, of general good health, and of remarkably bright intellect, and according to appearance bid fair for a life of prosperity. But alas! the flower was nipped in the bud. Only three days after he was taken sick he was in the unrelenting grasp of the cold monster Death. On the Sunday following, Bro. N. Read attended the funeral, and preached from 1 Thess. 4: 13, in which was clearly pointed out the hopes that might be entertained concerning him who had just fallen asleep. I would just say to the afflicted parents, sorrow not for your loved one, he is only laid down for a little while in quiet rest,—till Jesus shall call forth his redeemed. Then will arise that lovely form, clad with immortal beauty.

Now, Wilbur—he has gone to rest
Beneath the silent clod,
Till Jesus comes to call the blest
To see their smiling God.

Then, Wilbur will arise and sing,
When earth is wrapped in flame,
To meet his Savior and his King,
And praise his heavenly name.

O, joyful hope! for those who do
Their life in Jesus hide,
That when he comes to call the true,
They may with him abide.

R. H. Clark.

Died, in Fitchville, O., Nov. 23, 1856, Hosea C. Robbins, aged fifty-eight years. The deceased was on his way home from Minnesota, having been absent from his family seven months. The bereaved wife and children mourn not as those who have no hope.

S. Robbins.

Poetry.

THE MOTE AND BEAM.

(SELECTED BY L. G. FISK. PUBLISHED BY REQUEST.)

"Judge not that ye be not judged,"
Was the counsel Christ did give;
And the measure that youv'e given
In return you shall receive.
Since meridian light commenced
Pure love is revealed to some;
If there still should be offences
Wo to them by whom they come.

Once I said unto my brother,
In thine eye there is a mote,
If thou art a friend or brother,
Hold, and let me pull it out.
But I could not get it fairly,
For my sight was very dim;
When I came to see more clearly,
In my own there was a beam.

Others I have oft reproved
For a little single mote;
Now I wish the beam removed—
O, that I might pull it out.
If I love my brother dearly,
And his mote I would erase,
Then my light must shine most clearly,
For the eye's a tender place.

Jesus says, be meek and lowly,
For 'tis high to be a Judge;
If I would be pure and holy,
I must love without a grudge,
It requires a constant labor
All his precepts to obey;
If I only love my neighbor,
Then I'm in the holy way.

Charity, sweet love is healing,
It will give a clearer light;
When I saw my brother's failing,
I was not exactly right.
Now I'll take no farther trouble,
Since Christ's love is all my theme;
Little motes are but a bubble,
When I think upon the beam.

Nashua, N. H.

Foreign News.

THREE DAYS LATER FROM EUROPE.

ARRIVAL OF THE AFRICA.

New York, March 24.

Steamship Africa, from Liverpool, 9 A. M., 7th inst., arrived at her dock at half-past 10 o'clock.

The signing of the treaty of peace with Persia is officially announced, and a copy has been despatched to Teheran for ratification. Its chief feature consists in granting right of residence to British Consuls in the cities of Persia.

A despatch, received by means of the Russian telegraph, says that a treaty of commerce has been ratified at Teheran, by the Shah, between Persia and the United States, granting the same terms, viz: that American Consuls may reside in the chief Persian cities.

Austria seeks to negotiate with Persia a similar treaty.

The intelligence from China comes in scraps from private letters, and contain nothing different from the newspaper reports already published.

The French papers contain the Emperor of China's edict against the English.

They also say that on the 5th of December the Chinese seized the English opium depot.

Turkey.—A letter from Belgrade, in the "Augsburg Gazette," says:—

"The position of the Christians in the Turkish province is a very dangerous one, and the effects of the Hasti Humayoun beyond the immediate neighborhood of Constantinople are entirely illusory. In the district of Droweniske, in Bosnia, the avarice and cruelty of the Turkish administrator, Reschid Bey, have led the population to determine on emigration, should their grievances not be redressed. In the district of Maglais, the Turkish judge lately killed the chief of the Christian community with his own hand; in the district of Dradatsch, the judge Tahir Effendi also killed a Christian. No one ventures to call these offenders to account."

Russia.—A private letter from St. Petersburgh announces that it was known in that city, by special courier. that the Governor of Russian Siberia had despatched a column of troops towards Riakhta, on the frontiers of China. It is added, that this measure has been adopted in agreement with the Court of Pekin.

China.—The Paris Moniteur of March 4th publishes a letter dated Hong Kong, Jan. 15th, from which we make the following extract:

"The rebel fleet has joined the Imperial, to make common war upon the English. Six hundred war junks are assembled in the river. The Chinese seem resolved to block up every channel by sinking junks in the numerous branches of the Canton river.

Turkey and Egypt.—The Sultan has presented to France the Church of the Nativity; also the Palace of the Knights of St. John, at Jerusalem.

Domestic Summary.

LATER FROM CALIFORNIA.

New York, March 28.

Steamship Illinois arrived at 8 o'clock, bringing California dates to the 5th inst.

Gen. Caras would march with 1500 men upon Rivas, and 1000 would march against San Juan del Sur. The intention is to surround Walker with 6000 troops.

Nothing later from Walker's position. His case is considered desperate.

Some of the deserters from Walker state that his troops had unanimosly refused to leave Rivas to fight, but were willing to defend their position.

California news unimportant.

From Kansas.—A correspondent of the New York Post, writing from Topeka under date of March 15th, says that the last of the Free State prisoners has made his escape. In regard to matters generally, he writes as follows:

"Everything indicates that we are to have another war, and it is to come soon. It will, probably, be brought on by an attempt to collect taxes for the support of the bogus government under the so-called laws. Another rupture once made, no man can point out the end. Yet we are even now living in a state of latent war. There has been no peace except at a sacrifice of our right. Better war for liberty than such a peace."

The desire of appearing to be persons of ability often prevents our being so.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. W. S. Campbell appoints to preach at Fairhaven, Mass., Sunday, April 5th.

Bro. H. L. Hastings appoints to preach in Springfield, Mass., Lord's day Apr. 5.

Providence permitting, I will preach in New Bedford Apr. 5. M. Grant.

Bro. J. Couch appoints to preach in Portland, Me., Apr. 12.

Providence permitting I will meet with the church in Lee, N., Sunday Apr. 5th.

John G. Hook.

Bro. O G Smith appoints to preach at
Lake Village April 5.
Manchester, No. 79 Elm St. April 12.
Meredith Neck, April 19.

Providence permitting, I will preach on the *first* Sabbath in April at Pleasant Valley, Ct.; the second Sabbath at Newfield; the third Sabbath at Cheshire, and the fourth Sabbath at Bridgeport. Ira Morgan.

Bro. S. W. Bishop appoints to preach at Lowell, Mass., April 5.

If any of the above appointments interfere with previous arrangements, brethren will inform me immediately by letter directed to Exeter, N. H.

Providence permitting, I will meet with the brethren in
Ashfield, (at Bro. Pulsifers) April 1.
Charlemont, April 2.
North Adams, Sunday, April 5.
Cheshire, April 6.
Savoy Tannery, April 7
West Hawley, April 8.

H. Pratt

Missionary Tour Westward.—God permitting, I will be at Boston, Mass., Sunday, April 5. Palmer, Mass., with Bro. Higgins, evenings, April 7 and 8.

Springfield, Mass., evening, April 10. Albany, N. Y., Sunday, April 12. West Martinsburgh, N. Y., evenings, April 16, 17, 18, and, over the Sabbath, 19.

Hebron, N. Y., Friday, Saturday and Sunday, April 24, 25, and 25, a protracted meeting.

Rochester, N. Y., Wednesday, Thursday, and Friday evenings, April 29, 30, and May 1, with Bro. Marsh's charge.

Rochester, with Bro. Cook's charge, Sunday, May 3.

Edwin Burnham.

Providence permitting, I will fill the following appointments proposed by Bro. Howard:

Worcester, where brother Meyers may appoint; perhaps at the colored church, Friday evening, April 10.
Lowell, where Bro. Churchill says, Sunday 12.
Lawrence, Monday eve. 13.
Exeter, N. H., 14.
Portsmouth, N. H., 15.
Kennebunk Port, Me., Thursday, 16.
Portland, Friday, 17.
Poland, Saturday and Sunday 18 and 19.
Portland, Monday 20.
Biddeford, Tuesday 21.
Kennebunk Port, Wednesday 22.
Portsmouth, Thursday 23.
Concord, Friday 24.
Louden Ridge, 25 and 26 if conveyance is had from Concord.
Concord, Monday, 27.
Manchester, Tuesday, 28.
Nashua, Wednesday 29, if Bro. Nye appoints.

If these appointments conflict with others previous, I wish to be notified in season to save expense of travel. Hiram Munger.

To Correspondents.

N. Clark, jr.,—All right.

L. F. Dodge—The money came too late to be credited in the last paper.

Eld. J. Weston's P. O. address is Gaysville, Vt.

W. M. Cullock's P. O. address is Lamoille, Bureau Co. Ill.

L. Tiffany—You will find your money credited in this paper.

Lucinda Wood—You have paid five dollars.

N. Seet—We have been sending your paper to "N. Sweet," Exeter, R. I., we now send to "Fisherville, Exeter."

C Churchill—The $2 were credited to you in the "Crisis" for Dec. 31. Your paper is carefully directed and regularly mailed.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

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Poetry.

THE OLD EARTH.

"The earth gives signs of age, disease, and fickleness. It yields its increase grudgingly, and demands an exhorbitant fee beforehand, in toil and sweat from the husbandman. It has ill turns, or paroxysms, when it rouses the ocean into a tempest, and makes sport of navies, strewing the shore with the wrecks and carcasses of men. It rocks a continent, or sinks an island; shaking massive cities into countless fragments, and burying its wretched inhabitants in indiscriminate ruin; anon it writhes and groans in mortal agony, and finds relief only by disgorging its fiery bowels, burying cities and villages in burning graves. The earth is old and feeble, and must needs groan on, until it renews its prime."—*Miseries and Liabilities of the present Life.*

Old Mother Earth is wan and pale,
Her fac is wrinkled sore;
Her locks are blanched, her heart is cold,
Her garments stiff with gore;
With furrowed brow and dim sad eyes,
With trembling steps and slow,
She marks the course that first she trod,
Six thousand years ago!

The earth is old, the earth is cold,
She shivers and complains;
How many Winters fierce and chill,
Have racked her limbs with pains!
Drear tempests, lightning, flood and flame
Have scarred his visage so,
That scarce we deem she shone so fair,
Six thousand years ago!

Yet comely was the youthful Earth,
And lightly tripped along
To music from a starry choir,
Whose sweet celestial song
Through Nature's temple echoed wild,
And soft as streamlets flow,
While sister spheres replied with her,
Six thousand years ago!

And many happy children there
Upon her breast reclined,
The young earth smiled with aspect fair,
The heavens were bright and kind;
The azure cope above her head
In love seemed bending low;
O happy was the youthful Earth,
Six thousand years ago!

Alas! those children of the earth
With hate began to burn,
And Murder stained her beauteous robe,
And bade the young Earth mourn.
And ages, heavy ages, still
Have bowed with gathering wo
The form of her whose life was joy,
Six thousand years ago!

Old Earth! drear Earth! thy tender heart
Bewails thy chosen ones;
Thou look'st upon the myriad graves
That hide their gathered bones;
For them, by day and night thy tears
Unceasingly must flow;
Death chilled the fountain-head of life
Six thousand years ago!

Old Earth! old Earth! above thy head,
The heavens are dark and chill,
The sun looks coldly on thee now,
The stars shine pale and still;
No more the heavenly symphonies
Through listening ether flow,
Which swelled upon creation's ear,
Six thousand years ago!

Weep not in bitter grief, O Earth!
Weep not in hopelessness!
From out the heavens "a still small voice"
Whispers returning peace.
Thy tears are precious in the sight
Of ONE who marks their flow,
Who purposes of mercy formed,
Six thousand years ago!

Thy days of grief are numbered all,
Their sum will soon be told:
The joy of youth, the smile of God,
Shall bless thee as of old;
Shall shed a purer, holier light
Upon thy peaceful brow,
Than beamed upon thy morning hour
Six thousand years ago!

Thy chosen ones shall live again,
A countless, tearless throng,
To wake creation's voice anew,
And swell the choral song.
Go, Earth! go wipe thy falling tears,
Forget thy heavy wo;
Hope died not with thy first-born sons,
Six thousand years ago!

—*Knikerbocker.*

Original Articles.

For the Crisis.

Unity of Spirit.

(Concluded.)

If God has said that the saints shall have their inheritance in those imaginary, felicitous regions of nonentity "beyond the bounds of time and space," it is our business to believe it. But if He has promised them the *earth* for their everlasting inheritance, we shall do well to turn away our ears from fables, and be turned to the truth. God has clearly taught that the saints shall inherit the earth. The other doctrine is a doctrine "of devils;" and does it make no difference which we believe? Our first parents believed the Devil, and died.

Unbelief is the mother of sin, that which most easily besets the human race. If Eve had not first believed the Devil, she would not have disobeyed God. In consequence of the sin of unbelief, the children of Israel who came out of Egypt, with the exception of two persons, were shut out of the land of Canaan, and condemned to perish in the wilderness. The sin of doubt and unbelief is the sin with which God is most provoked, and that which leads men to pursue an erroneous course of action. For men will act just as they believe; consequently we shall not act right, unless we believe right. In a state of unbelief in the present developments of God's economy, we *cannot* do His will. Paul inquired of the "*foolish* Galatians" who had "*bewitched*" them that they "should not obey the *truth.*" They first fell into unbelief concerning the truth, which led them to disobey it. We are required to learn the truth "as it is in Jesus," and act in harmony with the truth. See Eph. 4: 21, &c. In order to obey the *truth* and act in harmony with it, we must believe *truth* instead of believing *fables.*

Again. In 2 Thess. 2: 11, Paul speaks of a class of people, and for a certain cause, which I shall notice hereafter, he says,—"God shall send them strong delusion, that they should believe a *lie;* that they all might be *damned* who believe not the *truth*, but had pleasure in unrighteousness."

'Well, says one, "if your theory is true, a great many good men and women who have died, not having the light which we now have, must be lost."

But, friend, I think you are rather too fast. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." We are not required to "walk in the light" any faster than God is pleased to let us have it. Abel will not be lost in consequence of not believing that the old world would be swept with the besom of destruction in the days of Noah, for he was not informed of the event. But he will be saved in consequence of his having believed *all* the truth which he had the opportunity of hearing. Noah will not be lost in consequence of not believing that God would constitute Abraham the father of the faithful, for he received no such intelligence. But he will be saved in consequence of his having walked in the light that God gave him. Neither will Abraham nor his posterity be condemned for not believing on the Messiah in his person, before he made his appearance; but all that would not believe on him when he did appear, will be lost in consequence of their unbelief.

As the light that illuminates the path of the just shines "more and more," the economy of God advances. And, as each feature in that economy is developed, those who are on the stage of action at the time of its development are required to act in harmony with it. But those who have died in time past, walking in the light as it shone in their day, sleep in Jesus, and will put on immortality at the sounding of the last trump. We do not stand condemned to-day in consequence of not believing truth not yet disclosed; but when further light shines, those who are to-day walking in all present light, cannot reject the next development of light, and be guiltless before God. "The path of the just" will continue to shine "more and more," until the last illuminating ray shall have shed its benign influence upon the church of Christ. Then, and not until then, will the church be prepared as a bride adorned for her husband. God has constituted the church the light of the world. Therefore He does not send His people abroad with a smoking torch, rendered motley by black doctrines of darkness and blood-stained tenets of the "MOTHER OF HARLOTS;" but He has furnished them with the pure, golden rays of the gospel of His Son. And by means of that light, the foundation upon which the unity of the Spirit is established may be discovered.

Thirdly. In being built upon this foundation, it is not enough that we hear and believe gospel truth, but we must exercise ourselves in the principle of love. Says Jesus, Matt. 22: 37–40,—"thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." In these two commandments the whole council of God is combined; yet we find in them but two objects specified which we are commanded to love. But by searching the sacred record, we understand that we are required to love the brethren. And in order to do this, it is necessary to understand who our brethren are. This understanding can only be obtained by comparing the conduct of people with the fruits of the Spirit, as we find them delineated in the word of God. If a brother trespass against us, and will not be reclaimed by the rule which Christ has given, we are no longer to esteem him as a brother. But while we detect his bad deeds, we are to exercise such love towards him as will enable us to do him good as circumstances may require, and secure ourselves against entertaining bitter feelings towards him, lest we mar our own peace and happiness, and thereby disqualify ourselves to do the will of our Father which is in heaven.

Again. We are to love our enemies. If we love those only who love us, we have no reward; for publicans do as much as this. Love manifested towards our enemies is one mark of perfection in ourselves.

We are to love the truth. In 2 Thess. 2 chap., Paul speaks of a certain "wicked" one, "whom the Lord shall consume, . . . whose coming is after the working of Satan, . . . with all deceivableness of unrighteousness in them that perish; *because they received not the love of the* TRUTH. . . And for this cause," (because they do not love the truth,) "God shall send them strong delusion, that they should believe a *lie;* that they *all* might be DAMNED who *believe not the truth*, but had pleasure in unrighteousness." The reason, then, why men are drawn into the vortex of error and finally drowned in perdition is, because they do not believe the *truth.* And the reason why they do not believe the truth is, because they do not *love* it. They have pleasure in unrighteousness—they choose to believe a lie. Therefore God sends them "strong delusion," that they *may* believe a lie; and when the delusion comes, they eagerly embrace it—they cling to it with deadly grasp, and, at the last, are damned. The Most High is pleased with those that put *confidence* enough in Him to *believe* what He has spoken; but gives up to "uncleanness through the lusts of their own hearts" those who change the "truth of God into a lie."

Fourthly. Obedience is the fourth and final step to be taken in being brought into the "unity of the Spirit," and being established upon the "foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Says Jesus, Matt. 7: 24, 25,—"Therefore, whosoever *heareth* these sayings of mine, and *doeth* them, I will liken him unto a wise man which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock." Now mark the difference between those who *hear* and *do* the sayings of Christ, and those who *hear*, but *do not obey.* Ver. 26, 27,—"and every one that *heareth* these sayings of mine, and *doeth them not*, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it." Here we have a representation of the great mass of professors who hear the word of God but refuse to comply with his requirements, vainly supposing that they are at liberty to construe His word to suit their own carnal propensities—that if they have a *form* of godliness they may deny the power thereof—that they love pleasure more than they love God, and stand acquitted in the day of judgment. Vain, delusive hope! "Be not deceived; God is not mocked." If we would attest our love to God, we must keep his commandments. Says Jesus,—"if ye love me, keep my commandments."

Again; 1 John 2: 5,—"but whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." Then if we do not keep God's word, we are not in Him. Let us examine some of the commandments which God has enjoined upon us. Says Paul, Col. 3: 14,—"and above all these things put on *charity*, which is the bond of perfectness."

"O yes," says one, "'the end of the *commandment* is charity;' and whatever other gifts we may possess, if we have not *charity*, they will profit us nothing. Therefore it is of the highest importance that we have *fervent* charity among ourselves; 'for charity shall cover a multitude of sins.'" Yes, charity will cover or "hide" a multitude of sins. But in what way are sins hidden by charity? "Brethren, if any of you do err from the *truth*, and one *convert* him, let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Jas. 5: 19, 20. We see that the apostle considers the man that errs from the *truth* as being a sinner, in consequence of his having departed from the simplicity of the truth. Yet he does not tell us that we should smother his errors under a cloak of charity, in order to hide his sins; but, if any can convert him from error to truth, let him know, that doeth it, that he has been instrumental in the hand of God in saving a soul from *death*, and of hiding a multitude of sins, by inducing the erring brother to cease to commit sin. It would be well if the church had more of the charity which hides sin in this way, and less of that kind that will see a brother wending his way to death among the mazy fens of error and folly; and, through fear of offending him, encourage him in his downward course, rather than warn him of his danger.

"But," says another, "'charity suffereth long and is kind; charity envieth not; neither does it vaunt itself, nor allow itself to be puffed up. It does not behave itself unseemly; neither does it seek its own, nor suffer itself to be easily provoked, nor imagine evil. It beareth all things, and endureth all things.'" Yes, this is all true, but it does not comprise all the characteristics of true charity. Charity "believeth all things," (that are true, of course,) "hopeth all things," (all things which God has promised;) "rejoiceth not in iniquity, but rejoiceth in the *truth.*" Then if charity rejoices in the truth, it will walk in the truth, speak the truth, and pity the brother whom truth offends. We are not only commanded to exercise charity one towards another, but we are commanded to obey the truth,—gospel, &c. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Pet. 1: 22. Then it is only in obeying the truth that we purify ourselves, and which alone can produce unfeigned love for the brethren: and nothing but obeying the truth through the Spirit will produce fervent charity, which grows out of "a pure heart, and of a good conscience, and of faith unfeigned."

Again. Gal. 3: 1,—"O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" &c. Chap 5: 7,—"ye did run well; who did hinder you that ye should not obey the truth?" We learn from the words of the apostle, 2 Thess. 1 chap., that the Lord Jesus Christ will take vengeance on them that know not God and obey not His gospel.

Again, 1 Pet. 4: 17,—"and if it (judgment) first begin at us, (the church,) what shall the end be of them that obey not the gospel of God?" If we reject truth, after having received the knowledge of it, we sin willfully; and "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Says John in his third letter, ver. 3, 4,—"for I rejoiced greatly when the brethren came and testified of the *truth* that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." Also 2 John 4,—"I rejoiced greatly that I found of thy children walking in *truth*, as we have received a commandment from the Father." Again, Rom. 6: 17,—"but God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of *doctrine* which was delivered you." In 2 Cor. 6: 14–18, we are commanded not to be "unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? or what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, (error,) and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Now we are under just as much obligation to obey this, and other commandments of the same character with which the gospel abounds, as we are to exercise charity one towards another. In short, God will never absolve us from obeying any of the commandments which He has given us. Says James 2: 10,—"for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Rev. 22: 14,—"blessed are they that do his commandments, (not the greater part, but all of them,) that they may have right to the tree of life, and may enter in through the gates into the city." But those that love and make a lie, are left without the city. See verse 15. Says Paul, Rom. 8: 14,—"for as many as are led by the Spirit of God, they are the sons of God." And they that are after the Spirit, mind the things of the Spirit. See verse 5.

The Spirit of truth has *nothing to do* with the things of error; they belong exclusively to the enemy of all righteousness; but it takes the things of *truth*, which belong to God, and shows them to the people of God, and leads them in the way of truth.

Let us then follow the leadings of the Spirit, that we may be able, *through* the Spirit, to know, love, believe, and obey the truth, and thus be prepared to keep the "unity of the Spirit in the bond of peace;" that when the King of glory shall appear, seated on the throne of his glory, and, with the trump of God, call up the sainted sleepers from their dusty bed, and bid them shout in victory over the tomb, and challenge death to strike them with his sting, we may, with them, ascend to meet the Savior, far above where fiery billows roll, and find a rest within the portals of everlasting bliss. R. ROBBINS.

Willington, Feb. 17, 1857.

For the Crisis.

From Bro. N. F. Nason.

BRO. GRANT:—I would like to say a word to the brethren in regard to Bro. Spalding's letter, in the *Crisis*, March 10, in regard to Aroostook County, as he wishes to spread the truth in that section. I traveled in that county some fifteen years ago. I think if those who have the *means* and the love of the truth at heart, could see how destitute the people are, they would attend to Bro. S.'s call without delay. They are too poor to buy books, but are willing to read and hear. The poor should have the Gospel preached to them, if they cannot pay for it. I should have been with Bro. S. this winter, but my health will not permit me to do but a little. The Lord will soon come and save the faithful.

Yours for the Kingdom of God,
N. F. NASON.

North Hermon, Me., March, 1857.

Choice Selections.

Rules of Prudence.

1. One must not spend all that he hath; do all he can; tell all he knows; believe all he hears.
2. Think before *whom* you speak; *why* and *what* you speak; observe, *audi, cerne, face.*
3. Know how to be good natured to all men.
4. Hear the advice of the town clerk of Ephesus,—"Do nothing *rashly.*"
5. When your spirit is heated is the time for the bridle.
6. In a violent impulse, be zealous, be afraid, lest you fall into temptation.
7. Never sacrifice hours in *contention.*
8. Take no notice of the *calumniator.*
9. Keep company not only with your equals, but with your superiors.
10. Be furnished with a stock of useful questions.
11. When you tell secrets, mind your *stops* even with best friends.
12. If solicited to engage in civil concerns, reply (if you are a minister) "I am doing a great work, I cannot come."
13. Gain by everything, even by reproaches.
14. Tell a story with unstumbled brevity. Let not pleasantry become levity.
15. Let not your moderation be what is called the murder of the souls committed to your charge.
16. Have two heaps; one *unintelligibles*, the other *incurables;* when you find a subject incomprehensible, throw it into the first; when you find a man *unpersuadable*, throw him into the other."

INTERESTING STATISTICS.—We see it stated from the census tables, that the Methodist church is the richest in this country (in church property,) and the Presbyterian is nearly equal with it, each holding about fifteen millions of dollars' worth. Next are the Episcopalians and Baptists, with less than twelve millions each; Congregationalists, eight millions; Dutch Reformed, four millions. But the Methodists are pre-eminent not only in the money value of their churches, but in the practical matter of accommodation for hearers of the Gospel; having seats for over four million persons, or one seat for every three dollars and three-quarters' worth of property.

The Baptists come closely, if at all behind them, accommodating over three millions, or about the same proportion; and the denominations commonly understood to direct their expectations rather more to the select few who are "called" among the "wise," the "mighty," and the "noble," expend their money on a comparatively small number of more "eligible" seats for worshipers, bringing a vastly higher rent.

The Episcopalians, whose church property is about equal with that of the Baptists, make it go one-fifth as far in "preaching the Gospel to all sorts and conditions of men"—seating only six hundred thousand hearers, or one for every twenty dollars.

The Congregationalists do better, [illegible]ing eight hundred thousand, or one for every ten dollars; and the Presbyterians next best, seating over two millions, or one for every seven dollars and a half.—*Examiner.*

THE "INTERMEDIATE STATE."—We have been asked once or twice of late, if the Protestant Episcopal Church believes in the doctrine of an intermediate state, between death and the general judgment. We take this method of answering, most unequivocally, "Yes." It is a matter of great surprise that there should be the least shadow of a doubt on a matter which is so openly and plainly declared by all the standard writers of the church, such as Burnet, Tomline, Hobart, Whately, Burton Sherwood, Waite, and others, as well as the Thirty-nine Articles. The dead in Christ do not go to heaven, but to *Hades*, where they remain until after the resurrection.—*Western Episcopalian.*

EXPANDING THE LUNGS.—Step out into the purest air you can find; stand perfectly erect, with the head well up and the shoulders back, and then, fixing the lips as though you were going to whistle, draw the air, not through the nostrils, but through the lips into the lungs. When the chest is about half full, gradually raise the arms, keeping them extended, with the palms of the hands down as you suck in the air, so as to bring them over the head just as the lungs are quite full. Then drop the thumbs inward, and after gently forcing the arms backward and the chest open, reverse the process by which you drew your breath, till the lungs are entirely empty. This process should be repeated three or four times immediately after bathing, and also several times through the day. It is impossible to describe to one who never tried it, the glorious sense of vigor which follows this exercise. It is the best expectorant in the world. We know a gentleman, the measure of whose chest has been increased by this means some three or four inches during as many months.

EXPENSES OF PREACHING.—The following estimate has been made of the probable amount which it costs the individual members of the different churches in the United States to sustain their respective churches. The estimate is founded upon the last United States census:

A Baptist or Methodist, *three dollars and forty cents;* a Presbyterian, *seven dollars;* a Congregationalist, *ten dollars;* a Roman Catholic, *fourteen dollars;* an Episcopalian, *eighteen dollars;* a Reformed Dutch, *twenty-two dollars;* a Unitarian, *twenty-three dollars.*

BACKBITING.—The longer I live, the more I feel the importance of adhering to the following rule, which I have laid down for myself in relation to such matters:

1. To hear as little as possible of what is to the prejudice of others.
2. To believe nothing of the kind till I am actually forced to it.
3. Never to drink in the spirit of one who circulates an ill report.
4. Always to moderate, as far as I can, the unkindness which is expressed towards others.
5. Always to believe that if the other side were heard, a very different account would be given of the matter.—*Rev. Chas. Simeon.*

PREDICTED FALL OF NAPOLEON III.—In the autograph of a Wesleyan minister, just issued in Canada, we notice the following calculation, which is very curious. It was communicated by a Frenchman to an English friend. Fall of Robespierre in the year 1794. Repeat 1794 in single figures, and add the whole, and you have the fall of Napoleon I. 1815. Repeat as before, and you have the fall of Charles X, 1830. Repeat the process, and you have the fall of the Duke of Orleans, 1842. Repeat, and you have in this year Louis Napoleon will fall, 1857. Thus:

1794	1815	1830	1842
1	1	1	1
7	8	8	8
9	1	3	4
4	5	0	2
1815	1830	1842	1857

CORNS.—The best cure for these troublesome things that we have ever tried is to soak the feet in hot water for a quarter of an hour, so that the corn becomes soft, and then trim it off as close as possible and not cause pain. Then take the tincture of Arbor Vitæ, placed upon a little cotton, and apply to the corn, and after a few applications, the corn will not only disappear entirely, but will not be likely to return again.—*Scientific American.*

MIRTH AND CHEERFULNESS.—Mirth is like a flash of lightning, that breaks through a gleam of clouds, and glitters for a moment; cheerfulness keeps a kind of daylight in the mind, and fills it with a steady and perpetual serenity.

Rev. Mr. Spurgeon whose sermons have created so much excitement in England, is failing, in consequence of his great exertions. His [illegible] way at his last public appear[illegible]

The circumference of the cable for the Ocean Telegraph is exactly equal to that of a half dime.

Heaven has taught us that the bright[illegible] future has its clouds; that this life [illegible] shadows.—D. [illegible]

THE WORLD'S CRISIS.

Office of Publication, over George T. Adam's Store.

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All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. MILES GRANT, Editor of the World's Crisis, Boston, Mass.

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Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

MEN.

AN ASPIRATION AND A SONNET.

God, give us MEN. A time like this demands
Strong minds, great hearts, true faith and ready hands;—
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor—men who will not lie;
Men who can stand before a demagogue
And scorn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking—
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

J. G. Whittier.

Original Articles.

For the Crisis.

Peace in Christ

From the tumult of earthly strife, from the tempests of earthly sorrow, from the storms of earthly adversity, and from the intoxication of earthly joy, the believer flies away and seeks for *peace in Christ.* Here is refuge from the storm,—his covert from the tempest—his strong tower and the rock of his strength. Here the heart reposes in confidence and in peace. The billows break in vain upon this rock. In vain the tempests howl about this rock. Here we are safe. The strife of tongues,—the sharp arrows of the mighty with coals of juniper burning and tormenting, fall harmlessly about us. We are safe. We are in Christ.

Man of earth, are you there? Are you on the rock? Are you in the hiding-place? Have you fled for refuge to lay hold on the hope set before you in the Savior? O, sir, there cometh a storm when, not merely thy shipping and thy dwellings will be tried, but when thy *hope* and *trust* must stand the test. Are you ready for it? Can you meet adversity and bereavement, and affliction? Can you smile at poverty and pain? Very well;—can you face death? can you listen to the rattling of his glittering spear and not be afraid? Has death no terrors for thee? the coffin and the winding sheet, the sepulchre and the worm, corruption and rottenness,—hast thou no fear of their loathesome coming? The worm that shall feed so sweetly on you when death shall have dominion over you, and all the dread pollutions of the grave, are there no terrors in these? Very well. After death the judgment! You must meet *that*—the thundering trumpet, the archangel's voice—the opening graves—the resurrection of the dead, both of the just and the unjust—the great white throne, the burning [illegible] awful sentence!—can you endure [illegible]? And then the second death—the lake of fire and brimstone—the place of weeping and wailing and gnashing of teeth—the grave of earthly hopes—the end of [illegible] meet [illegible] harder than the nether millstone? Is your brow like burnished brass? can your hands be strong—can your heart endure in the day when God shall deal with you in justice and in might?

If not, you need to find peace in Christ. You need a refuge from the storm, or covert from the tempest. You may have it. Will you seek it? Will you seek it *now*, before it is too late? Will you not be reasonable and seek now the salvation of the Lord? Will you not take your stand upon the rock of strength? The waves of coming wrath are gathering in awful power; will you not then seek to escape before escape becomes impossible? You have reason—will you not use it? You have common sense—will you not exercise it? Is it reasonable to remain unsaved when salvation is offered? Is it reasonable to perish when you may escape? Is it reasonable to sink in the lake of fire when you may mount up on wings as eagles, and dwell in all the light of heaven? Is it reasonable to trifle now, and wail and mourn at last? Is it reasonable to choose death instead of life, sorrow instead of joy, wrath instead of blessing, despair instead of peace, and perdition instead of salvation? Will you not then be reasonable? Will you not seek to know the Lord and share his love? Will you not find peace in Christ? Behold, then, the Lamb of God! Look to thy bruised and smitten Savior! confess his name. Believe with all your heart on him. Accept him as your refuge and your trust; cling to him with a grasp which can never be unclasped? There you are safe. There you have peace! There you need fear no evil. *In* Christ we are SAFE; out of him we are in constant peril.

O man of earth, will you have this refuge for your rest? Will you *now* accept the proffered blessing? Will you *now* cast all your cares upon the Savior's breast?—will you fly for refuge to lay hold on the hope set before you? Behold *now* is the accepted time, *now* is the day of salvation. *Now* you may find a refuge where no wave of coming wrath can e'er assail. Now you may find in Christ, peace, deep, unsearchable and eternal. Will you find it? Behold thy rest! hasten to it, and, standing in its hallowed precints, invite a lost and perishing race to share it with you. O prove the deep experience of that peace which is *"like a river,"* which allies the heart to the eternal and the unchangeable, the Almighty one! Then lead the world to share the blessings you enjoy. Plead with the perishing—win them away from sinful pleasures—call them to sublimer joys than earth can ever give. Then, when the last storm of sorrow shall roll its broken clouds away,—when the last surge of tribulation shall heave your tossing bark—when the last flood of woe shall forever subside, *then* you shall sing by the river of Life, and dwell in the city of the Lord, and know through all eternity the endless blessedness of peace in Christ. Reader, may you and I forever know this everlasting peace!

H. L. H.

For the Crisis.

Our Consolation.

What is our consolation? It is not the consolation of this world, or the children of this world. It is not the consolation of the man of wealth, the sons of fame, the worshipers of fashion, the devotees of sensual pleasure, the cunning speculator, or the groveling miser. No, glory to God, ours is a higher, better, and infinitely more glorious aim. We have set our heart on sublimer things. "Let the potsherds strive with the potsherds of the earth;" let groveling muck-worms riot and roll in the stinking dunghills of this world of vanity and misery; let the children of pleasure lave in the filthy pools of sensuality; let the dupes of fashion cringe and bow down to the cursed shrines of their worse than heathen abomination; let the charmed servants of sin and Satan sell themselves, soul, body, and spirit to the work of darkness and corruption—we seek our consolation from our God, alone. [illegible] will seek good from the Fountain of good. We will love the Lovely. We will trust in the Strong. We will seek the Holy. We will know the Blessed. We will cleave to the Pure. We will worship the Mighty. We will submit to the merciful. We will praise the gracious. We will wait for the coming One! Praised, adored, and ever blessed be the name of our Lord God of hosts, that we have been made to know what and where is the unfailing Spring of all desirable consolation! We are that happy people whose rock of confidence is the Mighty One of Israel! Our strong tower is the Ancient of days! Our hungry souls shall be cared for, and filled with good things. Our thirsty souls shall drink of the river of plenty. Our way shall be directed by the angel of Jehovah's presence. Our darkness shall be enlightened by the cheering beams of the Sun of Righteousness. Our battles shall be fought by the interposing angels of light. Our infirmities shall be helped by the Holy Spirit of the living God. Our sins shall be forgiven through the atoning blood of the crucified Immanuel. Our tears shall be wiped away by the kind hand of our loving Father. Our prayers shall be bottled in the golden vials of the heavenly watchers. Our groans shall be changed to shouts of joy. Our mourning shall turn to songs of rapture. Our sadness shall pass away before eternal smiles of pleasure. Our fears shall give place to lightness and gladness of heart forevermore. Our corruption shall put on incorruption. Our mortal shall put on immortality. Our toils shall end in endless, undisturbed rest. The places of our enemies shall be filled with everlasting friends. Our "eyes shall see the King in His beauty." Our trials shall result in glorious victory. Our cursed, groaning earth shall be changed, and shine forth again as when robed in primeval Eden beauty. Our creation shall end the long travail of six thousand years, and be glad in the liberty of the sons of God.

O let the heavens rejoice, and let the earth be glad for the consolation of that people whose God is the Lord! Sing sweeter music, ye harpers of light, as ye contemplate the time of the final triumph of the redeemed of Immanuel! Our God is not a man that he should lie, or the Son of man that He should not accomplish His purpose of good. The heavens shall roll in fire and pass away with awful noise, and the deep foundations of the vasty earth be upreared in terrific ruin, but the word divine shall still remain! Faithful art thou, Lord God Almighty, and all thy counsels are true and sure! Now wilder play ye whirlwinds of confusion, we are covered by the sheltering care of the Eternal One. We will pass through the floods, and they shall not overflow us. We will walk in the midst of the flames of fire, and they shall not consume us. We will calmly ride on the wheels of tumult, and fear not the velocity of the speed. The earthquake may tremble at our feet—the fiery lightnings may play around our heads—the bellowing thunders may howl on our heavens, but sweet peace and blest assurance shall reign within our soul. He who rideth on the heaven of Heavens, in His awful majesty is our help, and underneath us are his everlasting arms!

EDWIN BURNHAM.

For the Crisis.

Christian.

By what authority do we, as the followers of Christ, take upon ourselve any other name than that of CHRISTIAN?

1st. Christian is the only name that will express our whole faith. Other names express only a part, as for instance: "*Baptist*" indicates merely our faith in Baptism; and "*Adventist*" indicates only our faith in the Advent. But the name "*Christian*" covers the whole ground—faith in *Christ* as the "*sent of God,*" the "*crucified,*" the "*buried,*" the "*risen,*" the "*ascended,*" the "*interceding,*" the "*coming,*" and "*reigning* Prince of peace.

2d. Christian is a name given by *divine* appointment, else it would not have been sanctioned by its repeated use in the scriptures. If only a *nick-name* was designed to be given at Antioch, the term Jesus-ites would have been more appropriate, since *Christ* was not the *human name* of the Savior.

3d. Christian in faith, character, and NAME is my motto. Who can object? If we have the faith of Christ, and the character of Christ should we spurn the name of *Christian?* Let us not only be right in faith, but in name also. Shall we call things by their right names or not?

W. SHELDON.

For the Crisis.

"Praying in the Holy Ghost."

What is meant by "praying in the Holy Ghost?" Jude 20. Is there a standard by which to answer this question? Yes; and hence we are commanded to "try (or test) the spirits." The spirit by which we pray and act, is to be known by the system or scheme we sustain; by the impulse that urges us on, and by the object at which we aim. If the scheme, the impulse or object be Romish, then our spirit is certainly from Rome—rather from the Evil One that rules in Rome. If the purpose and plan be sectarian, political or pecuniary, such is the character of the spirit that prevails in and over those engaged in it, as the case may be.

But there is a *Divine* purpose disclosed. It is as much above all human schemes as Heaven is high above the earth. The Holy Ghost has spoken out this scheme or purpose. The Gospel is its expression—its verbal drapery. Now all those who heartily (or in spirit) enter into this gracious gospel system for renewing and saving men, and for restoring, governing and blessing the world; all whose aim and object is to promote this Divine plan; all who *pray* for the accomplishment of the promises and prophecies which were given by inspiration, do "pray *in* the Holy Ghost." It is *in* this holy cause; *in* this Heavenly light; and in harmony with and according to the mind of the Spirit.

The Holy Ghost working *in* us, aids us to pray according to the mind of God. This is addressed to us in "the words of the truth of the gospel."

Thus Simeon prayed *in* the Holy Ghost when he prayed for the promised Savior at the time and in the way that the Holy Spirit had expressed in prophecy.

Thus the Apostles prayed "*in* the Holy Ghost," prior to the Pentecost. They prayed for the Spirit according to prophecy and promise.

Thus we may "pray *in* the Holy Ghost," just so far as we stand in God's counsel and *desire* its foretold fulfillment. Our prayers should be, "Thy kingdom come! Amen. Even so come, Lord Jesus! O that thou wouldst rend the Heavens and come down!" This, and all like language, when expressive of our DESIRE for its accomplishment, and our delight in having God so glorified; and our conviction that such is now "the mind of the Spirit," is embraced in our text. This is "praying in the Holy Ghost."

No prayer is of the Holy Ghost that has another source, another scheme, another aim, than that which involves the Savior's coming, the resurrection, the judgment, and kindred assertions of "the Holy Ghost;" for "He cannot deny Himself!" Nay, "He hath magnified his *word* above all (that bear) his name;" hence no man, no church, is above the Word. Nay more, our mind, heart experience, and whole being should bow to the will, the word of the Holy One. When the good Spirit works *in us* at all, He works according to *His* expressed promise and purpose. "He helpeth our infirmities, openeth our eyes to behold wonderful things out of his law. He causeth our hearts to burn within us, as he communes with us by the way, and opens to us the scriptures."

J. B. C.

For the Crisis.

Death.

Death has made, and is still making sad havoq among the little ones in these last days. Is is a mystery why the innocent are cut off from among the living at this time, when we are expecting the Messiah who has said, "of such is the kingdom of Heaven." We feel confident that young children will be ready, if living, to meet the Lord, but had they still lived would their parents have been weaned from the earth as they now are? When a shepherd takes a lamb to shelter it, the sheep will follow it. The little ones sleep in Jesus; they are safe. The believing parents press their way onward, looking to the great Shepherd of souls who has promised to return and bring the loved ones from the land of the enemy. Let us trust in God who "doeth all things well." Blessed be His name. He wounds but to heal. Let us thank Him for giving us children who will swell the choir of the redeemed. They are not lost, they are hid in Christ. Cheer up, brethren and sisters, we shall very soon meet them in Beulah's happy land if we endure to the end. I have children and grand-children whom I expect to meet on the resurrection morning, if I am faithful. Our care for them has ceased; they are safe, and now let us turn our attention to those who remain and strive to win them to Christ; to deal gently yet firmly with them; show by our daily walk that there is a reality in religion, and that we do believe Jesus is coming soon. We cannot change their hearts, God alone can do that; let us do our duty. The Lord give us a spirit of prayer for the young who are committed to our care.

The babes rest securely no sorrow they know;
They are free from all danger and trouble below;
The angels are guarding their slumbering dust,
Till the grave shall give up its hallowed trust.

Thoul't come blessed Savior, and raise them again;
Not long in the graves shall our loved ones remain.
In this state of probation let us watch unto prayer,
That we may be ready to meet in the air,—

And join with our loved ones, whose absence we mourn,
In praising our Savior around his bright throne;
The signs of whose coming do plainly appear,—
Then let us be doing, for Jesus is near.

The babes are all safe—the ills of this life
Can no more molest them, they are free from the strife
That we must encounter, ere we reach that blest shore,
Where united we'll live, to be parted no more.

A. B. DRAPER.

For the Crisis.

Where is Paradise?

This question has been often asked, and often has the inquirer asked in vain, even of learned men, and those noted as Bible students. But why is this a perplexing question, baffling the mental powers of great men, and perplexing the careful scrutiny of able theologians? I suppose it to arise from a false view of other points of christian doctrine, consequently all efforts of the most learned theologians to reconcile their erroneous views with the plain and obvious meaning of texts about Paradise, prove fruitless, and each one is left to conjecture as he pleases. Thus we have many doctrines about *Paradise.*

All agree that the word signifies pleasure grounds, a park, or garden, a grove, &c. But then, how can this idea be reconciled with the doctrine of its being in the air, beyond the stars, in a "sky kingdom, &c.? This defies all skill of harmonizing opposites. It has been said to be heaven, or in heaven. Again, it has been located in the grave; and again, it has been imagined to be "in a place of departed spirits," or a "spirit world," latitude and longitude not known, as that world is not laid down in the Bible—the christian's geography. I confess that all these notions caused me much trouble when my mind was first awakened to search for the truth on this point. But is there not clearly revealed truth in the Bible on this subject?

We find the word *Paradise* in three places in the New Testament, all of which present the idea of bliss, a place of happiness. On the occasion of the crucifixion of Christ, (Luke 23: 42, 43,) the penitent thief prayed to be remembered by the Lord when he should "come into his kingdom. Christ answers,—"Verily, I say unto thee, to-day shalt thou be with me in Paradise." The idea has obtained from this, that Christ and the thief went to heaven that day. But some have examined more closely and seen that Christ told Mary three days after, that he had NOT yet ascended to God, consequently they take them to a spirit world, somewhere else.

Again. We find Paul (2 Cor. 12: 1–5,) speaking of "visions and revelations of the Lord." He says,—"I knew a man . . . . (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such an one caught up to the third heaven, ... into Paradise, and heard unspeakable words, which it is not lawful (or possible, *margin,*) for a man to utter." Here, again, the idea is received that *Paradise* is in heaven; and the learned Dr. Watts teaches us to sing,

"From the third heaven, where God resides,
That holy, happy place."

Modern philosophy, too, is called in here to show that the atmospheric region next the earth is the *first* heaven, the starry region, is the *second* heaven, and beyond the stars where God resides, is the *third* heaven. This produced the strange strain in poetry,—

"Beyond the bounds of time and space,
Look forward to that heavenly place."

Let us see if God is not a better interpreter than the astronomer or the poet. Paul says, "Paradise" is in the third heaven. Does the Bible speak of a third heaven elsewhere? Yes, it does. Let us turn to 2 Pet. 3d chapter. Here Peter says,—"by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished; (mark, *first,*) but the heavens and the earth, which are now, (*second,*) by the same word are kept in store, reserved unto fire. . . . The heavens shall pass away with a great noise. . . . Nevertheless we according to his promise look for new (*third*) heavens and a new earth, wherein dwelleth righteousness." But it will be said Paul was caught *up.* I will here remark that it is said by critical readers of the Greek text, who differ from me widely in doctrine, that there is no idea in the original, of going up, or being lifted, or raised up, but of being "caught *away,*" "caught off," or transported to another place."

Let us now look at the third and last text, Rev. 2: 7. John was on the isle of Patmos, and, like Paul, had visions and revelations. What did he see and hear? Among other things, this was revealed to him to write to the church of Ephesus. "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the Paradise of God." Paul says this man was in this place. But where is the tree of life located? Let us look to this. It was once in the garden of the Lord, in Eden, Gen. 2: 9. Adam lost his right to it, and was turned out of Paradise. But in Rev. 21st and 22d chapters, we are taught that the earth is made new, the curse removed, the holy city adorns it, "the tree of life" is there, and the redeemed of the Lord inherit it. Christ reigns over it, and it is "Paradise." By consulting Dan. 2: 44; 7: 27; Isa. 35, also 65; Matt. 5: 5; Luke 12: 31, 32; Rev. 11: 15; Matt. 13: 41; 25: 31–34; Rev. 5: 10, and other texts, it is clearly shown that Christ's kingdom is in the new earth, and the P[illegible] the thief on the day of [illegible], "the third heaven to which Paul was caught in vision; the new heaven and new earth of Pet. 3; and the Paradise of God, Rev. 2: 7, and new heavens and new earth of Rev. 21, are all of the same locality, as to time and place. The thief prayed for a part in Christ's kingdom; Christ promised it, and called it Paradise. Paul had a vision of it, and called it "Paradise," and located it in the third heaven. But it was not then the time to utter what he heard there. Peter shows us that the [illegible]

Poetry.

THE OLD EARTH.

"The earth gives signs of age, disease, and fickleness. It yields its increase grudgingly, and demands an exhorbitant fee beforehand, in toil and sweat from the husbandman. It has ill turns, or paroxysms, when it rouses the ocean into a tempest, and makes sport of navies, strewing the shore with the wrecks and carcasses of men. It rocks a continent, or sinks an island; shaking massive cities into countless fragments, and burying its wretched inhabitants in indiscriminate ruin; anon it writhes and groans in mortal agony, and finds relief only by disgorging its fiery bowels, burying cities and villages in burning graves. The earth is old and feeble, and must needs groan on, until it renews its prime."—*Miseries and Liabilities of the present Life.*

Old Mother Earth is wan and pale,
Her fac is wrinkled sore;
Her locks are blanched, her heart is cold,
Her garments stiff with gore;
With furrowed brow and dim sad eyes,
With trembling steps and slow,
She marks the course that first she trod,
Six thousand years ago!

The earth is old, the earth is cold,
She shivers and complains;
How many Winters fierce and chill,
Have racked her limbs with pains!
Drear tempests, lightning, flood and flame
Have scarred his visage so,
That scarce we deem she shone so fair,
Six thousand years ago!

Yet comely was the youthful Earth,
And lightly tripped along
To music from a starry choir,
Whose sweet celestial song
Through Nature's temple echoed wild,
And soft as streamlets flow,
While sister spheres replied with her,
Six thousand years ago!

And many happy children there
Upon her breast reclined,
The young earth smiled with aspect fair,
The heavens were bright and kind;
The azure cope above her head
In love seemed bending low;
O happy was the youthful Earth,
Six thousand years ago!

Alas! those children of the earth
With hate began to burn,
And Murder stained her beauteous robe,
And bade the young Earth mourn.
And ages, heavy ages, still
Have bowed with gathering wo
The form of her whose life was joy,
Six thousand years ago!

Old Earth! drear Earth! thy tender heart
Bewails thy chosen ones;
Thou look'st upon the myriad graves
That hide their gathered bones;
For them, by day and night thy tears
Unceasingly must flow;
Death chilled the fountain-head of life
Six thousand years ago!

Old Earth! old Earth! above thy head,
The heavens are dark and chill,
The sun looks coldly on thee now,
The stars shine pale and still;
No more the heavenly symphonies
Through listening ether flow,
Which swelled upon creation's ear,
Six thousand years ago!

Weep not in bitter grief, O Earth!
Weep not in hopelessness!
From out the heavens "a still small voice"
Whispers returning peace.
Thy tears are precious in the sight
Of ONE who marks their flow,
Who purposes of mercy formed,
Six thousand years ago!

Thy days of grief are numbered all,
Their sum will soon be told:
The joy of youth, the smile of God,
Shall bless thee as of old;
Shall shed a purer, holier light
Upon thy peaceful brow,
Than beamed upon thy morning hour
Six thousand years ago!

Thy chosen ones shall live again,
A countless, tearless throng,
To wake creation's voice anew,
And swell the choral song.
Go, Earth! go wipe thy falling tears,
Forget thy heavy wo;
Hope died not with thy first-born sons,
Six thousand years ago!

—*Knikerbocker.*

Original Articles.

For the Crisis.

Unity of Spirit.

(*Concluded.*)

If God has said that the saints shall have their inheritance in those imaginary, felicitous regions of nonentity "beyond the bounds of time and space," it is our business to believe it. But if He has promised them the *earth* for their everlasting inheritance, we shall do well to turn away our ears from fables, and be turned to the truth. God has clearly taught that the saints shall inherit the earth. The other doctrine is a doctrine "of devils;" and does it make no difference which we believe? Our first parents believed the Devil, and died.

Unbelief is the mother of sin, that which most easily besets the human race. If Eve had not first believed the Devil, she would not have disobeyed God. In consequence of the sin of unbelief, the children of Israel who came out of Egypt, with the exception of two persons, were shut out of the land of Canaan, and condemned to perish in the wilderness. The sin of doubt and unbelief is the sin with which God is most provoked, and that which leads men to pursue an erroneous course of action. For men will act just as they believe; consequently we shall not act right, unless we believe right. In a state of unbelief in the present developments of God's economy, we *cannot* do His will. Paul inquired of the "*foolish* Galatians" who had "*bewitched*" them that they "should not obey the *truth*." They first fell into unbelief concerning the truth, which led them to disobey it. We are required to learn the truth "as it is in Jesus," and act in harmony with the truth. See Eph. 4: 21, &c. In order to obey the *truth* and act in harmony with it, we must believe *truth* instead of believing *fables.*

Again. In 2 Thess. 2: 11, Paul speaks of a class of people, and for a certain cause, which I shall notice hereafter, he says,—"God shall send them strong delusion, that they should believe a *lie;* that they all might be *damned* who believe not the *truth*, but had pleasure in unrighteousness."

'Well, says one, "if your theory is true, a great many good men and women who have died, not having the light which we now have, must be lost."

But, friend, I think you are rather too fast. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." We are not required to "walk in the light" any faster than God is pleased to let us have it. Abel will not be lost in consequence of not believing that the old world would be swept with the besom of destruction in the days of Noah, for he was not informed of the event. But he will be saved in consequence of his having believed *all* the truth which he had the opportunity of hearing. Noah will not be lost in consequence of not believing that God would constitute Abraham the father of the faithful, for he received no such intelligence. But he will be saved in consequence of his having walked in the light that God gave him. Neither will Abraham nor his posterity be condemned for not believing on the Messiah in his person, before he made his appearance; but all that would not believe on him when he did appear, will be lost in consequence of their unbelief.

As the light that illuminates the path of the just shines "more and more," the economy of God advances. And, as each feature in that economy is developed, those who are on the stage of action at the time of its development are required to act in harmony with it. But those who have died in time past, walking in the light as it shone in their day, sleep in Jesus, and will put on immortality at the sounding of the last trump. We do not stand condemned to-day in consequence of not believing truth not yet disclosed; but when further light shines, those who are to-day walking in all present light, cannot reject the next development of light, and be guiltless before God. "The path of the just" will continue to shine "more and more," until the last illuminating ray shall have shed its benign influence upon the church of Christ. Then, and not until then, will the church be prepared as a bride adorned for her husband. God has constituted the church the light of the world. Therefore He does not send His people abroad with a smoking torch, rendered motley by black doctrines of darkness and blood-stained tenets of the "MOTHER OF HARLOTS;" but He has furnished them with the pure, golden rays of the gospel of His Son. And by means of that light, the foundation upon which the unity of the Spirit is established may be discovered.

Thirdly. In being built upon this foundation, it is not enough that we hear and believe gospel truth, but we must exercise ourselves in the principle of love. Says Jesus, Matt. 22: 37–40,—"thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." In these two commandments the whole council of God is combined; yet we find in them but two objects specified which we are commanded to love. But by searching the sacred record, we understand that we are required to love the brethren. And in order to do this, it is necessary to understand who our brethren are. This understanding can only be obtained by comparing the conduct of people with the fruits of the Spirit, as we find them delineated in the word of God.

If a brother trespass against us, and will not be reclaimed by the rule which Christ has given, we are no longer to esteem him as a brother. But while we detect his bad deeds, we are to exercise such love towards him as will enable us to do him good as circumstances may require, and secure ourselves against entertaining bitter feelings towards him, lest we mar our own peace and happiness, and thereby disqualify ourselves to do the will of our Father which is in heaven.

Again. We are to love our enemies. If we love those only who love us, we have no reward; for publicans do as much as this. Love manifested towards our enemies is one mark of perfection in ourselves.

We are to love the truth. In 2 Thess. 2 chap., Paul speaks of a certain "wicked" one, "whom the Lord shall consume, . . . whose coming is after the working of Satan, . . . with all deceivableness of unrighteousness in them that perish; *because they received not the love of the* TRUTH. . . And for this cause," (because they do not love the truth,) "God shall send them strong delusion, that they should believe a *lie;* that they *all* might be DAMNED who *believe not the truth*, but had pleasure in unrighteousness." The reason, then, why men are drawn into the vortex of error and finally drowned in perdition is, because they do not believe the *truth*. And the reason why they do not believe the truth is, because they do not *love* it. They have pleasure in unrighteousness—they choose to believe a lie. Therefore God sends them "strong delusion," that they *may* believe a lie; and when the delusion comes, they eagerly embrace it—they cling to it with deadly grasp, and, at the last, are damned. The Most High is pleased with those that put *confidence* enough in Him to *believe* what He has spoken; but gives up to "uncleanness through the lusts of their own hearts" those who change the "truth of God into a lie."

Fourthly. Obedience is the fourth and final step to be taken in being brought into the "unity of the Spirit," and being established upon the "foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Says Jesus, Matt. 7: 24, 25,—"Therefore, whosoever *heareth* these sayings of mine, and *doeth* them, I will liken him unto a wise man which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock." Now mark the difference between those who *hear* and *do* the sayings of Christ, and those who *hear*, but *do not obey.* Ver. 26, 27,—"and every one that *heareth* these sayings of mine, and *doeth them not*, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it." Here we have a representation of the great mass of professors who hear the word of God but refuse to comply with his requirements, vainly supposing that they are at liberty to construe His word to suit their own carnal propensities—that if they have a *form* of godliness they may deny the power thereof—that they love pleasure more than they love God, and stand acquitted in the day of judgment. Vain, delusive hope! "Be not deceived; God is not mocked." If we would attest our love to God, we must keep his commandments. Says Jesus,—"if ye love me, keep my commandments."

Again; 1 John 2: 5,—"but whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." Then if we do not keep God's word, we are not in Him. Let us examine some of the commandments which God has enjoined upon us. Says Paul, Col. 3: 14,—"and above all these things put on *charity*, which is the bond of perfectness."

"O yes," says one, "'the end of the *commandment* is charity;' and whatever other gifts we may possess, if we have not *charity*, they will profit us nothing. Therefore it is of the highest importance that we have *fervent* charity among ourselves; 'for charity shall cover a multitude of sins.'" Yes, charity will cover or "hide" a multitude of sins. But in what way are sins hidden by charity? "Brethren, if any of you do err from the *truth*, and one *convert* him, let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Jas. 5: 19, 20. We see that the apostle considers the man that errs from the *truth* as being a sinner, in consequence of his having departed from the simplicity of the truth. Yet he does not tell us that we should smother his errors under a cloak of charity, in order to hide his sins; but, if any can convert him from error to truth, let him know, that doeth it, that he has been instrumental in the hand of God in saving a soul from *death*, and of hiding a multitude of sins, by inducing the erring brother to cease to commit sin. It would be well if the church had more of the charity which hides sin in this way, and less of that kind that will see a brother wending his way to death among the mazy fens of error and folly; and, through fear of offending him, encourage him in his downward course, rather than warn him of his danger.

"But," says another, "'charity suffereth long, and is kind; charity envieth not; neither does it vaunt itself, nor allow itself to be puffed up. It does not behave itself unseemly; neither does it seek its own, nor suffer itself to be easily provoked, nor imagine evil. It beareth all things, and endureth all things.'" Yes, this is all true, but it does not comprise all the characteristics of true charity. Charity "believeth all things," (that are true, of course,) "hopeth all things," (all things which God has promised;) "rejoiceth not in iniquity, but rejoiceth in the *truth*." Then if charity rejoices in the truth, it will walk in the truth, speak the truth, and pity the brother whom truth offends. We are not only commanded to exercise charity one towards another, but we are commanded to obey the truth,—gospel, &c. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Pet. 1: 22. Then it is only in obeying the truth that we purify ourselves, and which alone can produce unfeigned love for the brethren: and nothing but obeying the truth through the Spirit will produce fervent charity, which grows out of "a pure heart, and of a good conscience, and of faith unfeigned."

Again. Gal. 3: 1,—"O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" &c. Chap 5: 7,—"ye did run well; who did hinder you that ye should not obey the truth?" We learn from the words of the apostle, 2 Thess. 1 chap., that the Lord Jesus Christ will take vengeance on them that know not God and obey not His gospel.

Again, 1 Pet. 4: 17,—"and if it (judgment) first begin at us, (the church,) what shall the end be of them that obey not the gospel of God?" If we reject truth, after having received the knowledge of it, we sin willfully; and "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Says John in his third letter, ver. 3, 4,—"for I rejoiced greatly when the brethren came and testified of the *truth* that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." Also 2 John 4,—"I rejoiced greatly that I found of thy children walking in *truth*, as we have received a commandment from the Father." Again, Rom. 6: 17,—"but God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of *doctrine* which was delivered you." In 2 Cor. 6: 14–18, we are commanded not to be "unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? or what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, (error,) and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Now we are under just as much obligation to obey this, and other commandments of the same character with which the gospel abounds, as we are to exercise charity one towards another. In short, God will never absolve us from obeying any of the commandments which He has given us. Says James 2: 10,—"for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Rev. 22: 14,—"blessed are they that do his commandments, (not the greater part, but all of them,) that they may have right to the tree of life, and may enter in through the gates into the city." But those that love and make a lie, are left without the city. See verse 15. Says Paul, Rom. 8: 14,—"for as many as are led by the Spirit of God, they are the sons of God." And they that are after the Spirit, mind the things of the Spirit. See verse 5.

The Spirit of truth has *nothing to do* with the things of error; they belong exclusively to the enemy of all righteousness; but it takes the things of *truth*, which belong to God, and shows them to the people of God, and leads them in the way of truth.

Let us then follow the leadings of the Spirit, that we may be able, *through* the Spirit, to know, love, believe, and obey the truth, and thus be prepared to keep the "unity of the Spirit in the bond of peace;" that when the King of glory shall appear, seated on the throne of his glory, and, with the trump of God, call up the sainted sleepers from their dusty bed, and bid them shout in victory over the tomb, and challenge death to strike them with his sting, we may, with them, ascend to meet the Savior, far above where fiery billows roll, and find a rest within the portals of everlasting bliss.

R. ROBBINS.

Willington, Feb. 17, 1857.

For the Crisis.

From Bro. N. F. Nason.

BRO. GRANT:—I would like to say a word to the brethren in regard to Bro. Spalding's letter, in the *Crisis*, March 10, in regard to Aroostook County, as he wishes to spread the truth in that section. I traveled in that county some fifteen years ago. I think if those who have the *means* and the love of the truth at heart, could see how destitute the people are, they would attend to Bro. S.'s call without delay. They are too poor to buy books, but are willing to read and hear. The poor should have the Gospel preached to them, if they cannot pay for it. I should have been with Bro. S. this winter, but my health will not permit me to do but a little. The Lord will soon come and save the faithful.

Yours for the Kingdom of God,
N. F. NASON.

North Hermon, Me., March, 1857.

Choice Selections.

Rules of Prudence.

1. One must not spend all that he hath; do all he can; tell all he knows; believe all he hears.
2. Think before *whom* you speak; *why* and *what* you speak; observe, *audi, cerne, face.*
3. Know how to be good natured to all men.
4. Hear the advice of the town clerk of Ephesus,—"Do nothing *rashly.*"
5. When your spirit is heated is the time for the bridle.
6. In a violent impulse, be zealous, be afraid, lest you fall into temptation.
7. Never sacrifice hours in *contention.*
8. Take no notice of the *calumniator.*
9. Keep company not only with your equals, but with your superiors.
10. Be furnished with a stock of useful questions.
11. When you tell secrets, mind your *stops* even with best friends.
12. If solicited to engage in civil concerns, reply (if you are a minister) "I am doing a great work, I cannot come."
13. Gain by everything, even by reproaches.
14. Tell a story with unstumbled brevity. Let not pleasantry become levity.
15. Let not your moderation be what is called the murder of the souls committed to your charge.
16. Have two heaps; one *unintelligibles*, the other *incurables;* when you find a subject incomprehensible, throw it into the first; when you find a man *unpersuadable*, throw him into the other."

INTERESTING STATISTICS.—We see it stated from the census tables, that the Methodist church is the richest in this country (in church property,) and the Presbyterian is nearly equal with it, each holding about fifteen millions of dollars' worth. Next are the Episcopalians and Baptists, with less than twelve millions each; Congregationalists, eight millions; Dutch Reformed, four millions. But the Methodists are pre-eminent not only in the money value of their churches, but in the practical matter of accommodation for hearers of the Gospel; having seats for over four million persons, or one seat for every three dollars and three-quarters' worth of property.

The Baptists come closely, if at all behind them, accommodating over three millions, or about the same proportion; and the denominations commonly understood to direct their expectations rather more to the select few who are "called" among the "wise," the "mighty," and the "noble," expend their money on a comparatively small number of more "eligible" seats for worshipers, bringing a vastly higher rent.

The Episcopalians, whose church property is about equal with that of the Baptists, make it go one-fifth as far in "preaching the Gospel to all sorts and conditions of men"—seating only six hundred thousand hearers, or one for every twenty dollars.

The Congregationalists do better, [illegible] ing eight hundred thousand, or one for every ten dollars; and the Presbyterians next best, seating over two millions, or one for every seven dollars and a half.—*Examiner.*

THE "INTERMEDIATE STATE."—We have been asked once or twice of late, if the Protestant Episcopal Church believes in the doctrine of an intermediate state, between death and the general judgment. We take this method of answering, most unequivocally, "Yes." It is a matter of great surprise that there should be the least shadow of a doubt on a matter which is so openly and plainly declared by all the standard writers of the church, such as Burnet, Tomline, Hobart, Whately, Burton Sherwood, Waite, and others, as well as the Thirty-nine Articles. The dead in Christ do not go to heaven, but to *Hades*, where they remain until after the resurrection.—*Western Episcopalian.*

EXPANDING THE LUNGS.—Step out into the purest air you can find; stand perfectly erect, with the head well up and the shoulders back, and then, fixing the lips as though you were going to whistle, draw the air, not through the nostrils, but through the lips into the lungs. When the chest is about half full, gradually raise the arms, keeping them extended, with the palms of the hands down as you suck in the air, so as to bring them over the head just as the lungs are quite full. Then drop the thumbs inward, and after gently forcing the arms backward and the chest open, reverse the process by which you drew your breath, till the lungs are entirely empty. This process should be repeated three or four times immediately after bathing, and also several times through the day. It is impossible to describe to one who never tried it, the glorious sense of vigor which follows this exercise. It is the best expectorant in the world. We know a gentleman, the measure of whose chest has been increased by this means some three or four inches during as many months.

EXPENSES OF PREACHING.—The following estimate has been made of the probable amount which it costs the individual members of the different churches in the United States to sustain their respective churches. The estimate is founded upon the last United States census:

A Baptist or Methodist, *three dollars and forty cents;* a Presbyterian, *seven dollars;* a Congregationalist, *ten dollars;* a Roman Catholic, *fourteen dollars;* an Episcopalian, *eighteen dollars;* a Reformed Dutch, *twenty-two dollars;* a Unitarian, *twenty-three dollars.*

BACKBITING.—The longer I live, the more I feel the importance of adhering to the following rule, which I have laid down for myself in relation to such matters:

1. To hear as little as possible of what is to the prejudice of others.
2. To believe nothing of the kind till I am actually forced to it.
3. Never to drink in the spirit of one who circulates an ill report.
4. Always to moderate, as far as I can, the unkindness which is expressed towards others.
5. Always to believe that if the other side were heard, a very different account would be given of the matter.—*Rev. Chas. Simeon.*

PREDICTED FALL OF NAPOLEON III.—In the autograph of a Wesleyan minister, just issued in Canada, we notice the following calculation, which is very curious. It was communicated by a Frenchman to an English friend. Fall of Robespierre in the year 1794. Repeat 1794 in single figures, and add the whole, and you have the fall of Napoleon I. 1815. Repeat as before, and you have the fall of Charles X, 1830. Repeat the process, and you have the fall of the Duke of Orleans, 1842. Repeat, and you have in this year Louis Napoleon will fall, 1857. Thus:

1794	1815	1830	1842
1	1	1	1
7	8	8	8
9	1	3	4
4	5	0	2
1815	1830	1842	1857

CORNS.—The best cure for these troublesome things that we have ever tried is to soak the feet in hot water for a quarter of an hour, so that the corn becomes soft, and then trim it off as close as possible and not cause pain. Then take the tincture of Arbor Vitæ, placed upon a little cotton, and apply to the corn, and after a few applications, the corn will not only disappear entirely, but will not be likely to return again.—*Scientific American.*

MIRTH AND CHEERFULNESS.—Mirth is like a flash of lightning, that breaks through a gleam of clouds, and glitters for a moment; cheerfulness keeps a kind of daylight in the mind, and fills it with a steady and perpetual serenity.

Rev. Mr. Spurgeon whose sermons have created so much excitement in England, is failing, in consequence of his great exertions. His [illegible] way at his last public appearan[illegible]

The circumference of the cable for the Ocean Telegraph is exactly equal to that of a half dime.

Heaven has taught us that the bright[illegible] future has its clouds; that this life [illegible] shadows.—D. [illegible]

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Over all communications for the paper, write *For the Crisis*.

Over all business matters, write *Business*.

Poetry.

MEN.

AN ASPIRATION AND A SONNET.

God, give us MEN. A time like this demands
Strong minds, great hearts, true faith and ready hands;—
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor—men who will not lie;
Men who can stand before a demagogue
And scorn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking—
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

J. G. Whittier.

Original Articles.

For the Crisis.

Peace in Christ

From the tumult of earthly strife, from the tempests of earthly sorrow, from the storms of earthly adversity, and from the intoxication of earthly joy, the believer flies away and seeks for *peace in Christ*. Here is refuge from the storm,—his covert from the tempest—his strong tower and the rock of his strength. Here the heart reposes in confidence and in peace. The billows break in vain upon this rock. In vain the tempests howl about this rock. Here we are safe. The strife of tongues, —the sharp arrows of the mighty with coals of juniper burning and tormenting, fall harmlessly about us. We are safe. We are in Christ.

Man of earth, are you there? Are you on the rock? Are you in the hiding-place? Have you fled for refuge to lay hold on the hope set before you in the Savior? O, sir, there cometh a storm when, not merely thy shipping and thy dwellings will be tried, but when thy *hope* and *trust* must stand the test. Are you ready for it? Can you meet adversity and bereavement, and affliction? Can you smile at poverty and pain? Very well;—can you face death? can you listen to the rattling of his glittering spear and not be afraid? Has death no terrors for thee? the coffin and the winding sheet, the sepulchre and the worm, corruption and rottenness,—hast thou no fear of their loathesome coming? The worm that shall feed so sweetly on you when death shall have dominion over you, and all the dread pollutions of the grave, are there no terrors in these? Very well. After death the judgment! You must meet *that*—the thundering trumpet, the archangel's voice—the opening graves —the resurrection of [illegible], both of the just and the unju[illegible]eat white throne, the burning f[illegible]wful sentence!—can you end[illegible]is? And then the second death—the lake of fire and brimstone—the place of weeping and wailing and gnashing of teeth—the grave of [illegible]thly hopes—the end [illegible] [illegible]u meet all [illegible]

harder than the nether millstone? Is your brow like burnished brass? can your hands be strong—can your heart endure in the day when God shall deal with you in justice and in might?

If not, you need to find peace in Christ. You need a refuge from the storm, or covert from the tempest. You may have it. Will you seek it? Will you seek it *now*, before it is too late? Will you not be reasonable and seek now the salvation of the Lord? Will you not take your stand upon the rock of strength? The waves of coming wrath are gathering in awful power; will you not then seek to escape before escape becomes impossible? You have reason—will you not use it? You have common sense—will you not exercise it? Is it reasonable to remain unsaved when salvation is offered? Is it reasonable to perish when you may escape? Is it reasonable to sink in the lake of fire when you may mount up on wings as eagles, and dwell in all the light of heaven? Is it reasonable to trifle now, and wail and mourn at last? Is it reasonable to choose death instead of life, sorrow instead of joy, wrath instead of blessing, despair instead of peace, and perdition instead of salvation? Will you not then be reasonable? Will you not seek to know the Lord and share his love? Will you not find peace in Christ? Behold, then, the Lamb of God! Look to thy bruised and smitten Savior! confess his name. Believe with all your heart on him. Accept him as your refuge and your trust; cling to him with a grasp which can never be unclasped? There you are safe. There you have peace! There you need fear no evil. *In* Christ we are SAFE; out of him we are in constant peril.

O man of earth, will you have this refuge for your rest? Will you *now* accept the proffered blessing? Will you *now* cast all your cares upon the Savior's breast?—will you fly for refuge to lay hold on the hope set before you? Behold *now* is the accepted time, *now* is the day of salvation. *Now* you may find a refuge where no wave of coming wrath can e'er assail. Now you may find in Christ, peace, deep, unsearchable and eternal. Will you find it? Behold thy rest! hasten to it, and, standing in its hallowed precints, invite a lost and perishing race to share it with you. O prove the deep experience of that peace which is *"like a river,"* which allies the heart to the eternal and the unchangeable, the Almighty one! Then lead the world to share the blessings you enjoy. Plead with the perishing—win them away from sinful pleasures—call them to sublimer joys than earth can ever give. Then, when the last storm of sorrow shall roll its broken clouds away,—when the last surge of tribulation shall heave your tossing bark—when the last flood of woe shall forever subside, *then* you shall sing by the river of Life, and dwell in the city of the Lord, and know through all eternity the endless blessedness of peace in Christ. Reader, may you and I forever know this everlasting peace!

H. L. H.

For the Crisis.

Our Consolation.

What is our consolation? It is not the consolation of this world, or the children of this world. It is not the consolation of the man of wealth, the sons of fame, the worshipers of fashion, the devotees of sensual pleasure, the cunning speculator, or the groveling miser. No, glory to God, ours is a higher, better, and infinitely more glorious aim. We have set our heart on sublimer things. "Let the potsherds strive with the potsherds of the earth;" let groveling muck-worms riot and roll in the stinking dunghills of this world of vanity and misery; let the children of pleasure lave in the filthy pools of sensuality; let the dupes of fashion cringe and bow down to the cursed shrines of their worse than heathen abomination; let the charmed servants of sin and Satan sell themselves, soul, body, and spirit to the work of darkness and corruption—we seek our consolation from our God, alone. [illegible]ill seek good from the Fountain of good. We will love the Lovely. We will trust in the Strong. We will seek the Holy. We will know the Blessed. We will cleave to the Pure. We will worship the Mighty. We will submit to the merciful. We will praise the gracious. We will wait for the coming One! Praised, adored, and ever blessed be the name of our Lord God of hosts, that we have been made to know what and where is the unfailing Spring of all desirable consolation! We are that happy people whose rock of confidence is the Mighty One of Israel! Our strong tower is the Ancient of days! Our hungry souls shall be cared for, and filled with good things. Our thirsty souls shall drink of the river of plenty. Our way shall be directed by the angel of Jehovah's presence. Our darkness shall be enlightened by the cheering beams of the Sun of Righteousness. Our battles shall be fought by the interposing angels of light. Our infirmities shall be helped by the Holy Spirit of the living God. Our sins shall be forgiven through the atoning blood of the crucified Immanuel. Our tears shall be wiped away by the kind hand of our loving Father. Our prayers shall be bottled in the golden vials of the heavenly watchers. Our groans shall be changed to shouts of joy. Our mourning shall turn to songs of rapture. Our sadness shall pass away before eternal smiles of pleasure. Our fears shall give place to lightness and gladness of heart forevermore. Our corruption shall put on incorruption. Our mortal shall put on immortality. Our toils shall end in endless, undisturbed rest. The places of our enemies shall be filled with everlasting friends. Our "eyes shall see the King in His beauty." Our trials shall result in glorious victory. Our cursed, groaning earth shall be changed, and shine forth again as when robed in primeval Eden beauty. Our creation shall end the long travail of six thousand years, and be glad in the liberty of the sons of God.

O let the heavens rejoice, and let the earth be glad for the consolation of that people whose God is the Lord! Sing sweeter music, ye harpers of light, as ye contemplate the time of the final triumph of the redeemed of Immanuel! Our God is not a man that he should lie, or the Son of man that He should not accomplish His purpose of good. The heavens shall roll in fire and pass away with awful noise, and the deep foundations of the vasty earth be upreared in terrific ruin, but the word divine shall still remain! Faithful art thou, Lord God Almighty, and all thy counsels are true and sure! Now wilder play ye whirlwinds of confusion, we are covered by the sheltering care of the Eternal One. We will pass through the floods, and they shall not overflow us. We will walk in the midst of the flames of fire, and they shall not consume us. We will calmly ride on the wheels of tumult, and fear not the velocity of the speed. The earthquake may tremble at our feet—the fiery lightnings may play around our heads—the bellowing thunders may howl on our heavens, but sweet peace and blest assurance shall reign within our soul. He who rideth on the heaven of Heavens, in His awful majesty is our help, and underneath us are his everlasting arms!

EDWIN BURNHAM.

For the Crisis.

Christian.

By what authority do we, as the followers of Christ, take upon ourselve any other name than that of CHRISTIAN?

1st. Christian is the only name that will express our whole faith. Other names express only a part, as for instance: *"Baptist"* indicates merely our faith in Baptism; and *"Adventist"* indicates only our faith in the Advent. But the name *"Christian"* covers the whole ground—faith in *Christ* as the *"sent of God,"* the *"crucified,"* the *"buried,"* the *"risen,"* the *"ascended,"* the *"interceding,"* the *"coming,"* and *"reigning* Prince of peace.

2d. Christian is a name given by *divine* appointment, else it would not have been sanctioned by its repeated use in the scriptures. If only a *nick-name* was designed to be given at Antioch, the term Jesus-ites would have been more appropriate, since *Christ* was not the *human name* of the Savior.

3d. Christian in faith, character, and NAME is my motto. Who can object? If we have the faith of Christ, and the character of Christ should we spurn the name of *Christian?* Let us not only be right in faith, but in name also. Shall we call things by their right names or not?

W. SHELDON.

For the Crisis.

"Praying in the Holy Ghost."

What is meant by "praying in the Holy Ghost?" Jude 20. Is there a standard by which to answer this question? Yes; and hence we are commanded to "try (or test) the spirits." The spirit by which we pray and act, is to be known by the system or scheme we sustain; by the impulse that urges us on, and by the object at which we aim. If the scheme, the impulse or object be Romish, then our spirit is certainly from Rome—rather from the Evil One that rules in Rome. If the purpose and plan be sectarian, political or pecuniary, such is the character of the spirit that prevails in and over those engaged in it, as the case may be.

But there is a *Divine* purpose disclosed. It is as much above all human schemes as Heaven is high above the earth. The Holy Ghost has spoken out this scheme or purpose. The Gospel is its expression—its verbal drapery. Now all those who heartily (or in spirit) enter into this gracious gospel system for renewing and saving men, and for restoring, governing and blessing the world; all whose aim and object is to promote this Divine plan; all who *pray* for the accomplishment of the promises and prophecies which were given by inspiration, do "pray *in* the Holy Ghost." It is *in* this holy cause; *in* this Heavenly light; and in harmony with and according to the mind of the Spirit.

The Holy Ghost working *in* us, aids us to pray according to the mind of God. This is addressed to us in "the words of the truth of the gospel."

Thus Simeon prayed *in* the Holy Ghost when he prayed for the promised Savior at the time and in the way that the Holy Spirit had expressed in prophecy.

Thus the Apostles prayed "*in* the Holy Ghost," prior to the Pentecost. They prayed for the Spirit according to prophecy and promise.

Thus we may "pray *in* the Holy Ghost," just so far as we stand in God's counsel and *desire* its foretold fulfillment. Our prayers should be, "Thy kingdom come! Amen. Even so come, Lord Jesus! O that thou wouldst rend the Heavens and come down!" This, and all like language, when expressive of our DESIRE for its accomplishment, and our delight in having God so glorified; and our conviction that such is now "the mind of the Spirit," is embraced in our text. This is "praying in the Holy Ghost."

No prayer is of the Holy Ghost that has another source, another scheme, another aim, than that which involves the Savior's coming, the resurrection, the judgment, and kindred assertions of "the Holy Ghost;" for "He cannot deny Himself!" Nay, "He hath magnified his *word* above all (that bear) his name;" hence no man, no church, is above the Word. Nay more, our mind, heart experience, and whole being should bow to the will, the word of the Holy One. When the good Spirit works *in us* at all, He works according to *His* expressed promise and purpose. "He helpeth our infirmities, openeth our eyes to behold wonderful things out of his law. He causeth our hearts to burn within us, as he communes with us by the way, and opens to us the scriptures."

J. B. C.

For the Crisis.

Death.

Death has made, and is still making sad havoc among the little ones in these last days. Is is a mystery why the innocent are cut off from among the living at this time, when we are expecting the Messiah who has said, "of such is the kingdom of Heaven." We feel confident that young children will be ready, if living, to meet the Lord, but had they still lived would their parents have been weaned from the earth as they now are? When a shepherd takes a lamb to shelter it, the sheep will follow it. The little ones sleep in Jesus; they are safe. The believing parents press their way onward, looking to the great Shepherd of souls who has promised to return and bring the loved ones from the land of the enemy. Let us trust in God who "doeth all things well." Blessed be His name. He wounds but to heal. Let us thank Him for giving us children who will swell the choir of the redeemed. They are not lost, they are hid in Christ. Cheer up, brethren and sisters, we shall very soon meet them in Beulah's happy land if we endure to the end. I have children and grand-children whom I expect to meet on the resurrection morning, if I am faithful. Our care for them has ceased; they are safe, and now let us turn our attention to those who remain and strive to win them to Christ; to deal gently yet firmly with them; show by our daily walk that there is a reality in religion, and that we do believe Jesus is coming soon. We cannot change their hearts, God alone can do that; let us do our duty. The Lord give us a spirit of prayer for the young who are committed to our care.

The babes rest securely no sorrow they know;
They are free from all danger and trouble below;
The angels are guarding their slumbering dust,
Till the grave shall give up its hallowed trust.

Thou'lt come blessed Savior, and raise them again;
Not long in the graves shall our loved ones remain.
In this state of probation let us watch unto prayer,
That we may be ready to meet in the air,—

And join with our loved ones, whose absence we mourn,
In praising our Savior around his bright throne;
The signs of whose coming do plainly appear,—
Then let us be doing, for Jesus is near.

The babes are all safe—the ills of this life
Can no more molest them, they are free from the strife
That we must encounter, ere we reach that blest shore,
Where united we'll live, to be parted no more.

A. B. DRAPER.

For the Crisis.

Where is Paradise?

This question has been often asked, and often has the inquirer asked in vain, even of learned men, and those noted as Bible students. But why is this a perplexing question, baffling the mental powers of great men, and perplexing the careful scrutiny of able theologians? I suppose it to arise from a false view of other points of christian doctrine, consequently all efforts of the most learned theologians to reconcile their erroneous views with the plain and obvious meaning of texts about Paradise, prove fruitless, and each one is left to conjecture as he pleases. Thus we have many doctrines about *Paradise*.

All agree that the word signifies pleasure grounds, a park, or garden, a grove, &c. But then, how can this idea be reconciled with the doctrine of its being in the air, beyond the stars, in a "sky kingdom, &c.? This defies all skill of harmonizing opposites. It has been said to be heaven, or in heaven. Again, it has been located in the grave; and again, it has been imagined to be "in a place of departed spirits," or a "spirit world," latitude and longitude not known, as that world is not laid down in the Bible—the christian's geography. I confess that all these notions caused me much trouble when my mind was first awakened to search for the truth on this point. But is there not clearly revealed truth in the Bible on this subject?

We find the word *Paradise* in three places in the New Testament, all of which present the idea of bliss, a place of happiness. On the occasion of the crucifixion of Christ, (Luke 23: 42, 43,) the penitent thief prayed to be remembered by the Lord when he should "come into his kingdom. Christ answers,—"Verily, I say unto thee, to-day shalt thou be with me in Paradise." The idea has obtained from this, that Christ and the thief went to heaven that day. But some have examined more closely and seen that Christ told Mary three days after, that he had NOT yet ascended to God, consequently they take them to a spirit world, somewhere else.

Again. We find Paul (2 Cor. 12: 1–5,) speaking of "visions and revelations of the Lord." He says,—"I knew a man . . . . (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such an one caught up to the third heaven, ... into Paradise, and heard unspeakable words, which it is not lawful (or possible, *margin*,) for a man to utter." Here, again, the idea is received that *Paradise* is in heaven; and the learned Dr. Watts teaches us to sing,

"From the third heaven, where God resides,
That holy, happy place."

Modern philosophy, too, is called in here to show that the atmospheric region next the earth is the *first* heaven, the starry region, is the *second* heaven, and beyond the stars where God resides, is the *third* heaven. This produced the strange strain in poetry,—

"Beyond the bounds of time and space,
Look forward to that heavenly place."

Let us see if God is not a better interpreter than the astronomer or the poet. Paul says, "Paradise" is in the third heaven. Does the Bible speak of a third heaven elsewhere? Yes, it does. Let us turn to 2 Pet. 3d chapter. Here Peter says,—"by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished; (mark, *first*,) but the heavens and the earth, which are now, (*second*,) by the same word are kept in store, reserved unto fire. . . . The heavens shall pass away with a great noise. . . . Nevertheless we according to his promise look for new (*third*) heavens and a new earth, wherein dwelleth righteousness." But it will be said Paul was caught *up*. I will here remark that it is said by critical readers of the Greek text, who differ from me widely in doctrine, that there is no idea in the original, of going up, or being lifted, or raised up, but of being "caught *away*," "caught off," or transported to another place."

Let us now look at the third and last text, Rev. 2: 7. John was on the isle of Patmos, and, like Paul, had visions and revelations. What did he see and hear? Among other things, this was revealed to him to write to the church of Ephesus. "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the Paradise of God." Paul says this man was in this place. But where is the tree of life located? Let us look to this. It was once in the garden of the Lord, in Eden, Gen. 2: 9. Adam lost his right to it, and was turned out of Paradise. But in Rev. 21st and 22d chapters, we are taught that the earth is made new, the curse removed, the holy city adorns it, "the tree of life" is there, and the redeemed of the Lord inherit it. Christ reigns over it, and it is "Paradise." By consulting Dan. 2: 44; 7: 27; Isa. 35, also 65; Matt. 5: 5; Luke 12: 31, 32; Rev. 11: 15; Matt. 13: 41; 25: 31–34; Rev. 5: 10, and other texts, it is clearly shown that Christ's kingdom is in the new earth, and the Paradise, promised the thief on the day of his death, "the third heaven to which Paul was caught in vision; the new heaven and new earth of Pet. 3; and the Paradise of God, Rev. 2: 7, and new heavens and new earth of Rev. 21, are all of the same locality, as to time and place. The thief prayed for a part in Christ's kingdom; Christ promised it, and called it Paradise. Paul had a vision of it, and called it "Paradise," and located it in the third heaven. But it was not then the time to utter what he heard there. Peter shows us that the [illegible]

which we look is a "new heaven and new earth," and is the "third" one. John lived later, and the time came to reveal more about it, and it was shown him to write to the churches. In his visions and revelations, paradise is located in the new creation, and the tree of life restored, with free access for all God's children. Let us strive to be there. Shall we neglect the duties enjoined upon us by a merciful God, who provides such a place for us by the sacrifice of his Son. Remember the promise is,—"To him that overcometh."

I. C. WELCOME.

Hallowell, Me. Feb. 1857.

From Bro. E. Whitney.

BRO. GRANT:—The work of the Lord is still going on in this place. I baptized six willing souls last Lord's day, and more will go and do likewise soon. God's word is as quick, sharp, and powerful as ever, if men do not dull the edge with their smoothing plane. The gospel is the power of God through faith. O, that the servants of Jesus Christ would preach the unadulterated word, and preach it in season, and out of season, reprove, rebuke, exhort, with all long-suffering and doctrine; for the time has come that men will not endure sound doctrine. The compelling message has gone forth, and we must preach, labor, pray, exhort, and plead with our fellow men to prepare for the judgment. The multitude may sit and listen to the last note of warning, but there are but few who believe to the saving of the soul.

Do any of us realize, dear brother, as we ought, the great event that is just before us? the great day of God's wrath, the resurrection of the dead, Jesus seen in mid heaven, angels descending to gather the saints, the faithful ones rejoicing, the wicked weeping, mourning, and calling for mercy, the trumpet sounding, the dead arising, saints ascending, &c.? Oh! who is ready for such a scene? It will soon be here. May the Lord help us to be faithful, that we may receive a crown of life in that trying day.

Your brother, E. WHITNEY.

Stoneham, March, 1857.

From Bro. S. H. Waldron.

BRO. GRANT:—With your consent, I would like to pen a few words more through the columns of your paper, to the believers in the speedy coming of Jesus, that two men in white apparel declared unto the disciples, as they stood gazing toward heaven, should so come in like manner as they had seen him go into heaven. Previous to His ascension, He says,—"I go to prepare a place for you; and if I go away I will come again." Brn. and Srs., is not this a blessed promise? and will it prove a failure, or will it be a reality in due time? Yes, heaven and earth can pass away much easier than one jot or one word of the Lord. Let not your hearts be troubled, but rest assured that He will come again at the time appointed. One thing is certain, in my mind, the church as well as the world must slumber and sleep while he tarries; and he must surely tarry until he comes. But let us be careful, that we do not sleep as do others, let us be disappointed as oft as we may as to the time of our Lord's coming. Them that wait patiently, love, long, and look for Him, will have their pathway illuminated with divine light, unto the everlasting kingdom of glory. The Lord strengthen and encourage the hearts of His people, that they may not stop now to parley with the devil for all the kingdoms of this world, but worship God, and in the end receive a kingdom (not portable) which cannot be moved. It is by practice that we ever become master of any art or science. We never should have learned to walk, or talk, without stumbling and stammering, when we blundered we did not give it up, and say it was of no use to try it again; and until now, time, patience and experience have taught us what imperfect knowledge we have of anything. And now shall we expect to become perfect at once, in the most important study in which we ever engaged? O, that we might not get above what is written, and turn unto fables, giving heed to seducing spirits and doctrines of devils; but may we do the will of God that we may know of the doctrine, whether it be of God or not. And shall we be rewarded for all our careful research for truth, as for hid treasures? yes, verily, if we continue to grow in grace and knowledge of our Lord and Savior Jesus Christ unto the end. We live in the days when Dan. said,—"knowledge shall be increased." There is a God in heaven that revealeth (or maketh known) secrets; and the Psalmist says, "the secret of the Lord is with them that fear Him." "The fear of the Lord is the beginning of wisdom." "A wise man's heart discerneth both time and judgment." Lastly, and best of all, Amos declares, that "the Lord will do nothing but he revealeth his secrets unto his servants the prophets." Taking everything into consideration, I can truly say that I am glad of heart for all the mistakes we have made, not merely because we have made them, but that they must needs be to fulfil the jots and tittles of the word. The Lord Jesus Christ, the Son of God from heaven, suffered and died from wicked hands; this would appear wrong if we did not take into account the great plan of salvation, which God had in view for poor fallen man; therefore he suffered it to be as it was, and we should rejoice in the whole gospel concerning him from the manger till he comes again the second time, without sin unto salvation," to reward all those that love his appearing, with immortality; and those that hate him, with everlasting destruction. With the good old Bible chart in our hands, we can find out nearer our whereabouts than many are aware of. We have sure signs to mark the near advent of our Lord, and end of this age or world. 1st sign, in the darkening of the sun, to mark the end of the tribulation, just prior to the end of those days, May 19, 1780. 2d, in the moon, when she refused to shine at the full. 3d, in the falling of untimely stars, Nov. 13, 1833. And in addition to these, the shaking of the powers of heaven, (as I understand it,) will complete the sign of the Son of man, when men's hearts will fail them for fear, and for looking after those things which are coming on the earth; and when all the tribes of the earth mourn, or all kindreds of the earth wail because of Him. Watchmen! what of the night? We have passed the first or evening watch, when the church went forth to meet their Lord; and the second, or midnight watch when she made the cry —"behold the Bridegroom cometh." This from your unworthy Bro., looking for this same Jesus to come again, according to his promise. S. H. WALDRON.

Portland.

The World's Crisis.

BOSTON, APRIL 8, 1857.

Spiritualism.

No. I.

Spiritualism is now engrossing a large share of the attention of the civilized world. For ages, heathen nations have been familiar with it, but it has been reserved for the present generation to behold its full development. Lawyers, Doctors, Poets, Statesmen, and learned Divines, stand amazed and confounded before the car of the spiritual Juggernaut. Every thing must clear the track before its onward march, or be crushed beneath its weight. Its victims are said to number a half a dozen millions in our own land, besides the multitudes in other countries. We learn that Alexander II., Emperor of Russia, claims to hold converse with the spirit of his father Nicholas, who gives his son counsel in guiding the affairs of the empire. Napoleon Bonaparte is said to consult the spirit of his uncle, Napoleon I., and at the present time is being astonished at the wonderful phenomena manifested through a distinguished American medium, who is performing before the Emperor at the Tuileries. The language of the Revelator, when referring to the "unclean spirits" that were to manifest themselves in the last days, seems to be fulfilling at the present time. He says, "they are the spirits of devils, (demons) working miracles, which go forth unto the *kings* of the earth, and of the *whole world*, to gather them to the battle of the great day of God Almighty." All classes are leaving the word of God and consulting these "unclean spirits" who are doing all in their power to overthrow the Bible, and remove the foundations of christianity. Church and State dignitaries are combining with talent and wealth to give these spirits a powerful sway over those who yield to their Satanic influence. Their progress is without a parallel in the history of the world. Should spiritualism continue to spread for six years to come in the same ratio that it has for six years past, there would be but a handful who were not its votaries—here and there one like Noah and Lot.

We are led to inquire what is the prime *object* of these spiritual manifestations? Let them answer.

"To teach mankind that what they have been harboring as a *shadow*, but never known, is in truth a reality: that the interior man, the sentient being
'That stirs within, and animates his clay,'
is *immortal* and never dies. This consideration, were there no other, is a sufficient one."

A spirit, which professed to be that of Emanuel Swedenborg, was asked,—"is it one of the *principal* objects of these communications to convince men of the *immortality* of the *soul?*" Answered—"yes." Says another,—"The visitations and manifestations from the spirit-world, are to *convince you of the immortality of the soul.*"

They seem more anxious to establish this point than any other. Is it not a little strange that men who have been noted for their infidelity should take the lead in endeavoring to establish *what is considered* a Bible truth (?) and still reject the Bible? Has it come to pass that skeptics have become the great defenders of the word of God? to "*demonstrate*" its truth? We think not. But why are these spirits so anxious to prove that man is *immortal*, and never dies? We answer, to show, if possible, that *Satan*, their great leader, told the truth to our first parents, in the garden of Eden, when he said—"*ye shall not surely die.*" If man is immortal, as Satan there declares, then the lie falls upon the Lord, who had said to Adam, "*thou shalt surely* DIE." The Bible declares that Satan "is a *liar*," and the subsequent history of Adam and his posterity has shown most clearly that the *Lord* told the truth, when he said to Adam,—"*thou* shalt surely die . . . and *return* unto the *ground*, for out of it wast *thou* taken; for dust *thou* art, and unto dust shalt *thou* return."

Satan has persuaded most of the *heathen* to believe his great lie, which was that man should not die,—he also persuaded Pope Pius V. to pass a decree that the soul was immortal; and now he is trying to *demonstrate* it, by his deceitful arts. We believe in the physical and intellectual phenomena as claimed by Spiritualists, but we are fully satisfied that the spirits are "spirits of *Demons* working miracles." We believe that the *Bible* most clearly teaches, in opposition to Satan, that the *whole man dies*, and that his future existence depends on the resurrection of the *dead*; hence we are prepared to adopt the language of Paul, and say—"if there be no resurrection of the *dead* . . . then they also which are fallen *asleep* in Christ are *perished*;" which is not true, if man is immortal and never dies, as Satan declared to our first parents.

For the Crisis

"Doth Job Fear God for nought?" Job 1: 9.

God and Satan are set forth in the Scriptures, as being two great opposing powers. In the connection of our text it appears that the Lord met Satan and a conversation arose between them respecting Job. God calls him a perfect man; Satan answers in the language of the text, and adds, "hast thou not made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blest the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face."

Here it is plainly seen that Satan has undertaken to show God that Job is one of those speculative christians, so called. True, some men *appear* to serve God, make profession simply and solely from a speculative motive, supposing to get gain thereby. Satan well knew this, and mistook Job for one of this character. Job possessed great riches, so that he was the greatest of all the men of the East. But Job's riches did not make him proud, scornful, dishonest, covetous nor boastful; if they had, God, who is the searcher of all hearts, would not have called him perfect and upright. Such is the character of that good man, and in consequence of this he must suffer loss of property, servants, and children, and then be afflicted with boils from the sole of his foot to the crown of his head. Here in all this it was manifest whether Job served God for the world or a higher object. It was in the deepest of his afflictions that his wife said unto him,—"dost thou still retain thine integrity? curse God and die." What was Job's answer? "But he said unto her, thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God and shall we not receive evil?" How easy for man to talk thus, when everything goes prosperously with him. But in adversity, most all exclaim,—"my lot is hard;" a murmur escapes their lips e'er they are aware. But it was not so with Job; he was a pattern of patience. Hence, the apostle James speaks of him as an example. He was after the life that is to come at the expense of everything.

Many are apt to reproach christians on the account of those who walk disorderly, and instead of recognizing in them their true character, they are ready to tauntingly exclaim, "do they fear God for nought?" True it is that every child bears a resemblance to its parent, and if the devil could presume upon God's character so much as to doubt the truth of his word in reference to Job's uprightness, may we not reasonably suppose that his children will venture to anathematize those who belong to the family of God? Most certainly. Then, like Job we may expect to fall into sore trials; but as God's eye was upon him, so it will be upon us; and as he did not suffer Satan to take his life, no more will he suffer our lives to be taken: that is, if they are hidden in God as was Job's. Disease may fasten upon us, our strength may fail, our limbs become inactive, our body become lifeless; so did Job's, yet, like him we know that our Redeemer lives, and that our lifeless forms will spring up into new life when the heavens cease to retain Him who holds precious to himself the life of every saint.

O thank God! the christian does not fear God for nought. No, no! it is not the riches of an earth that fades, for which he labors, but for one that will bloom in more than Eden beauty. It is not to save his natural life which is mixed with sorrow, but it is for eternal life where sorrow will never be known. It is not to come into the immediate presence and favor of an earthly monarch, but it is to gain the smiles and the approval of the King of Kings and Lord of Lords. It is not for a crown that will fade, but for one of unfading glory and that will be at God's right hand. That for which the christian labors, is not all in the advance of him; an hundred fold is promised in this life, hence his peace is like a river and his righteousness like the waves of the sea. Job's religion was of that character which smoothed his pillow in all his afflictions; he felt that God was just and yet the justifier of him that believeth, and "although he slay me," said he, "yet will I trust in him;" and when bereft of almost all that he had called dear, he could exclaim, "blessed be the name of the Lord." O that there were more like Job! Many I fear are worse than covered with boils. God looks at the heart.

J. A. PACKARD.

For the Crisis.

God is Ours.

God is our Friend and Helper,—what need we fear? Of whom need we be afraid? Let come what will, poverty, pain, sickness, death, or judgment, all is well while we trust in him. "All things work together for good to them who love" Him. We cannot fail or fall while His everlasting arm is beneath us, to hold up our goings. O, let us rejoice, and be glad, and lift up the voice of praise to His holy name, for all of that holy care, and tender saving compassion which He exercises toward us His erring and feeble children. With what blessed promises does He stay our fainting spirits! With what a glorious prospect does He charm and cheer our desponding and tempted souls! O, how equal are His ways with us! How longsuffering is He with our shortcomings and infirmities! He promises us help now—He promises us help in future—He promises us help forevermore! As the mountains were round about His city of old, so is the grace of His covenant round about His little flock, who love Him. Stand up, my soul in almighty strength, even stand up in the strength of thy mighty God, and challenge all thy foes and fears! The rock of our enemies is not like our Rock, even they themselves being judges. We drink from living fountains prepared by the Strength of Israel! Glory to God in the Highest! and let all the Redeemed say, Amen!

EDWIN BURNHAM.

For the Crisis.

BRO. GRANT:—It has been desired that the article on the passage in 1 Thess. 5: 23, 24, entitled "Sanctification," &c., should be republished in the form of a tract. If all who would like to receive it in tract form, will write me a line, stating the number they will take, I will endeavor to have it published, the Lord willing, provided a sufficient amount is obtained, or pledged, to defray the expense of publishing. The price will be two dollars per hundred, five cents single. Please write immediately, and direct to H. P. Sikes, Brattleboro, Vermont.

Your Bro. waiting for redemption,

H. P. SIKES.

For the Crisis.

Short and Profitable Sentences for Christians.

SELECTED BY P. TANDY.

1. A memory well stored with Scripture, and sanctified by grace, and the Holy Spirit, is the best library.

2. Beware how you trifle with duty on the ground of inability; he who bids you do, promises you strength to perform.

3. Carnal comforts leave us in love with sin, and enemies to God.

4. Doubts and fears say you are not dead to the law; you seem to mistrust Jesus, and cannot give God credit for speaking the truth.

5. Error is *always* dangerous! it *cannot* be harmless.

6. Few things look worse than to see a christian sauntering in the street; it is courting temptation, and inviting Satan to lead you astray.

7. Growing christians are little in their own eyes; *grown christians are worse than nothing.*

8. He that thinks much of himself, is standing at a great distance from God.

9. In every company remember you profess to be a member of Christ, a son of God, a temple for the Holy Spirit.

10. Jesus will receive you, (if you are a christian) though all the world reject you.

11. Keep a good conscience, let it cost what it may.

12. Look well to your motives at all times.

13. Malice is the very image of Satan.

14. Never take your eye off the cross when you think of salvation; all its lines centre there.

15. Often ask yourself, will this act or that glorify God?

16. Peace of conscience is begotten at the cross of Christ.

17. Quick mental sight discovers the least departure from God, and spiritually produces mourning on account of it.

18. Reading may make you a pleasant companion, but secret prayer will make you a spiritual christian.

19. Sin and grace are irreconcilable; their natures are direct opposites.

20. Trifles often alienate affections, and separate christians; self-denial is a cure for this and many other diseases; devils triumph when christians disagree.

21. Until you view sin as your determined enemy, you will never successfully strive against it.

22. Vain confidence is the forerunner of shame.

23. When the christian is brought to the cross, he girds up his loins to run the race set before him.

24. Examine your aim in all you undertake.

25. Zeal regulated by pure knowledge is a rare ornament.

26. Expect the Spirit's assistance, when you have humbly prayed for it.

For the Crisis.

"If any Man will do His Will, He shall know of the Doctrine."

My attention has been arested lately by the use made of the portion of Scripture at the head of this article. I think there is a wrong application made of it by some of the brethren. If you tell them that you do not understand their conclusions to be correct, they will tell you, "if any man will do his will he shall know of the doctrine." At another time, they will tell you, that it is necessary to understand his will before you can do it. Now this seems to be a direct contradiction. In the first place, they imply that the reason you do not understand their doctrine is, because you do not do his will; and in the next place, they say you cannot do his will unless you understand the doctrine.

This difficulty grows out of not reading the whole of the text; it reads,—"if any man will do his will he shall know of the doctrine, whether it be of God, or whether it be of myself."

This is the experience of all christians, because, when they do his will it makes them holy; therefore they know that it [illegible] of God. [A Traveller to the King[illegible]

For the Crisis.

Thoughts.

E. S. FENN.

There seems to be a feeling of great anxiety manifest on the part of those who believe that Jesus Christ is about to establish an everlasting kingdom on the earth; and so intimately have very many endeavored to acquaint themselves with him, (though not having seen him as yet,) the uneasy mind is often led to make such inquiries as these; "what of the night?" —"where are we in the history of this world?"—"is there no sign of day approaching?"—"why are we thus in suspense?"—"why this cry of peace and safety when we expected the nations to grow more and more angry, until the great day of God's wrath should be ushered in, and his Son be revealed from heaven, to reward the righteous and take vengeance on the ungodly?" So numerous are the questions ready to drop from the lips of those who have been interested in the return of our Lord, that it would seem to require a very faithful Watchman to be able to give an answer to all, without being somewhat puzzled.

Many are the causes which call forth these and similar questions; also the embarrassment of both watchmen and teachers in answering them. Undoubtedly one great reason is, the entire failure of worldly wisdom in making a proper application of the fulfillment of prophecy, and computing correctly the time or manner of the great event for which the anxious church have long waited, and hoped to see transpire. And while the wisdom of this world in many instances has seemed to blind the minds of men, they have forgotten that the word of the Lord is an all-sufficient guide to the City of the King, and are almost willing at once to admit that they are in the dark!

Now, if by running a little too fast, or being a little too zealous in the good cause, we have suffered a sad disappointment; and while our faith has been severely tried, we have neglected to watch and pray alway, and darkness seems to brood over us, and the beauty we once saw in the scriptures seems faded,—the sooner we get righted the better it will be for us; not only for us, but for all who may come under our influence. I am well aware that during the time we thought we were giving the last warning cry to the world, we (if possible) searched too diligently *some* parts of the word, while *others* were too much neglected; or, if noticed, were made to bend to the great point in view, though sometimes (sad to tell,) rather crookedly done.

Yet I can but wonder, to-day, as I consider what a complete piece of machinery it seemed to be, comparatively speaking; and I had almost thought it often caused a feeling of *pride*, that there was none to overthrow it. Hence, though firmly I believed it and faithfully lived accordingly, I could but call to mind, as time rolled on and brought not the looked for events with it, these words,—"is not this great Babylon that I have built?"

Man's wisdom is but little when compared with the plans and wisdom of the Almighty! "How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?"

Well, the night has been long and dreary; only now and then a star has seemed to penetrate the thick darkness to give hope to the weary wanderers on the rough, dark ocean of time. But shall we relinquish *all* hope in this time of peril, because we have failed to realize our expectations in full? Nay! Was there ever a night *so long*, or storm *so great*, but that the morrow's sun appeared after it? And will not a brighter era dawn ere long to break the long dark spell which has desolated earth for about six thousand years? Methinks there will! So says the word, and THY word is *truth*.

It is a cherished opinion of my own, that there is a certain portion of the word fitted to the ability of *every one* who has a heart to know and understand the truth. I feel a spirit of sympathy for those who have been shaken overboard, and are still struggling with the waves, loth to give up the ship, and need but a friendly hand to pull them on board. Perhaps we cannot interpret all [illegible] symbolic language used in some p[illegible] scriptures, but there is a part [illegible]erstand, and become sufficiently enlightened upon it, even with *our* feeble intellects, to constitute us fit subjects for the kingdom of heaven, instead of cherishing the unpleasant thought [illegible] it is too late.

about his return, and all the inspired Apostles follow in the same train, when all the Prophets spoke so eloquently of the demolition of earthly kingdoms, and the reign of the Prince of Peace, and even pointed (as some suppose) to the very time when the everlasting kingdom should be established under the whole heavens, and the Prince of Peace commence his reign? Why did he speak to his disciples of signs and wonders which were not to take place in their day, just prior to his second advent? Surely it was for *our* benefit, not for *theirs* alone. Methinks, as he looked down through the vista of time, he saw a few who would be unlearned and perhaps unable to fathom the deep things of God, and wishing to have them without excuse, he fits a portion for them. Thus we find him noticing some very small events, comparatively, which were to occur about the time of his return. So, if we will obey the injunction of the Savior,—"search the scriptures," we shall not only find them "profitable for doctrine, reproof," &c., but shall be "thoroughly furnished unto all good works."

Then take courage, Brother, Sister,
There's light to follow still;
The weak, perhaps, may help
The Master's table fill.

Oh! when they all are gathered,
And Jesus serves them, then,
May with you there be seated,
Unworthy Sister Fenn.

Bridgeport, Ct., Feb., '57.

From Bro. J. T. Ongley.

Bro. Grant:—Having just returned from my appointments, I thought I would write a few lines for the *Crisis*, thinking that some of those friends in the different places that I have visited in New York State and Canada, would like to know what we are doing in Pennsylvania. I would say in the first place, that we are trying, by the assisting grace of God, to live so as to please our Heavenly Master, and gain the kingdom promised to them that love the appearing of Jesus Christ. Secondly, we are endeavoring to do all that we can to warn our fellow men to prepare for the judgment; to comfort those who are looking for that same Jesus that went away to come again; and to reprove, rebuke, &c., those that have a form of godliness, but deny the power, (which Paul says is the Gospel of Christ,) having turned away from the truth, and are turned unto fables, as we find that class wherever we go.

In Girard and Franklin, Erie Co., there is a small company of believers in the glorious truths of the Gospel, who stand firm, and are in good working order. They meet together every Sunday to exhort and comfort each other. I preach there once in four weeks; viz., in Girard in the forenoon, where the brethren meet, and in Franklin, two miles from G., afternoon and evening. The signs in that neighborhood are ominous of good. Some confessed the truth. The Universalists and Spiritualists are stirred. May the good Lord direct is my prayer.

In East Washington, I find a few that love the truth. But the Devil rages; he cannot bear to have the truth promulgated there; his emissaries will do all they can to hinder those that desire to hear.

At Edenboro and vicinity, there are quite a number of like precious faith. At Well's Corners, we find a few that love the truth, and some that stand ready to misrepresent the truth; but trust that good will be done in the name of Jesus in that place.

I preach in this place (Blooming Valley) once in two weeks, on Sundays in the day time, and evenings in other neighborhoods near by. On the other odd Sunday I go in another direction, and preach Saturday evening and in the day time on Sunday in the vicinity of Bro. Ellis, the one that put out the book,—*Bible vs. Tradition*. The good Lord is to work in that vicinity, by his Word. There are a few there that love the whole truth, and are willing to work. Some that were on the fence when we first went there have come out on the truth. The last time we were there some came six miles on foot, through the woods, to hear the strange doctrine. Also others that came out to hear the week before when we preached a funeral discourse, were inclined to come again; said they, "why, this [illegible] given us more Bible in two [illegible] than all the different ministers combined in a year." The truth is gaining ground in that place. Praise the Lord.

In the evening we preach about five miles from that place [illegible] come, and give Eternal Life to those that love and obey him.

We have also established prayer meetings in this place (B. Valley) every Thursday evening. There are a few here that love the whole truth, and, like Zachariah and Elizabeth, have a desire to walk in all the ordinances of the Lord. Some here have only a head theology. Oh, how it stands us in hand to understand ourselves, and the word of God. Dear brethren and sisters, let us try ourselves by the word of God. My prayer is that we may be sanctified by the truth, and saved in the coming Kingdom. Amen.

John T. Ongley.

P. S. I should be glad to receive letters from any of my brethren and sisters. Direct to Blooming Valley, Crawford Co., Penn.

Sick and Needy.

Dear Bro. Grant: I write at this time to apprize the brethren through the Crisis, that I have learned, with sorrow and regret, that our beloved brother Turner has been, and still is, very sick with the lung fever. He has bled at the lungs, has been *near death*, and that his case is still very *critical*. Let me ask those who love our Lord Jesus Christ, and his sick children, those who have in days gone by received special benefit, consolation and instruction from his unwearied toil and labor, to be mindful of him in his sickness and needy circumstances. Prayers and aid are solcited at this present time, remembering that "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Yours in the love of Jesus and his suffering poor. L. Boutell.

Extracts from Letters.

Sr. N. M. Henry writes from Blandford, Mass.:—"We feel that we cannot do without our precious little messenger, the *Crisis*. Our Congregational neighbors send for it to read, and some others, and I do not feel at all ashamed to send it. It can show its honest, truthful, loving little face, anywhere without a blush. May the Lord bless the *Editor* and *contributors*. We have not been to a prayer meeting since the Wilbraham camp meeting; have no preaching, nothing but the *Crisis*; so how *could* we do without that?"

—:o:—

Sr. U. A. Witherell writes from Winhall, Vt.:—"I have read the *Crisis* more or less for two years. I do love to read the soul-cheering and heart-comforting letters written by the brethren. I feel that we have the same Father in Heaven, and I am looking forward to the time when we shall all meet in the city of the New Jerusalem. Those that now sleep in Christ, our much loved friends, whom we have been compelled to lay in the silent grave, will arise at the sound of the last trump, and we shall all meet at Jesus' feet, to part no more forever. Oh, glorious day! My heart leaps forward at the thought. Only yesterday I was again reminded that death has not been banished from our land, by attending the funeral of a lovely girl of about nineteen summers. Oh! what must have been the anguish of the widowed mother's heart, to see her dear daughter close her eyes forever on all things earthly, while in the bloom of life. By this we see

'Hopes that to-day look bright, may soon
Lie moldering in their final graves;
And castles built upon the sand,
Shall be destroyed by time's dark waves.'

Brn. and Srs., let us be up and doing while the day lasts, for soon the night cometh wherein no man can work."

—:o:—

Bro. S. Marsh writes from Shabbona Grove, Ill.:—"I believe we are now in the days of the sounding of the 7th Angel, and between the events of the 6th and 7th vials. I expect very soon the 7th vial will be poured in the air, when the winds. or warring elements among the people, that the four Angels or allied powers of Europe, viz., England, Austria, Russia and Prussia, have kept in check since 1815 until the present time, will be loosed, and then will be the greatest revolution or earthquake that ever was known before since men were upon the earth. Immediately after that I believe the Lord will come."

—:o:—

Bro. B. T. Weaver writes from North Dana:—"The spiritualists are doing great things in this place in these last days. There are a few poor pilgrims here who are looking for and expecting the coming of the Lord soon, who will judge the world in righteousness. We believe the word of the Lord, and for it are cast out [illegible] meeting with the nominal churches, yet our hope is in the Lord, whom we expect will soon grant to all his faithful ones a sweet release from the sorrows of earth, and gather us with all the sanctified to praise God and the Lamb forever. Amen.

We have no Advent preaching here, but greatly desire to have some; and do most ardently wish some of the preaching Brn. would come this way, if they can only tarry for the night."

Poetry.

For the Crisis.

SECTARIANISM.

It is a bitter root, and baneful its effects
Upon the human heart, preying upon,
And eating out, though imperceptibly,
The very life of true religion—Love.
It giveth an expression to the eye
Forbidding and severe, and causeth words
To come forth from the lips, as far removed
From that pure gentleness the Spirit yields,
As polar mountains from the burning zone!
There is no virtue in it—not *one spark*
Of vital godliness. 'Tis from beneath,
Not from on high, where all is light and love,
For it is "earthly, sensual"—yea more,
'Tis "devilish." The root and offspring too
Of that "old serpent," who doth generate
All species of deformity on earth.
Away then with this evil, ye who love
The holy principles of God's blest word,
And to the truthful Pattern there inscribed
Study to bear resemblance. Use no more
Your "sibboleth's," and rods, or measuring lines,
But make alone that perfect *law of love*
The testing-point, standard of fellowship;
So shall ye flourish like the "bay-tree," green,
And freshly watered, and the word of life
Like rivers flow unfettered, while the Lord
Shall be well pleased, and smile approvingly.

Mrs. A. C. Judson.

Choice Selections.

Animal Diet bad for Children.—There is no greater error in the management of children than that of giving them animal diet very early. By persevering in the use of an over-stimulating diet, the digestive organs become irritated, and the various secretions, immediately connected with, and necessary to digestion, are diminished, especially the *biliary secretion*; and constipation of the bowels, and congestion of the abdominal circulation, succeed. Children so fed, become, moreover, very liable to attacks of fever and of inflammation, affecting particularly the mucous membranes; and measles, and the other diseases incident to childhood, are generally severe in their attack. In reference to this last remark, a distinguished medical gentleman mentioned to us that, in families where children lived on simple diet, without tea and coffee, if they were seized with measles, whooping cough, mumps, and similar diseases, he never called but once, as he knew there was no danger; but that in families where an opposite course was pursued, he always expected trouble.—*Ledger*.

The True Star.—There is one star that will never disappoint the hopes it awakens; its ray is never dimmed, and knows no going down; its cheering light streams on through ages of tempest and change. Earth may be darkened, systems convulsed, planets shaken from their spheres—but this star will pour its steady and undiminished light; the eye that is turned to it will gladden in its tears; the countenance that it lights, sorrow can never overcast. The footstep that falls in its radiance finds no gloom even at the portal of the grave. It is the star—

"First in night's diadem,
The star, the Star of Bethlehem."

Phil. N. American.

Husband and Wife.—Between you two, let no third person come to share the secret grief or joy that belongs to your two hearts alone. Let neither father, mother, brother nor sister be the confidant of that which concerns your domestic peace. Bear all things, suffer all things, but in silence and sadness. Let a moment of alienation or years of estrangement be healed and forgotten in after moments and years of intense love, but never let the wall of another's confidence be built up between you and your wife's or your husband's heart.

Obituary.

Died in Raymond, Jan. 3d, Lizzie Jane, youngest daughter of Nathaniel and Esther Staples, aged ten months and ten days.

This is the first time that death has ever entered our family, and we truly feel that death is an enemy. Our little Lizzie, though young, was seemingly the joy of the family circle. She was lovely and interesting, and we deeply feel our loss. Her absence brings a sadness which nothing but the hope of the resurrection can dispel. But we mourn not as those that have no hope; for amid all our sorrow we do rejoice in the hope that when the promise made to Rachel is fulfilled, that her children shall come again from the land of the enemy, we shall then embrace our little one again. O, how sweet those promises! and sweeter still to know they are sure; for he who has promised has said, "Heaven and earth shall pass away, but my words shall not pass away;" therefore we are looking with anxiety and fond anticipation to the time, when shall come to pass the saying which is written, "death is swallowed up in victory, when He who hath the keys of death and hell will come and unlock the prison doors and let the captives go free. Thank God, the gathering time will soon come.

"O there the loved of earth shall meet,
Whom death has sundered here."

"We weep o'er the grave of our loved one,
Who suffered its brief hour of pain;
But know when the sepulchre's opened,
She will bloom in bright Eden again."

E. Staples.

Domestic Summary.

Later from Nicaragua.

New York, April 1.—Steamer Texas arrived this evening, from San Juan, 20th and Aspinwall, 23d ult. She connected at the latter port with steamer Orizaba.

The Texas brings no later news from California.

News from Rivas, the head-quarters of Walker, is to the 18th. The purser reports the Army in a good condition, and well provisioned.

Walker, with 400 men, attacked the Allies at St. George, gaining the Plaza, and burned the important part of the town. He then retreated to Rivas, which Chamarro, at the head of 1200 men, had in the meantime attacked and been driven back with great slaughter by Hengingsen.

Walker met them retreating, and they were, consequently, placed between two fires, and becoming completely paralyzed, suffered intensely. The Allies are said, by their own accounts, to have lost 327 killed, and over 300 wounded; while Walker states that their loss is 600 killed and 500 wounded; and states his own loss at 2 killed and 21 wounded. Walker had the bodies of the dead buried.

U. S. sloop-of-war St. Marys was still at San Juan del Sur.

It is reported that Canas, the commander-in-chief of the Allies was under arrest for making certain overtures to Walker; that Clidlon had raised a body of men in Leon, and was about to join Walker; and that President Rivas had been assassinated; the last report is said to have been confirmed.

From Santa Fee and the Plains.

St. Louis, March 31.—Sante Fee dates to the 28th ult., have been received. The Indian depredations were on the increase.

Several skirmishes had occurred between the Mexicans and the Indians, and numbers of both parties were killed.

It is reported that Judge Hoppin, James Lucas, and two other Americans had been killed by the Indians near El Paso, and also that Jas. Hubble, who had gone to Sonora to purchase mules, was killed by the government party.

A letter from Santa Cruz river, dated Feb. 30, says that if the people of Sonora had encouragement, they would declare themselves independent of Mexico, and ask to be annexed to the United States.

The country is overrun with Indians, who are robbing and murdering the people in every direction.

Most Important from Utah.—We have no doubt that there is positive information in this city that Brigham Young and his crew have burned the United States archives, court records, &c., in Utah Territory; that they have demanded the appointment of one or two federal officers, both headed by Brigham Young for Governor, with the avowal of the purpose of driving any other out of the Territory by force of arms. The truth is, the Mormons are already practically in a state of rebellion.—*Washington Star.*

New York, April 3.—The Herald says there are at present in the city of New York, a number of Spanish agents, who are actively engaged in raising munitions of war for shipmennt to Cuba, in view of the anticipated hostilities between Spain and Mexico, and to provide against the threatened descent of a Mexican force upon that Island. The Mexican government have also their agents here, and particularly in New Orleans, for the purchase of arms and amunition and the enlistment of men to be sent under the American flag to Tampico and Vera Cruz, in preparation for this contemplated invasion.

From Washington—The Chinese Troubles—The Views of Gov. Walker.—The following intelligence from Washingtoh in regard to two important matters, we copy from a letter in the New York Courier, dated March 31:

The Administration finds itself also suddenly called upon to provide against a very sudden and unfavorable change in our affairs in China. The unprovoked attack of the Chinese upon Com. Armstrong's Squadron, makes us an involuntary party to the hostilities in which, at nearly the same time, the British fleet became involved. Our trade with China is of great value and importance. It gives employment to a large fleet of our best vessels. The post of Commissioner or resident Minister has become one of very great difficulty. Dr. Parker will probably be superseded notwithstanding his long experience and admitted ability. It cannot be doubted that the President and Gen. Cass fully appreciate the necessity of selecting for this post a statesman of the highest qualifications. As the war is flagrant, and its effect upon trade is already serious, a new appointment will be presently made, or instructions will be sent to Dr. Parker adapted to the present exigency.

A considerable reinforcement of the American fleet will of course be immediately made. A large proportional force of marines will also be necessary. Our new steamships of the large class will now come into most advantageous use. It would be an opportune service in which to test the powers of the noble Niagara, now fitting at your port.

Information.

I would just like to say to those brethren who wish to know if I am restricted as to where I may sell the History of the Russian War, that I am not; and any one, from any part of the United States or the British dominions, can have them sent to their address by express, by remitting fifty cents a copy for them. Abraham Flagg.

Boston, April 4, 1857.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

ARRIVAL OF THE ASIA.

New York, April 4.

Steamship Asia, from Liverpool March 21st, has arrived.

Austria threatens to suspend diplomatic relations with Sardinia. The latter power is busily strengthening her fortifications.

A difficulty has occurred between England and Japan. Two English ships of war now occupy Nagasaki.

The Irish Liberals have adopted their electioneering programme, of which the following are the leading points. 1. One tenant, as recently modified. 2. Disendowment of all religious sects, and abolition of the Irish Church, as a State establishment. 3. Religious equality, involving the repeal of the Ecclesiastical Tithes Act. 4. Enlargement of country franchise. 5. Abolition of the property qualification.

China.—It is said a great portion of Canton, both within and without the walls, has been destroyed.

The Paris correspondent of the Daily News asserts positively that negotiations are progressing between France and England, in relation to sending a French army of 20,000 men to China.

THE INTERIOR TROUBLES OF CHINA.

[From Le Nord of March 11.]

From a correspondence sent from the frontiers of China to the St. Petersburg Gazette, we extract the following particulars:—

We have learnt from our neighbors, the Monguls, that the rebellion in China is extending far and wide, especially in the South, where all the provinces have joined the rebels except Tou Taian and another one. The Northern provinces submit without murmuring to the Mandchou government, probably because war does not suit the commercial spirit of the people, nor advance their interests. The Monguls who have lately visited Pekin, report that this capital possesses no longer even the shadow of its former prosperity. Everything is falling into ruin. The revolted provinces no longer pay their taxes—the revenue derived from the customs is at an end—the penury and destitution of the treasury is complete, and is most frightful in its effects. Those who are in the public employ no longer receive their wages, and the government cannot remedy any abuses. To add the climax to the ruin, the moneyed men, brokers, money changers, &c., have all left the city, taking with them all their capital, and have left for southern ports or for any other places where there is greater tranquility. Silver no longer exists in Pekin, and even the copper coin is becoming very scarce. In this dilemma the government has had a large quantity of iron coined into money, but the people will have nothing to do with it if they can help it.

In a word, Pekin has all the appearance of a besieged city, cut off from external communications. The Chinese consider the Mandchous as tyrants, whose rule has come to an end, while, on their side, the Mandchous look upon the Chinese as rebels, ready at any moment to take up arms against them. [The Mandchous here spoken of are of the Tartar race. The present imperial family is of Tartar origin, and rules over China by right of conquest. Since 1640, when the Tartars conquered China, this family of the Tartar race have been upon the throne, and the Chinese proper have been, in fact, a conquered people.]

Appointments.

Bro. Whitney appoints to preach in East Haverhill, April 12.

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Bro. Higgins appoints to preach at Lynn, Dye-house village, April 12.

—o—

Bro. J. Couch appoints to preach in Portland, Me., Apr. 12.

—o—

Bro. O G Smith appoints to preach at Manchester, No. 79 Elm St. April 12.
Meredith Neck, April 19.

—o—

I will preach, Providence permitting, in Warner, N. H., where Bro. Reddington may appoint Sunday, April 19th.

S. W. Bishop.

—o—

Buffalo, N. Y., Tuesday, Wednesday, and Thursday evenings, May 5, 6, 7.
Seneca Falls, N. Y., Sunday, May 10.
Brewerton, N. Y., Wednesday and Thursday evenings, May 13, 14.
South Butler, N. Y., Sunday, May 17.

—o—

Providence permitting, I will preach on the *first* Sabbath in April at Pleasant Valley, Ct.; the second Sabbath at Newfield; the third Sabbath at Cheshire, and the fourth Sabbath at Bridgeport. Ira Morgan.

—o—

Providence permitting, I will preach in Springfield, Mass., evening, April 10. Albany, N. Y., Sunday, April 12. West Martinsburgh, N. Y., evenings, April 16, 17, 18, and, over the Sabbath, 19.

Hebron, N. Y., Friday, Saturday and Sunday, April 24, 25, and 25, a protracted meeting.

Rochester, N. Y., Wednesday, Thursday, and Friday evenings, April 29, 30, and May 1, with Bro. Marsh's charge.

Rochester, with Bro. Cook's charge, Sunday, May 3.

Edwin Burnham.

—o—

Providence permitting, I will fill the following appointments proposed by Bro. Howard:

Worcester, where brother Meyers may appoint; perhaps at the colored church, Friday evening, April 10.

Lowell, where Bro. Churchill says,	Sunday 12.
Lawrence,	Monday eve. 13.
Exeter, N. H.,	14.
Portsmouth, N. H.,	15.
Kennebunk Port, Me.,	Thursday, 16.
Portland,	Friday, 17.
Poland,	Saturday and Sunday 18 and 19.
Portland,	Monday 20.
Biddeford,	Tuesday 21.
Kennebunk Port,	Wednesday 22.
Portsmouth,	Thursday 23.
Concord,	Friday 24.

Louden Ridge, 25 and 26 if conveyance is had from Concord.

Concord,	Monday, 27.
Manchester,	Tuesday, 28.

Nashua, Wednesday 29, if Bro. Nye appoints.

If these appointments conflict with others previous, I wish to be notified in season to save expense of travel. Hiram Munger.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

E Cleaves 117, R Whipple 78, P W Jones 106, M G Dunham 104, L B Moore 78, Mrs. A Burnham 95, A P Chaney 52, A Worth 78, N Tuttle 104, J Blake 76, A W Low 104, Laura Clark 108, Sally Dow 108, C E Gierlow 104, Mrs. Rogers 104, J Wendell 109, N. Lyford 109, G Barrows 77, A B Gillett 104, E C Richardson 104, E Heath 104, J J Johnson 104, S F Otis, B. Swan 78, E Flanders, Jr. 73, J T Cornell 113, E J B 95, P Alling 143, D N Kidder 104, J N Berry 72,—$1 each.

J S. Wick 130, S K Partridge 130, J B Smith 104, J J Bartlett 105, W F Higgins,—$3 each.

Seth Cotton 104, S Currier 108, N Buckingham 104, N. Staples 107, E Melcher 104, S G Edgerley 127. J Burley 121,—$2 each.

Isaac Bliss 101, F Fowler 103, D Grant 97, G L Rich 91, G W Smith 97,—50 cents each.

M Morril 130, $2.68; S Gun 89, 25 cents; H T Durgin 83, $1.20.

For Books—M Morril 32 cents; J N Berry 6 cents; J Burley $1.

Will some brother make Haydenville, Mass., a place of appointments, while time continues. In behalf of the brethren,

Horatio Bassett.

Books Sent—B. Spaulding, J. Crosby, S. Woodruff, H. H. Arnold, Isaac Dimmick, Nancy Foss, J. Burley, J. N. Berry, M. Merrill.

To Correspondents.

M. M. Eastman, the letter was received, but cannot decide now when to come.

Bro. Nichols, we are out of No. 3, Marc 18.

Bro. A. Ross' P. O. address is Lowell, Mass., care of Daniel Churchill.

Sr. C. E. Gierlow's P. O. address is Athens, Tenn.

Nancy Foss—We are out of the works you order, but send such as we have in place of them, hoping they will suit.

J. Vickery—The money was received and credited, as you will see by referring to the Crisis of March 25th.

A Duren should have been credited $2.50 instead of $1.50 in the last Crisis.

M. C. Kershaw—We find two dollars credited to you on our books, which pays to No. 104.

Books and Tracts,

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

Treatise on Matt. xxiv. By I. C. Welcome. Price 33 cents—postage 6 cents.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Bound Tracts. By H. L. Hastings. Nearly 200 pages. Price 40 cents—postage 6 cents.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

Church Debts By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

The World as It Was, as It Is, and as It Will Be. By Mrs. A. C Judson. Price 38 cts.—postage 3 cents.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

This World and the Next: The impossibility of making the best of both. An interesting English work. Price 25 cents—pos. 1 ct.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

The First Fruits: a Scriptural Inquiry into the Time and season of the First Resurrection, and Change of those who are Alive and Remain. Price 10 cts.—pos. 1 ct.

Jubilee Harp. By S. S. Brewer. A good selection of hymns. Price, single copy, 25 cts.; per dozen, $2.50—pos. 7 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 38 cts.—postage 3 cts.; cloth gilt, 50 cts.—pos. 8 cts.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts. —pos. 1 ct.

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Milton on the State of the Dead—Intermediate State—each 24 pages. Price 5 cents single copy; $3 per hundred. ——Outline of the coast of Man—Ancient Landmarks—Destiny of the Wicked—The Great Incentive—3 cents single: $1.50 per hundred. ——Future Punishment—Key of Truth—The Night Cometh—price 2 cents single; $1 per hundred.

[☞ The above-named works can be obtained of H. L. Hastings, Rochester, N. Y.]

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 8 cts.

A View of the Scripture Revelations Concerning the Future State. By Richard Whately, D. D., Archbishop of Dublin. Price $1—pos. 18 cts.

The Seven Seals. By W. Sheldon. Price 3 cts. —postage 1 ct.

A Review: Giving the main ideas in Dr. Edward Beecher's "Conflict of Ages," and a reply to them. To which is added the Bible meaning of the word "Hell." Also, 200 texts quoted to show the Nature of Future Punishment. By J. Blain, Baptist minister. Price 8 cts.—pos. 1 ct.

Glad Tidings; or Bible proof that woe and sin are to end in the universe, by a literal [illegible] of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 10 cts.—pos. [illegible]

Poetry.

For the Crisis.

SOLITARY MUSINGS.

'Twas eve in the summer gloaming,
When the silv'ry moon shone bright,
And the stars adorned the concave
With their gleaming rays of light.
The gorgeous clouds were slumb'ring
B neath the moon's pale sheen,
And the heavens of peerless beauty,
Threw a halo round the scene.

The air was filled with odors
Exhaled from blooming flowers;
And the zephyrs waved the leaflets
Among the Floral bowers.
When mid such scenes of beauty,
To a lonely place I strayed;
Absorbed with heavenly musings,
To my Maker thus I prayed:—

Shall I, a homeless wanderer
O'er life's tempestuous sea,—
Shall I, with saints and angels,
Forever dwell with Thee?
Or, must I on the billows
Of sulphuric seas be tost,
And dwell in hell's dark caverns,
Forever with the lost?

But soon on heav'n-plumed pinion,
An angel winged his flight,
Adown the glorious concave,
From yonder world of light.
I asked the heav'nly stranger
If my friends in peace should dwell,—
If my Father and my Brother
Would heavenly anthems swell?

He then replied most sweetly,
"Ah, yes, thou sorrowing child;
With thy friends thou wilt be happy,"—
And then with joy I smiled.
As the falling dews of Hermon,
Were such tidings to my soul;
And from off my troubled spirit
A burden seemed to rcll.

But soon the heavenly stranger
Closed the interview with me,
And soared on heav'n-plumed pinion
As far as eye could see.
From that place of lonely musing
I homeward did repair,
O'er blooming fields and meadows,
Whose fragrance filled the air.

Then the moon was slowly treading
Along the western aisle;
And the gorgeous clouds were gleaming,
With the rays of her last smile.
Then all those glorious visions
Soon faded on my sight;
But those solitary musings
Still fill me with delight.

E. D. Root.

Forestville, Ct., March, 1857.

Original Articles.

For the Crisis.

Invalidity of Profane Chronology.

FOUR REASONS WHY I HAVE NO CONFIDENCE IN PTOLEMY'S CANON.

It is well known that astronomical observations of eclipses, if truthfully recorded at the time of their occurrrence, for the purpose of marking any particular year of the reign of any sovereign, are sure evidences of what they mark; but it is no less true, that when such discoveries are made hundreds of years after their occurrence, they are not sure evidences of the first, second, tenth or twentieth year of any king's reign. On page 39, (Anal. Sac. Chron.) I read,—"B. C., 523. (An Eclipse) M. July 17th, Morn. o. 12; dig. 7 1-2; seventh (y'r) of Cambyses."—*Ptolemy.*

Now this record looks fair, and to a superficial observer, it would be demonstration itself, that B. C. 523 was the 7th of Cambyses. But there is no valid evidence that Cambyses reigned 7 years. Though we can now go back to B. C. 523, and find the same eclipse of the moon to have fallen on the 17th of July, just as the record states, still I hesitate not to say, that there is no proof that the year 523 was the 7th of Cambyses. Why? Because it was not recorded till more than six hundred years after it occurred. Ptolemy lived 137 years after Christ, (page 26 Anal. S. Ch.); and B. C. 523 added to 137, amount to 660 years. Now Ptolemy could only *suppose* that it was the 7th of Cambyses, from the histories he consulted; and Josephus states that "Cambyses reigned six years, and in that time he overthrew Egypt, and when he was come back, he died at Damascus: and the Magi obtained the kingdom for one year." Josephus lived about a hundred years nearer the time of Cambyses than Ptolemy, and would be likely to know much more about it.

My *second* reason is, the eclipse which occurred in B. C. 502, said to mark the 20th year of Darius, has no name to vouch that it occurred in the 20th year of Darius; and doubtless was discovered and marked also by Ptolemy. True, there was an eclipse; but evidence is wanting to prove that B. C. 502 was the 20th year of Darius.

My *third* reason is, that the eclipse which happened in B. C. 491, said to mark the 31st year of Darius, is proved to have happened in his thirtieth year, by those very histories which are presented to sustain the canon. This was fully done in Nos. 17 and 19 of the first volume of the *Crisis*, which can be referred to. This also has no name to attest that it happened in the 31st; and if it had, it is proved erroneous, and was, I doubt not, also marked by Ptolemy, though he wisely chose to withhold his name.

My *fourth* reason is, that 2300 full solar years have passed away, from and after *his* 20th year of Artaxerxes. These reasons are abundantly sufficient for me to regard it, not only apocryphal, but absolutely fallacious, though probably it is not many years out of the way; but one year proves enough to show us that it is not reliable. How often it is said, "*Ptolemy's Canon* is based upon astronomical observations." Whereas the truth is, astronomical observations are (not based,) but placed, or recorded upon Ptolemy's Canon; and these make it appear like a mathematical document, that must not be disputed. But I have no confidence in guesses, that are made at such a distance of time; and this I give gratis, and leave every one to think and act as they choose respecting it. It is time for us all to trim our lamps, and be ready to meet the Bridegroom; and the voice of Wisdom admonishes us to watch and pray, that we may go in to the marriage, before the door is forever shut.

B. P. Hildreth.

For the Crisis.

Be not Weary.

The christian has to encounter many stern difficulties, rigid oppositions, fiery trials and strong temptations in life, yet what are these compared with the reward offered to him at the end of his warfare? For a short tribulation endured patiently and with Christ-like submission, he has an eternity of happiness offered to him. For spending his mortal life in the service of God, he has the promise of a glorious immortality. For sacrificing to the truth of the gospel here, he has the promise of an heirship to a portion of an eternal inheritance—to a "real estate" which will never be subject to mortgage—to a land where the leaves of the trees never fade, where the flowers never wither, where the green fields will never be blighted by frost.

Why, then, will you let your heart grow faint and allow weariness to come upon you? Why rest by the way? You have the promise of an eternity of rest! Why falter in climbing the rugged Calvary of life? You have the promise of roaming the elysian fields of Paradise beyond the reach of fatigue! Why thirst? The river of life is before you; push on, and its crystal waters are yours! Why hunger? Be firm, and you may pluck golden fruits from the clustering trees of Eden! Why weep? You will be glad and rejoice throughout the vast forever!

"Then never sit we down and say
There's nothing left but sorrow,
We walk the wilderness to-day—
The Promised Land to-morrow!"

Then be industrious. There's enough to do. "The fields are white and ready for the harvest." "The day is far spent." The ebon shadows of the night of sorrow, wailing, groaning, weeping, despair and destruction, are gathering around! Yet even at this "eleventh hour" a glow lingers over earth, which bids you work a little longer—the black curtain of the awful night of doom is now fringed with the glowing colors and gorgeous clouds that surround the sunset of the world's destiny! Soon the last ray will be withdrawn, and the sable curtain be upon us! Labor while you may! The coming wheels of vengeance and retribution "spin too swift for sight!" Work! work! for "the night cometh!"

"Work away!
For the Leader's eye is on us,
Never off us, still upon us,
Night and day!
Wide the trackless prairies round us,
Dark and unsunned woods surround us,
Steep and savage mountains bound us;—
Far away
Smile the soft savannahs green,
Rivers sweep and roll between:
Work away!

Work away!
Scouts upon the mountain peak—
Ye that see the promised land,
Hearten us! for ye can speak
Of the country ye have scanned,
Far away!

Work away!
For the Father's eye is on us,
Never off us, still upon us,
Night and day!
Work and Pray!
Pray! and work will be completer;
Work! and prayer will be the sweeter;
Love! and prayer and work the fleeter
Will ascend upon their way!

Live in future as in present;
Work for both while yet the day
Is our own! for the lord and peasant,
Long and bright as summer's day,
Cometh, yet more sure, more pleasant,
Cometh soon our Holiday!
Work away!"

J. H. T.

Boston, March, 1857.

Correspondence.

For the Crisis.

From Sr. Sarah Mix.

Bro. Grant:—Some time in May last, it was my happy privilege to meet with you in Cheshire St., Ct., and to enjoy a short interview in company with your most amiable companion in life's uneven way. Since that time, a little "white winged messenger," called "The World's Crisis," has made its weekly, welcome entrance into our humble abode, richly laden with precious articles of various kinds, suited to the wants and capacities of almost every degree of human intellect. Feeling unwilling that it should thus come any longer without contributing another mite to its further support, I herein enclose $— for its aid. I have hitherto been deterred from writing for its columns, from a sense of my inability to say any thing through the medium of the pen, to the edification of my Brethren and Sisters in the noble cause of truth. Not long since, however, I met with a reproof in this matter, in the language of the servants of Naaman to their enraged Master,—"If the Prophet had bid thee do some *great* thing, wouldst thou not have done it?" How much rather then, when he saith, "wash and be clean." 2 Kings 5: 13. If you could produce some very elaborate and well digested essay, upon some very important point of doctrine, would you not do it? How much rather then, when I only require of you to stand as a witness to the truth of God's word, as it regards the near approach of the reign of the Prince of life upon the earth. Yes, glory be to God, I am willing to testify to all the world, that notwithstanding death now reigns, and has reigned even from Adam unto Moses, and onward to this present year, the great Life-*Giver*, and *everlasting* Life-*Preserver*, is soon to make His second most glorious and august advent to our earth. And for what purpose will He be thus manifested? "To ransom from the power of the *grave*, and to redeem from *death*,"—to be the plague of death, and the grave's *destruction*. Yes, thanks to the King immortal, the Son of God must reign until the *last* enemy, which is *death*, is completely vanquished, and the lawful prey delivered from his cruel power, and made like unto their glorious Head, to die no more. Never did I see such a glory and power in the doctrine of the resurrection, as I have done for a year or two past. Oh, ye mourning, sorrowful ones, from whose fond gaze and loved embrace the grim tyrant has taken a dear companion, or a promising child—an affectionate father, or a fond and tender mother—a kind sister, or a loving brother, "sorrow not, even as others which have *no hope*." The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, will also bring with Him from the grave every sheep of His flock, and you will again behold them; not in the habiliments of the cold, damp charnel house; not as when last you saw the marble features of death depicted in their countenances. No, no; but all radiant as the dazzling glory of the "Son of God himself," and clothed upon with immortality, living an eternal life in the kingdom of God. Well has the poet expressed it,

"Oh, that will be joyful, joyful, joyful, joyful,
To meet to part no more on Canaan's happy shore."

'Tis there we'll meet the loved and valued of earth, of every age and clime; and with them swell the song of redemption, until the reverberating sound shall fill the new heaven and the new earth with thunder tones of praise, unto Him who gave His life a ransom for many. Amen. Even so, *come!* Oh, come!

Your Sister in expectation sweet; waiting, singing, praying,

Sarah Mix.

Prospect, Conn., 1857.

P. S. If Bro. Burnham, or any other ministering Brother should, Philip-like, be directed to our place, I think there is more than one who greatly desires to understand what they read, and who will as readily receive instruction from them as did the Ethiopian officer from the mouth of Philip. Please wait upon the Spirit for Divine direction, and your course will be ordered by the Lord.

S. M.

From A. R. Bassett.

Bro. Grant:—As I wish all the brothers and sisters, scattered through the land, to know of the refreshing season from the Lord in Haydenville, of late, I will just say, that Elder S. Chapman has been there and preached two weeks to attentive audiences. Most of the time was spent in serving God. The larger part of the hearers were Roman Catholics, who paid good attention, with the exception of one evening, when Bro. C. brought up the "little horn," which made them squirm; but the constable took a decided stand in favor of the meetings, and told the brethren to let him know if there was any more trouble, and he would take care of them. Bro. Chapman did not fail to do his duty in meeting and out; he was the instrument in God's hands of converting one Heman K. Vining, a strong believer in spirit-rapping, and who, a short time since, denied that Christ was coming literally he said that he had come. But thanks be to God he is now rejoicing in the Lord, and looking, with all the dear saints, for speedy redemption through Jesus. Brn. and Srs., pray for him, that he may be found with his garments pure. He is fully convinced that his spiritualism was of the devil, and says that he has not the least doubt but that he shall soon see Jesus coming in all his glory, to crown all those who are waiting. He says that he is looking for the consummation of all things soon. There also was a young man converted the last night that Bro. C. preached. This young man felt his sins and confessed that if he did not start that night it would be too late.

Pray for us that we may have a revival here in this town, and that great good may be done. Bro. C. formed a church in Haydenville. May it increase in numbers, and its members grow in grace, until Jesus comes. May union be in all our hearts. Now, all who know this place, and feel an interest here, will you pray God to give us strength according to our day. If any one should feel it a duty to come and preach, we propose to hold meetings at H. every Sunday, in Bro. Chester Sheldon's hall, where we should be glad, at any time, to give attention.

Yours waiting redemption,

A. R. Bassett.

Williamsburg, Mass.

From Bro. W. Tuttle.

Bro. Grant:—I have been a reader of the Crisis for some time. I value it as the best paper in circulation. I believe we are living in the last times, for the signs that were to be given to the church and the world, we have had, with the exception of the sign of the Son of man coming in a cloud, with power and great glory. Brn. and Srs., glory to God! we are to lift up our heads; for our redemption draweth nigh. "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." "Heaven and earth shall pass away; but my word shall not pass away." We are to take heed to ourselves, lest at any time our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. And now we are to occupy, and be vigilant, that we come behind in no gift, waiting for the coming of our Lord Jesus Christ.

I am one that is in sorrow and afflictions. Three years ago this present winter, I was called to part with three little children from three to twelve years old: two boys, a little girl, and a loving mother, all within the short space of twelve days. As I stood by the bedside, where they were rolling from side to side, a fathers or a mother's arm was not long enough to save. I felt to weep as the blessed Lord did over the grave of Lazarus; and with the poet I could say,—

"How long shall death the tyrant reign,
And triumph o'er the just;
While the rich blood of martyrs slain,
Lies mingled in the dust."

Those that have lost friends know my feelings; but, glory to God! the time I hope is near, when Rachel's children will come from the land of their enemy; the earth will no more cover her slain. When I stand over the little graves, I think of the words of the blessed Jesus,—"marvel not at this; for the hour is coming in the which all that are in the graves, shall hear his voice and come forth." While friends that we loved are many of them hidden in the noisome grave, we ourselves are full of disappointment and mourning. "We which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body." In this condition we groan, "earnestly desiring to be clothed upon with our house which is from heaven." When I look around, all looks dark and gloomy; sin and iniquity abound, and with the poet I can say,—

"Temptations are thick'ning, and perils surrounding,
And nothing below can my aching heart cheer;
For love waxes cold and all sins are abounding,
And all things betoken a crisis is near.
But hope of redemption my sad heart is cheering,
The bright star of hope doth illumine my way;
O come, blessed Jesus! O haste thine appearing,
O hasten the dawn of a happier day!"

Finally, Brn. and Srs., may we be rooted and grounded in love, able to comprehend with all saints what is the breadth and length and depth and height; and to "know the love of Christ which passeth knowledge, that we may be filled with all the fullness of God."

Brn., pray for me. I live where I hear but little about the coming of the Lord. Bro. A. Ross preaches sometimes where I can hear him. If any of God's servants come to Skowhegan, call and see me, a pilgrim and a sojourner. I keep a home for all saints.

Yours, longing for deliverance,

Warren Tuttle.

Skowhegan, Me.

Poetry.

For the Crisis.

STANZAS.

"*The Inhabitant shall not say, I am sick.*"

Where is that world, through whose vast realm so fair,
A trembling, wasted form meets not the eye,—
No deep groan pains the ear—the healthful air
Is burdened never by the wail and sigh?

Where is the clime that breathes no deadly blight,
No poisonous vapor in the still night time—
Quenching forever bright young eyes' love-light,
Fading the cheek of bloom—where is that clime?

Where is that land upon whose verdant breast
The grave's low, narrow mound is never made;
And where no mourner bending, sable drest,
A fruitless prayer pours where her all is laid?

Where is that happy realm, that radiant shore,
Where walk in beauty that immortal band;
Where they shall say, "I'm sick, I'm sick," no more—
Here all is dying—where, where is that land?

The world thou seek'st! the blest eternal shore,
Thou'lt find beyond the dark, rough tide of Time;
There in that land thy life-long search is o'er—
Thine th' immortal, in that deathless clime.

Maria T.

Feb., 1857.

Extracts from Letters.

Bro. J. Ruddell writes from Buffalo, N. Y.:—"I feel gratified in reading the results of your Conference in Boston, and whilst reading, it brought to my remembrance the many happy meetings we have enjoyed in this place, in times that are past and gone; but, alas! things have changed, and I might safely say that the cause of God in this city is at present in a very low condition indeed. The reasons why it has become thus low, it is hardly needful to mention. Suffice it to say, that the injudicious course of some was one and a great reason why at present we are not as we should be, to say the least. Another reason, and by no means a small one, is the doings of some who have introduced test questions, and not satisfied with that, have denounced all others who came not up to their standard. The fact is that the influence of such things on community is bad, bad indeed. There are, however, a few in this place who object to all such proceedings, and are anxiously waiting for that Nobleman who has gone to receive for Himself a Kingdom. My object in writing this letter is first to say to the brethren, beware, and try the spirits whether they be of God; and secondly, to induce, if possible, some of the preachers of the word, that seem to be so abundant in the eastern States, to give us a call while passing this way, for certainly if there is any place on earth that needs an effort of this kind it is this."

—:o:—

Sr. R. Morrill writes from Lowell, Mass.:—"While iniquity abounds and the love of many is waxing cold, it is gratifying to know that there are so many still looking for that blessed hope, and glorious appearing of the great God and our Savior Jesus Christ.' When compared with the whole human family, the number of true christians is very small. When we look abroad over our land and world, we can see, as we never could before, that the earth is fast filling with violence.

Brethren and sisters, let us take new courage; look up, and lift up our heads, for our redemption draweth near. The world is almost ripe for destruction, and let us be fully ripe for God's Kingdom;

'For soon the reaping time will come,
And angels shout the harvest home.'"

Choice Selections.

THE SACRED NAME.

"Tell me, I pray thee, thy name."—*Gen.* 39 : 5.

J ehovah; God; Almighty; Jah; I am;
E mmanuel; Shiloh; Lord of Hosts; the Lamb;
S ecret desire of nations; Bridegroom; Lord;
U nchangeable; Eternal; King; the Word;
S avior; the Branch; the Lord our Righteousness;

C ounselor; Root of Jesse; Prince of Peace;
H oly; True; Faithful; Brother; Father; Friend;
R edeemer; High Priest; Life; Beginning; End;
I mmortal; Shepherd; Husband; Shield and Sun;
S eed of the Woman; Precious Corner Stone;
T he Way; the Truth; Messiah; God Alone.

N. Y. Observer.

Individual Responsibility.

In public or social questions where moral principle is involved, the responsibility of the individual is not merged in the action of the many. The Right is not a question of majorities. Numbers cannot sanctify a wrong. *Thou shalt not follow a multitude to do evil.* Though numbers, parties, and majorities—though all around you—are bent upon some deed of wickedness, do not you participate in it; be not thou a partaker of other men's sins; have no fellowship with them; have no part in anything that is evil.

Nor is this enough. Not only are we forbidden to participate in the evil deeds of others, we are commanded to reprove those deeds; to oppose them by word, by example, by every legitimate form of action; to testify against wickedness in private life; in the social circle; in public transactions; in political parties; in government itself; wherever deeds of wickedness are done; though backed by numbers, and wealth, and power; though advocated by interest and policy; though cheered on by a depraved public sentiment, by an unprincipled press, and by the demands of trade and pelf;—no matter where originated or how sustained, if it is *wickedness*, do not suffer yourself to be drawn into it; if done by your partners in business, your party in politics, your representative in the government, disown it; have no fellowship with it; reprove it; testify against it; bring it to the light; talk it down; live it down; vote it down; let your disapprobation be known; let your reproof be felt; acquit your soul in its responsibility to God, by abjuring and protesting against all manner of iniquity. God will deal with you in the judgment as an individual man.—*Independent.*

Lost—Wanted—Found.

1. Lost—By the churches generally, much of that zeal for God and his laws which characterized the ancient disciples. And, also, their first *love* and assurance of faith, that heavenly-mindedness, possessed alone by those who are in quest of honor, immortality, and eternal life.

The articles were first missed soon after neglect of family prayer; and were doubtless lost in the path of disobedience, as the owners were running tilt and main after a God-forgetting world.

2. Wanted—In the churches generally, men and women who will keep their covenanted *vow*, made to the Lord when they "put him on;" and will watch over each other in love, and admonish each other, and be diligent in every good work. Further, is wanted, a good conscience for a number of church people, who have spoken evil of one another. neglected the stated duties of the Lord's house, cheated their neighbors, and done many other things too numerous to be mentioned, thereby defiling their old conscience.

3. Found—On the highway to death, a package containing a ball of selfishness, so hard that it cannot be broken or melted by any human means. A list of objections to the gospel of Jesus. A large amount of prejudice against truth and holiness, and a vessel of self and self-conceit, which, being broken, has stained the other articles in the package. The finder has deposited the articles in his heart, and unless the same is claimed by the owner, the devil, they will eventually become his by *limitation* of law.—*Christian Banner.*

The Three Physicians.—The celebrated French physician, Dunmoulin, on his death bed, when surrounded by the most distinguished citizens of Paris, who regretted the loss which the profession would sustain in his death, said: "My friends, I leave behind [illegible] three physicians much greater than [illegible] Being pressed to name them, [illegible] doctors supposing himself to be one of the three, he answered, "Water, Exercise and Diet."

Energy.—In the formation of character, personal exertion is the first, the second and third virtue. Without it, no man, [illegible] of life, [illegible]

THE WORLD'S CRISIS.

Office of Publication, over George T. Adam's Store.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

Number 167 Hanover Street, Boston, Mass.

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Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. MILES GRANT, Editor of the World's Crisis, Boston, Mass.

Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.*

Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

For the Crisis.

PASSING AWAY.

The pains, the groans, the bitter strife,—
The evils of this mortal life,—
The sorrows of to-day;—
The darkness of the rayless tomb,
And death itself and all its gloom,
Must shortly pass away.

The woful power of those who can
Compel their brother, brother man,
To bow beneath their sway;—
Who can forbid him "serve his God,"
And tread the path that Jesus trod,
Must shortly pass away.

The power enthroned so proudly now,
That reigns supreme on Nature's brow,
And holds supremest sway
O'er Nature's form,—forbids her smile,
Tho' attempting pleasures all the while—
Must shortly pass away.

And Earth, O, Earth! soon thou shalt wear,
The beauteous robes of Eden fair,
And an "immortal lay"
Shall echo through thy broad domains,
While saints pervade thy hallowed plains,—
Death having passed away.

We hail those beams of glory bright,
That will dispel these shades of night,
And bring an endless day.
We long those pleasures to behold,
Which, tho' unnumbered ages roll,
Shall never pass away. MARIA.

Danville, C. E., Feb., 1857.

Original Articles.

For the Crisis.

Conversation Between a Brother and Sister.

No. VI.

Bro.—There is the history of the rich man and Lazarus, Luke 17th chapter, which, in my opinion, presents an insurmountable barrier to your doctrine. I am curious to hear what you can say of it.

Sr.—I can say with Adam Clark that "*no metaphor*" is ever to be produced in proof of a doctrine." We need positive assertions to base our faith upon. Let me read an extract from George Storrs: "Parables are used only to illustrate some truth already known, or partially so, or to prepare the way to present a truth not yet fully developed, but about to be, either by facts or explicit instruction. The *scope* or design of the parable is what we are to seek, and not pervert the truth of God by the *assumption* that the parable is a reality that has been or may be: nor yet, that every item in it was ever designed to have an application to the subject it was intended to illustrate."

Bro.—I would like to see you *prove* this to be a parable. You know it is thought by many to be veritable history from the peculiarity of the phraseology, "there *was* a certain rich man;" whereas, parables almost invariably commence with, "the kingdom of heaven is *like unto*," or something of the kind.

Sr.—We will look at the parable at the commencement of this same chapter. "There *was* a certain rich man which had a steward;" and also in the preceding [illegible] "A certain man had two sons."

Bro.—Yes, but both these may also have been veritable histories, related as illustrations.

Sr.—Then we will turn to Ezek. 17th chapter, where the prophet is commanded to speak a *parable* unto the house of Israel;—"A great eagle with great wings, long-winged, full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the cedar," &c. You see, this parable commences in as positive language as that of the rich man and Lazarus. Now turn to 2 Sam. 12: 1–17,—"*There were* two men in one city; the one rich, and the other poor," &c. Now I don't really suppose that a great eagle ever literally transplanted a tree; or that Uriah's wife was literally a ewe lamb, and was cooked by David, and served up for dinner; or that any poor man ever literally died, and was then carried, all covered with sores, away off into somebody's bosom.

Bro.—Do stop, sister. How very ridiculous! It was Lazarus' *soul*, not his body, that was carried.

Sr.—Was it? Why, I must get the Bible and read it again. I never noticed that Jesus said his *soul* was carried. Here is the passage,—"the beggar died *and was carried*." I thought so. Let us be careful and not contradict our Lord to establish our own traditions. "The rich man also died and was buried; and in the grave he lifted up his eyes—

Bro.—Let me correct you; "*in hell*," not in the grave.

Sr.—You read Greek, I believe; just look and see if the word is not *hades*, the Greek word for grave.

Bro.—How could his body lift up its eyes and cry from the grave?

Sr.—And how could Abel's blood "cry from the ground?" or the souls under the altar; how could they cry, "how long," &c.? You see, these are figures of speech.

Bro.—I am glad you mention the souls under the altar.

Sr.—Recollect they were *under* the *altar*, the place where they were sacrificed, not in heaven as some suppose. Now let us suppose such a heaven as you fancy the parable to represent, within speaking distance of a place of torment, where you can recognize your friends writhing in agony, and hear their entreaties for favors which you know will be eternally denied them; even making benevolent prayers for their living friends, and showing a spirit of sympathy, which, according to modern theology, the redeemed in heaven are destitute of,—

Bro.—I must interrupt you. I do not think the spirit which actuated the rich man when praying for his five brethren was that of benevolence, but a dread of their arrival in hell, as his misery would then be aggravated by their mutual upbraidings.

Sr.—Very well. Would you like to go to a place within sight and hearing of your own relations, where you would witness their misery, and listen to their mutual upbraidings, with the prospect of being haunted by these horrid sights and sounds to all eternity? For my part, allowing this to be veritable history, I do not envy Lazarus his situation.

Bro.—Well, suppose we allow this to be a parable, it must illustrate *some* truth.

Sr.—Certainly, it illustrates the very truth he is enforcing when he commences the parable. Let us look back a few verses and see what he is talking about. Ver. 16,—"The law and the prophets were until John: since that time the kingdom of God is preached," &c. You see, he is trying to make the Pharisees understand that the *dispensation* is changing. Let us read on. "Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away . . . . committeth adultery." The law is now divorced, and we must not go back and marry her that is put away. "There was a certain rich man which was clothed in purple and fine linen," (the very costume of the Jewish priesthood.)

Bro.—I think you will find it difficult to make all the points in this parable have an application to the changing dispensation.

Sr.—Very likely; and you would find it difficult to make all the points in the parable related by Nathan to David, have an application. There was no ewe lamb in the case, nor traveler, nor dinner; still it perfectly illustrates the ill treatment of Uriah by David. So in *this* parable; there were no literal sores, or dogs, or graves connected with the changing dispensation, still the parable perfectly illustrates that change. "The two leading characters representing Jew and Gentile. The Jew, after the expiration of his ecclesiastical lifetime, dead and buried; the Gentile, after the expiration of his ecclesiastical lifetime, dead, but unburied, and just entering upon his ecclesiastical lifetime. Admitting this, the condition of the Gentile could not be better represented than by being in Abraham's bosom." (See Age of Conquest, by Z. Campbell.) The Jewish law (the conditions of which were obedience,) being abolished, we now come under the gospel or Abrahamic covenant, (the conditions of which are faith,) by adopting the faith of Abraham, or (figuratively) by being in Abraham's bosom.

JULIA A. FERRIS.

Letter to a Newly Married Couple.

(PUBLISHED BY REQUEST.)

MY DEAR BROTHER AND SISTER:—Your letter was received the other day, and I occupy my first leisure hour in writing a few lines in response to it.

You are not mistaken in supposing that I feel interested in hearing from you. I confess that I feel for you an especial regard. It has been my privilege to preach to both of you the word of God. I have tried to point you to Jesus Christ, the sinner's friend. It has been my joy to see you both yield your hearts to the law of Christ, and to hear from your lips those first confessions "unto salvation" which result from believing "with the heart unto righteousness." I have led both of you down into the consecrated stream, and bathed you in the crystal waters of an holy Baptism; I have tried in weakness to direct your feet amid the perils of the youthful Christian's pilgrimage; I have bowed with you around the altar of prayer have gathered with you around the table of the Lord, have with you looked for that blessed hope,—have shared your kindness and liberality, and now though separated from you, you are objects of peculiar regard. For though you may have ten thousand instructors in Christ Jesus, yet no one else can sustain a relation precisely similar to my own.

Under these circumstances, when I learned that you had united your destinies and joined yourselves together as fellow traveler's on life's pathway, it seemed fitting that I should comply with your request and write to you a few words. And though formality would merely demand that I should express to you my desires for your prosperity and happiness, affection seemed to dictate something more.

Many a gay bark that sets sail with painted sides and gorgeous streamers, goes down into the ocean's depths an unsightly wreck; many a fair flower is nipped in its budding beauty and ceases to blush for those who had planted it;—and so many a cherished hope of earthly happiness proves but a delusive dream. Many a bridal greeting, many a wish of joy, proves to be vain as the morning cloud—deceitful as the early dew. And though each may suppose that *their* voyage shall be a prosperous one, yet still it is well for each to think calmly and soberly, and to realize that *their* hopes may be destined to wither, *their* vessel may founder, and *their* voyage be one of disaster and dismay.

So then, while I would gladly wish you joy, I will endeavor briefly to point out some of the dangers that may threaten, and warn you of some of the perils that surround you in your course. Fortunately you are not unequally yoked with unbelievers. You have in obedience to the apostolical command married "only in the Lord." It has not been, I trust, without due consideration, earnest prayer, and a sincere conviction of duty, that you have taken this important step. May you never have cause to regret your course. And to guard against such an evil let me make the following suggestions.

1. You should become acquainted with each other's faults as with your own. Persons who are married expecting that they have found *perfection* are always disappointed. A little time pulls off the blinders, and when the eyes are unscaled the "*angel*" is found to be nothing but a poor erring mortal. Then follows disappointment, then misery. You each are conscious of personal frailties—expect then to find just as many in each other as you know you have in yourselves. Expect to bear, and to make allowance for others just as you often need others to do for you. Men and women are not Gods or angels—no, never; they are nothing but mortals with errors, and faults, and frailties, and infirmities, every one of them. All these human angels die when they are young; if they lived to grow up, they would be just like everybody else to a great extent. Now if either of you judge the other by the rule of *absolute*, immaculate *perfection*, you will judge wrongfully and cruelly. "I have seen an *end* of all perfection." Expect then, each of you, that the other has as many faults and foibles, and has just as good a *right* to have them as yourself. And in picking motes out of the other's eyes, be always sure and first get the beam out of your own. When you are absolutely and perfectly right, then you may require the same of others.

2. Learn at the first to have a world of your own and keep your troubles in it. *Some* of your *joys* you may share with others, but your griefs and petty troubles are your own. Let that be a precinct where no other foot may tread. The man or the woman who carries a family grief to an outside ear (so long as even the shadow of marriage remains,) inflicts on him or herself an injury that may never heal. Confess your faults *one* to *another* and pray *one* for *another* that ye may be healed. You two go to work and build your own sweet, quiet world. Keep sacred the privacies of your hearts. Let no stranger intermeddle there. Let no mortal come between you. Let no friend, however dear, enter the consecrated enclosure that is hallowed with conjugal affection.

3. Reprove each other. You will both need reproof; who does not? And where can you hope to receive it so fully as at home, and from those who are constant companions? "Faithful are the wounds of a friend." You are not to expose each other's faults. You are not to rebuke in roughness and in rashness, nor in *anger*. The time of committing a fault is often a poor time to reprove it. Wait; go and pray over it; watch a favorable, *private* opportunity, and then in tones and words of love correct each other's mistakes. This is right. It is duty. The man or woman who cannot bear a kind, private, christian reproof, is neither a christian, a gentleman, or lady.

4. Bring all matters of difference to a speedy settlement. The first opportunity is the best. Let every trouble be disposed of immediately. Let nothing lie and rankle in the heart and eat out affection as doth a canker. "Let not the sun go down upon your wrath."

5. Pray one for another. You can thus be helpers of each other's joy. Nothing will bind the sweet ties of love about your hearts like pure christian charity. If you can be united in *Christ*, you will be not only "one flesh," but "one spirit;" your hearts will unite, and together you will go forth, hand in hand, to overcome the trials of mortality, and to gain a glorious crown of life.

6. *Conceal each other's faults.* Not by *hypocrisy*, but by caution. Keep them hid. Many like nothing better than to find out the private faults of families. This makes food for scandal, alienation, strife, bitterness, disunion and division. To avoid it you will recollect, (1.) What faults that *can* be remedied you must *cure.* (2.) What *cannot* be you must *endure.* So to say anything of either class only makes a bad matter worse.

7. You must *sympathize* with each other. Many a tender-hearted wife is miserable from want of that *sympathy* that she should receive. We are to be tender-hearted one to another,—kind, easily entreated, full of gentleness, and patience, and good fruits. This will make us more and more like Christ, and we shall afford to the world an example of the power of grace divine.

8. Finally, you are to recollect that you wield a tremendous power over each other. Your characters are not yet fully formed. O form them right, in all the meek and patient love of Jesus Christ. Let your lives be such that you can have confidence in each other. Let every wrong be promptly made right. Let every act and purpose be to glorify God. O strive, by all the mercy and grace which you have received at the hand of God, to make your calling and election sure! I trust that your lot may be a joyous one, and though many trials may attend you here, yet

> "To patient faith the prize is *sure*,
> And all who to the end endure
> The *Cross*, shall wear the crown!"

In view of that everlasting crown you may well endure the transient trials of our mortal state. We may strengthen our hearts with the consolations of the blessed hope, and walk joyfully on to inherit the promises at last.

And if we will do this, if we will persevere in patient hope unto the end, we shall find strength according to our day, and grace sufficient for us in every trial. And by and by, when we pass from the changeful scenes of an inconstant world, if faithful, we shall meet and share the peaceful blessedness of the Eternal Home. God grant, my dear Brother and Sister, that you and I may rest forever in that blessed home with all the saints of God!

You have my best wishes and my earnest prayers for your spiritual, temporal, and eternal welfare. And now may grace, mercy and peace abide with you evermore, is the prayer of your friend and brother, and former Pastor,

H. L. H.

To C. F. D. and wife.

For the Crisis.

Moral Young Men.

Moral young men are the pleasure of their country. They are among the most interesting objects of social life. They are some of the brightest ornaments of community. Every consistent person is disposed to speak well of them. All well disposed and candid persons love them. What if the moral young man may not have the most brilliant intellect and splendid talent? What intellect he does have, and what talent he does possess will be turned to some good purpose; and thus, he will be useful to his fellow beings and the general interests of society. How glad is that father's heart who can look upon a beloved son, and, with confidence, call him "a moral young man!" How happy is that mother, and how sweetly she smiles, who can trust her dear son among the multitude without fear that he will bring shame on the family, by acting some immoral part! Our young men are not generally aware how valuable they make themselves, in community, by being strictly moral.

E. B.

For the Crisis.

Letters to a Friend.

No. V.

DEAR SISTER:—We have fallen upon times that try men's souls; but for our consolation, our Lord forewarned us of all these things, that when they come to pass, we may remember he told us of them. He sent his first disciples forth as lambs in the midst of wolves, but said for their encouragement, and no less for ours,—"Lo! I am with you always, even unto the end of the world."

The enemy reigns to a great extent among the professed followers of Jesus. O, how artful he is, in seeking to turn our eye from having it single to the glory of God. He, the "old serpent," knows well the weak points to attack! How ought we to set a *double* guard there, and know Jesus is our helper and protector.

Cheer up, be not discouraged, "for our redemption draweth nigh." The defection of many, nay, of all whom you once hoped well, should not discourage you. Paul had this trial,—"All they of Asia have forsaken me." Some, at one time, were willing to pluck out their eyes and give them to him, but afterwards became his enemies. He well knew what it was to be in perils amongst false brethren. We cannot take a step, or taste one cup of trial, which has not been taken and tasted before us. Let us be followers of them who through faith and patience inherit the promises. Let us seek the Lord and his strength continually. God reigns. It is better to think of His strength than of our weakness. We are weak, it is true, and so was Paul; but, as he was stronger in the hours of his weakness than at any time, so may we be. "When I am weak," said he, "then am I strong." You are cast down but not destroyed. When I was in deep affliction, I committed the great error of thinking more of my great loss, than of the immense amount of God's mercies which I had enjoyed, without any adequate gratitude, for many long years. I was too ready to think and say, I must sink. But this was wrong. I now see it and feel it, though not as I ought. Many of the children of God have said, as David did, "I sink in the deep waters;" but not one of them has ever sunk there, nor will our gracious Lord allow them to sink, any more than he did Peter when he walked on the waves.

Looking simply at our own hearts as they are, what comfort can we find? But looking unto Jesus, a world of rich consolation opens to us in a moment. To Him let us continually look. Darkness, and nothing but darkness, will be found within and around us; but light will shine as soon as we look upwards to Jesus, the light of the world. Why is he not to us as he was to the apostles, all in all? We must continually look to Jesus, and then our peace will be like a river, and our joy be full. Instead of this, how often are we afraid to rejoice at all, and go mourning all the day long as with a sword in our bones.

Dear sister, our reward will depend upon our works, not upon our success. Let us obey the Lord, and leave the consequences with him. He knows the future; it is safe to have our trust in God. Jesus is soon coming! How all things point to the speedy coming of the King of Kings and Lord of Lords. Who can look at all the heterogeneous elements, temporal and spiritual, ecclesiastical, political and commercial, attracting and repelling, fermenting, and foaming, and threatening, and then look into the Scriptures, and see the "signs" given for the Advent of our Lord, and not be found looking for that "same Jesus that went away?"

Let us try to wait on the Lord and be of good courage, and he will strengthen our hearts. I suppose every child of God has met trials of a very different complexion from what he had anticipated. Certainly it has been so with me, especially since I have looked for Jesus soon to come. Let it satisfy us that the Lord has chosen them for us. He knows what we need. He knows what will perfect the bridal robe of his church. Holy, pure, spotless, without wrinkle; how those words vibrate on my ear and sink in my heart. I sometimes am ready to say, "who then can be saved?" O for an increase of faith in God! that faith which will overcome the world, the flesh and the devil.

The signs of the times, all the world over, are full of admonition. The leaven of wickedness seems to be everywhere fermenting in a wonderful manner! How great is the long suffering of God! Surely we ought to account this as salvation. The Lord reigns, and the agitations, confusion, and wickedness that fill the world, do not, in the slightest, disturb his glorious and eternal purposes. "Be patient and establish your heart, for the coming of the Lord draweth nigh." Shall we not say with all our hearts,—"Thy kingdom come," and "Come, Lord Jesus!"

Yours, looking for the blessed hope,

T. F. [illegible]

Concord, N. H.

From Bro. B. P. Manning.

Bro. Grant:—I feel like saying a word through the *Crisis* to the children of God in this time of declension and wickedness. If ever I felt like a pilgrim and a stranger it is at this time; but the Lord will soon deliver all his children. I praise the Lord that there is light shining from the word of the Lord.

In Daniel 8: 26, we read,—"and the vision of the evening and the morning which was told is true; wherefore shut thou up the vision, for it shall be for many days." Then we turn to the first verse of the 10th chapter, and we find Daniel has an understanding of the vision. What vision was it? It was the vision that had time in it; for in the 10th chapter and 1st verse, he says, "but the time appointed was long; and he understood the thing, and had understanding of the vision." In the 8th chapter and 14th verse it reads thus,—"And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Where did the 2300 days begin? We are told in the 9th chapter and 25th verse;—"Know therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times." Here, I think, is the starting point.

Now turn to Ezra, 7th chapter and 8th verse, which reads thus,—"And he came to Jerusalem in the fifth month, which was in the seventh year of the King." This could not be the starting point for the 2300 days, for this was B. C. 457, and then the days would have ended long before this time. But there is one point more to look at, in Neh. 2: 1, where we find a commandment to restore and to build Jerusalem, in the 20th year of Artaxerxes. If the chronology is correct in the 7th chapter of Ezra, then it is wrong in Neh 2d chapter. Now from the 7th year of Artaxerxes to the 20th, is thirteen years, from the first month of the 7th year to the 20th year first month. So then instead of B. C. 445 it is B. C. 444 444 and 1856 full years added together make just 2300 years, which reach to the first month of the Jewish year 1857.

Will the 2300 days end this Spring? If so, what manner of persons ought we to be in all holy conversation and godliness? I believe those days will end this year; if they should not end this Spring, I shall expect them to end in the Fall, in the 7th month. Jesus has told us to watch. "Watch ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, watch." Watch for what? the coming of the Lord; and this is not all that we must watch for. Rev. 16: 15,—"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." We must watch over ourselves. Brethren, be faithful a little longer, and Jesus will come and deliver you.

My health is poor. I have not been able to travel but a very little for some months, but hope to be able to attend a few more meetings before Jesus comes to judgment. O how I long for that rest that remaineth for the people of God. There will be no night there, no more death; and God shall wipe away all tears from their eyes. Glory be to God! I do feel to rejoice that deliverance is coming so soon. Pray for me. Farewell.

Benj. P. Manning.

Goffstown, March 28, '57.

From T. S. Canfield.

Dear Brethren:—It gives me great satisfaction to hear from you, as you send forth an exhortation, or word of encouragement while we are toiling on in this world of sin, amid winter's cold and stormy blasts. We sigh for that land where no chilling winds nor poisonous breath can ever come; and pray,—"let thy kingdom come," and with David say—"let the wickedness of the wicked come to an end." But when shall that glorious day arrive? how long, O Lord! shall thy children pray and sigh for deliverance? how long shall the wicked scoff at thy coming, and put far off the judgment day? When the declaration shall go forth, that "time shall be no longer," what will be the doom of this world of sin? And shall *we* be found clear in that day of the blood of souls? Have we in our lives, by precept and example, warned the wicked of their condition, and told them of the abundant fullness of God's mercy to those who repent, and believe on the Lord our Savior? If so, shall we refrain from praying, Lord, "let thy kingdom come," although the wicked must forever perish, and perhaps some who are near and dear to us by kindred ties, must be parted with forever? Ah! no. If we have been faithful in the discharge of our duty, we shall look with longing desire for the day when the wicked shall cease from troubling, and the weary be forever at rest.

Children of the kingdom, seek to be cut loose from the world. You may be parents having children on the way to ruin; if you have been faithful to them and cleared yourself from their guilt, resign them to the Lord, who doeth all things well; and while we feel that many kindred ties must be forever severed, we can but rejoice that the day of deliverance draweth nigh. The gospel of the kingdom has gone forth as a witness to all nations. The end draweth near. O! for a deadness to the world, and a life hid with Christ in God.

"O, for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road,
That leads me to the Lamb."

T. S. Canfield.

South Farms, Ct., 1857.

The World's Crisis.

BOSTON, APRIL 15, 1856.

Spiritualism.

No. II.

"Now the Spirit speaketh *expressly*, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (*demons.*) 1 Tim. 4: 1.

If this scripture is not now fulfilling, then we are not in "the *latter* times." It appears that the Spirit is careful to call particular attention to this fact,—that some will lose their faith in the true doctrine of the Bible in relation to the gospel hope, and will listen 'to *seducing* spirits," who teach doctrines of demons. We believe that Spiritualism is fulfilling this scripture. It has been thought to apply exclusively to Papacy. Papacy may have fulfilled it in part, for one of its cardinal doctrines,—the immortality of the soul, is also a cardinal doctrine of Spiritualism. If the Romish church had not incorporated this great lie of Satan into their creed, prayers to saints would have been unknown, and priests would have received no money for praying souls out of purgatory. This doctrine has been the root or foundation stone of the papal abomination,—take this away, and you have removed its vitals;—it would become a corpse at once. So, if it were not for the belief in the lie of Satan to Eve, when he declared man was immortal, which is the *only* place where we can find the doctrine taught in the Bible,—Spiritualism, as manifested in these last days, would stand forth before community in all its hideous deformity, as the work of *demons*, or fallen angels, whose grand object is, to overthrow the Bible and the christian religion. We believe the great mass of this generation will be deceived by them, "because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a *lie;* that they all might be damned (condemned) who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 10–12.

The prophet saw that "seducing spirits" would come "in the latter times," and that some would "depart from the faith" on account of their efforts to deceive. The churches of the land are trembling and tottering to their fall, before the powerful battery of error, arrayed against them in the form of modern Spiritualism. The sad news is continually arriving, that church members and ministers are being taken captive and bound hand and foot by these "seducing spirits." And shall we, brethren, who have had our eyes opened to see this delusion, in season to escape from the fatal snare, look quietly on, while our fathers, mothers, brothers and sisters, children and companions, are being drawn into this vortex of ruin, and not lift a warning voice? If the truth ever needed bold and brave men it is *now*. Christian soldier, *arouse!* The serpent is already coiling around that noble boy, and soon he'll be awakened to feel the death grapple of his insidious foe. As soon let your children visit gambling dens, grog-shops, theatres and brothels, as to consult with the "familiar spirits" in the "circles" of infidelity, that are being established throughout the length and breath of our land, and "of the whole world." I had rather hear to-day that my best friends on earth are *dead*, than that they have embraced "*Spiritualism*." Far better to die and sleep in Jesus till the resurrection, than to live in infidelity, and *perish* at last.

For the Crisis.

The Spirit of Christ.

"*Now if any man have not the Spirit of Christ, he is none of his.*" Rom. 8: 9.

Vastly important is our serious and impartial consideration of this declaration of eternal truth in this day of popular christian profession.

The Spirit of Christ! Alas! how doth the adversary triumph by substituting the form of godliness, speculative knowledge and a dead faith, for this blessed spirit which alone prepares us for the holy kingdom of God.

The Spirit of Christ is a spirit of HOLY LOVE.

"I delight to do thy will, O my God: yea thy law is within my heart." Ps. 40: 8. "The Son of the Father in truth and love." 2 John 3. "Having loved his own . . . he loved them unto the end." John 13: 1. His holy love was not a mere transient affectionate emotion; it was and ever is a vital abiding *principle* influencing all his purposes and actions.

It was manifested in his voluntary humiliation, in leaving the glory he had with the Father "before the world was," and being obedient to the death of the cross, that God "might be just and the justifier of him which believeth in Jesus." Rom. 3: 26. Throughout his entire ministry on earth, and in his continued intercession in heaven, the spiritual mind traces the overflowings of His blessed love.

Now, reader, in obeying the solemn injunction, "Examine yourselves whether ye be in the faith," &c., 2 Cor. 13: 5, the great question is, not whether we can 'speak with the tongues of men and of angels," not whether we "have all knowledge" and "all faith" to "remove mountains—not whether we have "the power of godliness," but whether or not this blessed HOLY LOVE is the *ruling principle* of our lives? God is love and God is holy. True love towards God is holy love. All other love is spurious and worthless.

The holy love of the Son of the Blessed was manifested in his constant regard to the glory and will of his Father. "I came down from heaven (he said) not to do mine own will but the will of him that sent me." John 6: 38. Is this the nature and character of our professed love? Have we this Spirit of the holy Savior? O! how did he exemplify that most important principle. "This is love that we walk after his commandments." 2 John 6. Is it our "meat" as it was his, to do the will of God? John 4: 34. If so, then indeed have we the spirit of Christ and shall "not be ashamed before him at his coming." 1 John 2: 28.

The spirit of Christ was a spirit of love benevolence, compassion and sympathy towards all men. "Jesus wept." John 11: 35. Does our daily conduct towards our fellow-men exhibit the same mind which was in him? Alas! where is that spirit of true love, which so happily influenced the first christians to consider that none of the things which they possessed were their own—that spirit of love which induced them to sell their houses and lands, that distribution might be made to every man according as he had need? Acts 4: 32–35. Their love was too kindred to that of Him whose precious name they professed, to leave their poor brethren to this world's cold charity. O that we knew as they did, how much more blessed it is to give than to receive! What a loss do even real christians sustain by not thus laying up more treasure in heaven.

Beloved brethren in the Lord, let us pray for more of the spirit of our dear Savior. Let every covetous and carnal professor of the holy religion of Jesus Christ awake from awful delusion. "God is not mocked, for whatsoever a man soweth that shall he also reap." Gal. 6: 7.

Henry Grew.

For the Crisis.

The Crowning Work of the Holy Spirit;

—OR—

CHRISTIAN EXPERIENCE UNDER THE SPIRIT.

1. He convicts of SIN—our utterly *lost* estate, our diseased, mortal, corruptible condition.

2. He convicts of righteousness. Christ is accepted of the Father, therefore the system of righteousness by faith is the only practicable—nay, the only possible way, in which God will or can constitute a sinner righteous, and save him from his sin.

3. He convicts of "*judgment*." The world has yielded to Satan in politics and in religion. "The whole world lieth IN the Wicked One," and God has already pronounced its judgment. He has assured this to all men by the Resurrection of Jesus. Acts 17: 30–31. The world, therefore, cannot be converted by human agency.

The crowning work of the Spirit of truth in the heart is to convince us of sin, of righteousness, and of the world's destiny, in and by "*the judgment* of the great day." Sin and righteousness are laid open to our view; but a knowledge and sense of the world's judgment is inwrought as the crowning work of the Holy Ghost.

J. B. C.

For the Crisis.

Munger's Life.

Bro. Grant:—Having read and re-read the life of Bro. H. Munger, I wish to express my opinion that it will be a good book for thousands to read who are weak in the faith. And certainly it will gladden the hearts of many a pilgrim who has found the Lord in the same way as is here described. Besides many curious circumstances recorded in the book, which show ours to be a wonder-working God, there are many practical thoughts of much value which do not appear in our books generally, as well as some wholesome truths which will enlighten any who are inquiring after truth. Although I do not agree with all the author's conclusions, yet I hail his book as an excellent one to circulate among all classes. I hope it may be widely circulated. May God make it a blessing to many.

Yours, hoping to see Jesus soon, and in him to obtain eternal life at his coming,

I. C. Wellcome.

Hallowell, Me., Apr. 7, 1857.

For the Crisis.

From Bro. Turner.

To the Church:—Dear brethren and sisters: After reading Bro. Boutell's notice of my sickness, I resolved to speak to you about it myself, that there may be no misapprehension on the part of any. Again, while I feel very grateful for the early, kindly remembrance of Bro. B., I am not quite willing that the church should be generally invited to assist me by donations.

I have indeed been very sick with lung fever. I was taken the 9th of March and was confined to my room for four weeks, and for more than three confined to my bed. I have barely escaped with my life, and am as yet, but a mere wreck of my former self. My right lung and side were affected, and so severely, that both are still very feeble and lame, and it is altogether problematical when I shall be well again, if I ever am; it must certainly be a long time before I shall get fully over the effects of this, to me, untimely sickness. My kidneys have been so severely implicated, that I do not readily recover the use of my limbs, so that I can walk but poorly, and I have as yet gained strength very slowly; I hope to gain faster in future, in walking, at least.

I have raised frightful quantities of apparent blood and mucus, but it was only such as is common in lung fever; it was not from the substance of the lung, but from the pleura—the covering of the lung, the lung has not been ruptured; I have had no hemorrhage, or bleeding from the substance of the lungs this time. I am left with a slight cough, but aside from the lame side, that is not an alarming symptom; I may, I hope to be well again ere long, or at least, be in possesssion of tolerable health.

My reasons for objecting to a general invitation to the church to assist me, is not because I am not needy, nor because I am too proud to receive a *gift* from any, nor yet because I would have any with whom I have in any way been connected in faith, forget me; but because I know that such an invitation will reach the hearts of such as *always give*, and such as have already given toward paying the debt that has crushed me so long; and *such*, I fear, by that notice, will be moved to give again.

Now I do not wish them to do so; I cannot bear to feel the obligations such gifts lay upon me, while I am, and may still continue to be unable to render them or the church any effectual service. I beg all such not to feel called upon by Bro. B.'s kind notice of my sickness.

But, if any one of the readers of the Crisis are owing me for the *Reformer*, I would have them feel that what they owe me is now much needed, and they would do me a great favor to pay me immediately; and if they do not, I would have them feel, that they will lose ten times as much some other way. Again, if there are any of the readers of the Crisis who have not given to help pay the debt which was so cruelly and unjustly thrown upon me, a donation from them to assist me in bearing that burden, would relieve my present wants in an effectual manner. If I had my dues, or two thirds of them, I should not be in want.

I have been more particular than I should were it not that I wish distant friends to understand my case, since it has been noticed. Let all act as the Lord directs.

J. Turner.

Hartford, Ct., Apr., 1857.

For the Crisis.

Be Thankful.

"*In every thing give thanks; for this is the will of God in Christ Jesus concerning you.*" 1 Thess. 5: 18.

It is very natural for people to be thankful, when every wind that blows brings about something in their favor temporally; when no one says aught against them; when they can occupy the pre-eminence among men; be highly esteemed, &c. But it is just as easy to murmur under adverse circumstances; and the question arises, is it our duty under all circumstances, and in all things, to give thanks? Yes. What! does the word of the Lord require us to thank God in poverty, in afflictions, in reproaches, in distresses, and when all manner of evil is spoken against us falsely, for Christ's sake? and when brethren that are honest, in whom you have confidence, whom you love, and in whom you might expect to find a spirit of sympathy, become prejudiced, look sour and say hard things against you? Yes.

But how can you do this?

Answer. I find a text in Rom. 8: 28, embracing the very things mentioned in the text, which reads as follows: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Mark the text.

1. "We know," not perhaps it may be so, not we think it is so, not some one says it is so, but "we *know*" it is so.

2. "All;" not one thing, not a few things, not some things, not many, but *all*.

3. "All things;" not all heavens, not all angels, not all good people, not all temporal prosperity, not all these merely, but *all things;*

4. "Do;" not may, not perhaps they will, not ten chances to one if they do not, but "we know that *all things*" *do*, (though the word "do" is not in the text, yet it is implied in the language:)

5. "Work;" not all things are good of themselves, not that every thing that is done is good; but "*all things work*:"

6. "Together;" not separately, not one against another, but *together*. All heaven, angels, men, whether wicked or righteous, devils, temptations, pains, sorrows, slanders, reproaches, persecutions, cursings, blessings, storm or sunshine, prosperity or adversity, weal or woe, height or depth, love or hatred, or death: glory to God! all things *work together;*

7. "For good:" not for evil, not to our injury, (though some things may appear for the time, to injure our reputation, or our health, or injure us in a pecuniary point of view,) but *for good:*

8. "To them that love God." And who are they? We shall find out by ascertaining the nature and manifestations of the *love* of God in those that possess it.

First. Its *nature* is sincere, constant, universal, progressive, superlative, eternal.

Second. It is *manifested* in a desire to be like God; in making his glory the supreme end of all our actions; in delighting in communion with him; in grief under the hidings of his face; in renouncing all that opposes him; in regarding his worship; in love for his truth and people; by confidence in his promises; by self-denial and obedience to his word; by a desire for the welfare of others; by love for our enemies, and in a disposition to bless them that curse us.

9. "To them who are called according to his purpose;" that is, as I understand it, through Christ into the sheep-fold, not by the vote of a sect, but through Christ called to self-denial, to cross-bearings, to holy living, to a warfare against sin. God has purposed that we should come out from the world, love not the world, and be unlike the world.

Finally, those that love God are his people, and to such the promise—"all things work together for good"—belongs; and such can in "all things give thanks."

S. B. Munn.

For the Crisis.

"Saints' Inheritance."

Bro. Grant:—I wish to call your attention, and that of your readers also, to a book written by Bro. H. F. Hill, N. Y., and now published by Jewett & Co., Boston, entitled, "The Saints' Inheritance; or, The World to Come."

It has now been out about three years, and has reached its fourth edition. I have not seen it noticed in the *Crisis*, and presume most of your readers do not know of it. But I do not hesitate to say that, should they read it, the larger number would say with me, "It is the sweetest book I ever read, the Bible excepted." I think it the best book of all we have ever had published, to circulate among all classes. It is thoroughly scriptural, deep, clear, devotional, racy, and greatly reformatory in its doctrine. I have sold several thousands of Advent books, but none with so universally good results as this.

I have purchased nine hundred and fifty copies in all, which are nearly circulated. It is so written as to make believers of readers before they get mad. I wish you would keep it for sale, and that all our ministers would circulate it. We have books treating on a greater variety of subjects, and more deeply theological, more radical and pointed, but which would not be read by thousands until they had read this, while they would not be able to quarrel with this book. I hope to circulate one thousand, and then shall try to circulate one thousand more.

The price is one dollar, neatly bound, and can be afforded to be sent by mail, post paid.

I. C. Wellcome.

For the Crisis.

The Vision of Two Thousand and three Hundred Days.

No. I.

It may be deemed superfluous by some, to attempt to make any more computation on the above vision; but the promises, that "knowledge shall be increased," and "the wise shall understand," have not failed, and these should invite us to search diligently what the prophets have said, that we may understand both the "salvation" promised, and also *the time* of its completion. I have been once disappointed, and consequently can never feel so sanguine on any *point* of *time* again, unless the signs concentrate more fully to a focal point. But I have not lost one particle of my interest on the subject, nor of my desire to behold the blessed One.

We know that we can trace the symbolic prophecy of the great image through all its changes, to its very last phase, and what remains we feel assured is but a very brief space; and have we not a greater evidence, even the words of "the wonderful numberer," who assures us, "at the time of the end, shall be the vision?" "Behold, I will make thee know what shall be in the last end of the indignation; for at *the time appointed* the end shall be." This time appointed, must be the end of the 2300 days, when "Michael, the great prince, shall stand up." In view of this vision, I do solemnly feel that there is but a step between us and the Judgment; and shall we not communicate our views to those we love, who are fellow travellers with us, and bound to the same judgment?

The question has been asked, "has the vision, if commenced by the seventy weeks, run out?" To this I answer, I think not; and I shall give my reasons in as plain and simple language as possible. I read, Dan. 9: 24, 25;—"Seventy weeks are determined upon thy people, . . . to make an end of sins, (sin-offerings,) and to make reconciliation for iniquity, and to bring in everlasting righteousness, and *to seal up* the vision and prophecy, and to anoint the Most Holy. Know therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, *the Prince*, shall be seven weeks, and threescore and two weeks." Here are two standing monuments fixed by God: *the going forth* of the commandment, and the time when Messiah was anointed "*the Prince*." We have supposed that He was anointed the Prince at His baptism; but we now suppose it was not so. He was anointed and ordained as a Prophet and Priest: [illegible] ed, by the descent of the Holy Spirit, [illegible] ordained, by the process of [illegible]

the High Priest, "to make reconciliation"—the great antitype of Aaron, who was consecrated by the same process of washing. Lev. 8: 4–12.

When He, Jesus, was in the Synagogue at Nazareth, and "stood up to read," He found the place where it was written, "The Spirit of the Lord is upon me, because He hath *anointed me to preach the gospel to the poor*." Here then we learn what He was anointed to do, from His own mouth, "to preach," though He was "born king of the Jews; i. e. He was heir to the throne of David. But there was a time, even after His birth, according to this prophecy, when He was not recognized as *the Prince;* for Gabriel said there should be seven weeks, and threescore and two weeks, before He should be manifested as *the Prince;* and there was a time when He said to the multitude,—"there be some standing here which shall not taste of death till they see *the Son of Man coming in his kingdom*." Did they not see Him on the Mount of transfiguration? And was He not manifested as "the Prince" at the same time, so as to fulfill this prophecy? I think so. The same voice from heaven declared,—"this is my beloved Son, in whom I am well pleased," as at His Baptism; and here He was manifested in what Peter calls "*the excellent glory*," so that the transfiguration has a connection with this vision, and appears strongly marked as a period of it. This is supposed to have occurred, not at the Passover, but in the early part of the year, before that of His crucifixion; and as the sixty-nine weeks had passed, at the manifestations of "the Prince," or 483 years, we come to the conclusion that the remaining 1817 years will conclude the vision this present year.

We find that there was a Paschal full moon on Friday, A. D. 41, at which time I think the Savior suffered; and we do not find that there was one on Friday, from A. D. 33, till A. D. 41, and this is proof enough, for we know that it was not A. D. 33, and every effort to fix it at that date has been proved to have been too early, by four years, as it was ascertained, by the Eras, and the reign and death of Philip in the 20th of Tiberius, that He could not be less than thirty-seven years old; hence, the antedate of His life, four years before A. D. 1.

It has been argued that Jesus ate the passover himself, on Thursday; and that this must be the true fourteenth day. But this objection loses its force when we consider that their evening and morning was the fourteenth day; i. e., their days invariably began at sunset, and ended at sunset; so that they began with an evening, and ended with an evening; and between these two evenings He both ate the passover and suffered. Thursday ended at sunset and Friday began at the same time; and Friday did not end till sunset on that day in which He was crucified. Christ fulfilled the law, as to the eating of the passover with his disciples, on the fourteenth day of the first month; and he also fulfilled the law, in suffering as the great Passover, on the same day. But we are so habituated to calling the evening that succeeds Thursday, *Thursday evening*, that we forget that Thursday ends at sunset, and Friday begins at that time: so that the moon must have been full at, or soon after sunset, on that eve in which He ate the passover. Hence, it could not be on any other day but Friday; and this is one of my principal reasons for believing that it was not A. D. 40, but 41. And I think the Savior's own words to Peter will be found to establish this fact, for He sent Peter and John to prepare the passover; "and in the evening He cometh with the twelve." "And when the *hour* was come, He sat down, and the twelve Apostles with Him." Before they left that room, Peter said,—"Lord, I am ready to go with thee both into prison and to death." And He said, I tell thee, Peter, the cock shall not crow *this day*, before thou shalt thrice deny that thou knowest me;" which proves that the fourteenth day had commenced. I have been thus particular, because I know that there are some who think it was Thursday.

(*To be continued.*)

For the Crisis.

Addition.

1. Add to your faith virtue. A theoretical faith, though perfect in all of its parts, is insufficient to save you. Connect virtue therewith.

2. Add "to virtue knowledge." "*Grow in grace and in knowledge*."

3. Add "to knowledge temperance," or self-control."

4. Add "to temperance patience." "Ye have need of patience."

5. Add "to patience godliness." Genuine godliness.

6. Add "to godliness brotherly kindness." Practice it too.

7. Add "to brotherly kindness charity." Love unfeigned.

Now "if these things be in you and ABOUND," you need not complain of barrenness of soul! But he who "*lacketh*" these christian graces is in an awful dilemma.

The *christian* works in the rule of *addition;* but the *backslider* is practicing *subtraction*. W. SHELDON.

For the Crisis.

The Doctrinal Trinity,

INWROUGHT BY THE HOLY GHOST IN THE HEART.

[Thoughts suggested by H. W. Beecher's sermon, at the Communion Service in his church, Sunday, March 1, from the text, John 16: 7, taken out from its connection.]

"But now I go my way to Him that sent me; . . . because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin and of righteousness, and of judgment," &c. John 16: 5–8.

In order to console His disciples in view of His departure, He disclosed to their minds the coming Comforter—gave them a comprehensive view of the character and the consequences of the Comforter's work. He will carry forward and apply to the heart the grand system of truth. "He will guide you into *all truth*"—into the whole gospel scheme. As I have just said that "I *will come again* and receive you to myself," and "judge (rule) the world in righteousness,"—so He, the Spirit of truth, will lay open to your mind this entire Trinity of doctrinal and experimental truth. He will convict and instruct—reprove;

1. "Of sin;" because the promise of Divine mercy and life by Jesus is not believed. John 3: 16–20; 3: 36; 9: 39–41; 1 John 5: 10–12.

2. "Of righteousness;" because Christ's acceptance on high would demonstrate the truth of His claims to be the only Savior—the NEW WAY TO LIFE. Man was cast out of Paradise, out from the presence of God and "the tree of life." Now "a new and living way" is opened—a new way to the tree of life, and the presence of God in Paradise restored. Heb. 10: 20; John 14: 6; Rev. 2: 7; 22: 2.

This whole system of "righteousness by faith," in Jesus, is assured to us by his acceptance at the right hand of the Father. Rom. 3: 21–26; Heb. 1st to the 10th; Ps. 110.

3. "Of judgment;" because the prince (*archon*, ruler, chief,) of this world is judged. The judgment is pronounced, but will be *executed* at "the time appointed," when Christ's session at the right hand of the Father ends, and He "takes to himself His great power" to reign, rule, judge, or act in his official character as King. *Then*, Satan shall be bound, the groaning world delivered, and all things spoken by the prophets, restored. Rev. 20: 1–4; Rom. 8: 19–23; Acts 3: 20, 21; Ps. 72 and 98; Acts 17: 31; 1 Cor. 15: 24–27; Heb. 2: 5–8; 1 Thess. 1: 9, 10; 2 Thess. 2: 1–8; Titus 2: 11–14; 2 Pet. 1: 17–20; 3: 1–14; Rev. 22: 20.

THREE essential points of revealed truth, like the three angles essential to a triangle, are here made. The system of Revelation only serves to fill up this outline. But the crowning consummation of the system never comes short of the Judgment.

The Holy Spirit has always asserted this ultimate truth—the judgment and its results. The first promise, and the last prophecy, embrace this doom of Satan and his organized government in order to the world's emancipation. Gen. 3: 15; Rev. 20 to 22. This stands out most conspicuously in Jacob's blessing, (Gen. 49,) and in Moses' last and sublimest song, Deut. 32: 43. The inspired odes of David, Deborah, and Hannah, involve the Lord's triumphant destruction of his foes; but never this side the judgment. The foes prevail till then. 1 Sam. 2: 1–10; Ps. 7: 5–9; 83: 9, 10; Isa. 11 and 12; Luke 1: 67–74. Every prophecy and promise assumes about this shape and this complexion. Jer. 23: 5–8; Ezek. 21: 25–27; Dan. chap. 2, 7, 8 and 9; Zech. 12 to 14; Matt. chap. 13, 24 and 25; Luke 19: 11–15; Jude 14–15. Rev. 1: 7.

This, then, is "the sum," the mighty range of all inspired teaching. The conviction of this is the aim of the Spirit's indwelling, saving energy. To convince of this, the Holy Spirit was sent to abide in the church. The Apostles thus convicted, instructed, and pre-occupied by the Holy Ghost, became witnesses of *these things*, in *all* their Epistles. 2 Pet. 3: 1–17.

The Spirit's convincing work comprehends the whole system of Gospel instruction—the word and its ministry, as well as the inworking of his mighty power by that word and ministry. It relates to the sinner's lost estate—his only help, or hope of righteousness by faith, in Jesus; and the utter apostasy of the world, which is doomed to end (not in conversion by poor sinful mortals, but) in judgment, at the coming and kingdom of Christ. 2 Tim. 4: 1.

The character of the kingdom, the judgment, or the subduing *reign* of Christ, which will culminate in the restitution of all things, spoken in the deliverance of the whole creation, in the *New Earth* and New Heavens, is plainly taught. This wide earth, and these overhanging heavens, and woods, and fields, and floods, are inspired with joy and song in view of this judgment, when "the Devil, Death, and Hell" shall be hurled with the wicked into the lake of fire. Thence, "there will be NO MORE CURSE," no *more death*, neither sorrow nor crying, nor any more pain. But "all things NEW!" Then, every creature in Heaven, and on the earth, and under the earth, and such as are in the sea, and *all* that are in them, shout the Earth's everlasting Jubilee. Rev. 5: 13; 20: 10–14; 22: 3. Such is the scheme of Truth. Such a conviction as this in the heart is the proper work of the Holy Ghost.

REMARKS. The whole history of man proves his *sin* and personal helplessness as to self-restitution, or the restoration of the world. He did sin, even in Eden; and has sinned and only sinned of himself ever since, in every dispensation.

The entire action of the Almighty in Redemption, proves that there is no restoration to righteousness but through Jesus. The world's unceasing and organized antagonism against "God and his Christ," makes it a *righteous thing* in God "to execute the judgment written." 2 Thess. 1: 5–8.

"ALL TAUGHT OF GOD," must be so taught; for God cannot deny Himself. Truth involves eternal harmony. John 6: 45; 2 Tim. 2: 12, 13. Nothing *in truth* can contravene the Holy Ghost!

The somewhat inappropriate phrase, "Holy Ghost men," so popular with some, loses all propriety when it denies or overlooks this essential work, for which He was sent. "He shall show you THINGS TO COME." The Judgment, Advent, and its concurrent scenes, are the things to come. "We are co-workers with God," said Paul. But this cannot apply to any who oppose this primal operation of the Holy Ghost.

REPENTANCE—change of mind, is essential. Naturally, all fix their hope in themselves, and in the world. But such is man as a "*lost*" sinner, dead or dying; and such is the world in array against God, and doomed to judgment, that we must repent, or all "likewise perish." The mind that cannot be changed (or led to *repent*) by the whole system of grace and truth, or the inworking of the Holy Ghost, is irreclaimably doomed. "He that believeth not (is not so convicted of the Holy Ghost, by any of his heavenly methods,) shall be damned."

The Gospel plan does not urge us to "do and live," but to own our *sin*, and to accept, by faith and hope, the promise of salvation at the judgment. Heb. 9: 27–28; Tit. 2: 11–14; 2 Tim. 4: 1–8; 1 Thess. 4: 13–18; 2 Thess. 1 and 2; Rev. 11: 18; Dan. 7: 18; 12: 1–3; Matt. 25: 30–40.

THE ORDINANCES of the gospel refer to the Lord's second coming, and the Resurrection. 1 Cor. 11: 26; Rom. 6: 3–5; I Cor. 15: 29. All observance of the ordinances—all teaching and preaching that has not this reference, this style and shape, "is not of God." No other system has been originated, or authorized by "the Holy Ghost." Yet the popular preachers teach that it is "expedient for" the Lord who went "away" to "STAY AWAY"!!! "When the Son of Man cometh shall He find faith on the earth!"

J. B. COOK.

Affection is the stepping-stone to God. The heart is our only measure of infinitude. Thought is worried and weakened in its flight through the immensity of space; but love soars around the throne of the Highest, with added blessing and strength.—*D. H. Mitchell.*

Poetry.

For the Crisis.

LET US GO HENCE.

"Arise! let us go hence,"
Forsaking sin;
Through grace, o'er self and sense,
The victory win;
Leaving the world behind,
Its pomp and pride,
Counting for Christ all things
But dross beside.

"Arise! let us go hence,"
With strong desire,
Let zeal with knowledge burn,
And love inspire.
With faith, and hope, and love,
We watch and pray,—
Heirs of the promises—
Go on our way.

"Arise! let us go hence,"
Escape earth's doom;
Without the eye of faith,
How dark its gloom!
Our Captain's gone before;
With him in sight,
Let us like valiant ones,
Fall in the fight.

"Arise! let us go hence,"
Crowns are in view;
The Prince of peace shall reign,
O'er all made new.
The night is now far spent,
The land we hail,
And we our anchor cast
Within the vail.

S. BATCHELOR.

Pownal, Vt.

Obituary.

Died, in Attleboro, of apoplexy, March 7th, Bro. Samuel Guild, aged 71 years.

Bro. G. was a father in Israel. His whole life was one of uniformity. For several years he was a consistent member of the Baptist church in this place; in which relation he was esteemed as a christian in all his works. In the early part of the Second Advent movement, he became a believer in the personal coming and reign of Christ. To this doctrine he was firmly attached to the time of his death. During his whole christian life he grew in grace and in the knowledge of the truth. His circumstances being easy, he could devote his time to the study of the Bible, and, improving his opportunities, he made himself extensively acquainted with the word of God. His great theme was religion. This he talked and lived in all his ways. Though religion with him was first in importance, he did not lose sight of other subjects. He made himself acquainted with all passing events, and drew from these, lessons of instruction which are favorable to christian character. He was a friend to all, and consequently he had many friends. He enjoyed life in no small degree.

Our Bro. was beloved in his family. His companion was truly a helpmeet. His children, five in number, have all been converted to God. They are all located in the immediate neighborhood. Four of them have families, who with their companions are devoted to the cause of religion. They are all believers in the personal advent of our Savior. They sensibly feel their loss which is great. They do not, however, mourn as those who have no hope, believing "that Christ died and rose again;" they also believe that "they also who sleep in Jesus will God bring with him." He has left the best evidence of an acceptance with God. His sickness was of short duration. He lived about five days after he was taken in an unconscious state. He remarked but a day or two before he was taken, that he was the happiest man that lived. May the mantle of his spirit rest upon the surviving companion, and on all the family.

His funeral was attended by a large concourse of people. An appropriate sermon was preached by Bro. Osler, from the words, "And there shall be no more death."

J. S. WHITE.

Choice Selections.

THE COMET.—The correspondent of the London *Christian Times* writes from Paris, Feb. 25, 1857:

The comet! yes, the comet whose burning tail is to lash our world to pieces, and close with one great catastrophe our planet's history, has been the theme of the hall, the workshop, and the street for the week. The ominous thirteenth of June is the day irrevocably fixed for this fiery adventurer's exploit; and the watchword from one end of Paris to the other is, "Let us eat and drink, for to-morrow we die!" Seriously, it has been so alarming in some quarters, that come of our leading journals have taken up the theme, gravely explaining to our knowing citizens—whose characteristic answer to all who think to add to their stock of information, is connu! with a shrug—that a comet's first appearance is not exactly within the predicting powers of astronomy, and that no such visitor is expected this year. Moreover our great Arago's statement is given, that there are 281,000,000 of chances against 1 that any comet should come in contact with the earth; and the opinion of M. Babinet, that in the event of any such collision, the rarified substance of the comet would produce upon our denser globe no greater perturbation than is effected by a fly when it comes in contact with a railway train! Others, resolved to dive deeper into this vitally important subject, and after vast research, have dragged up into daylight the unlucky wight who has caused all the mischief, and who is no other than Matthieu Laensberg, Canon of Liege, the venerable composer of the first Liege Almanac, and who volunteered the prediction, doubtless with the satisfaction of gaining applause for wonderful penetration into a futurity which neither himself nor his generation were to see. These popular panics are curious; the eagerness with which they are propagated, the mixture of superstition and trifling they exhibit, are to our mind painful in the extreme, inasmuch as they prepare the way for the mockery with which the awful truth of the fiery regeneration of the earth is increasingly received. Scoffers walking after their own lusts, say, "Where is the promise of His coming"—*Adv. Herald.*

THE JEWISH PASSOVER.—The celebration of the Jewish Passover commenced Wednesday April 8, that day being the 15th of the month Nisan, according to the Hebrew calendar. The observance continues for seven days, on the first and last of which secular business is entirely suspended, and services are held in the Jewish synagogues every evening. During the Passover the adherents of the Jewish faith eat "Mazot," or unleavned bread, which is prepared in the cities of New York and Baltimore, and sent to all parts of the country where it is wanted. This bread is made of the finest wheat flour and purest water, kneaded and rolled by wooden implements, and cut by machinery, without being touched by hand in the process of making.

Be gentle; much good is done by kindness. When you are troubled sometimes, do you not find yourselves made happier if some one asks you pleasantly, "What is the matter?" and tries to comfort you? Then when you see others sorrowing, try to help them. If they are angry with you, answer them kindly. If they have tried to injure you, do some good act in return, and every one will love you, and more than all, conscience will whisper, "That is right."—*Child's Paper.*

Appointments.

Bro. O G Smith appoints to preach at Meredith Neck, April 19.

Bro. D. F. Leavitt appoints to preach in Danbury, N. H., the first Lord's day in May.

Bro. Albert Fox will preach on Cheshire Street, Ct., the first Sabbath in May.

Bro. R. R. York appoints to preach at
Freeport, Sunday, April 26
Brunswick, " May 3

I will preach, Providence permitting, in Warner, N. H., where Bro. Reddington may appoint Sunday, April 19th.
S. W. BISHOP.

Elder E. Burnham appoints to preach at the hall of the "German Young Men's Association," corner of Main and Mohawk streets, Buffalo, N. Y., on evenings of May 5, 6 and 7.

Providence permitting, I will preach on the *first* Sabbath in April at Pleasant Valley, Ct.; the second Sabbath at Newfield; the third Sabbath at Cheshire, and the fourth Sabbath at Bridgeport. IRA MORGAN.

If the Lord will, and time continue, I will preach at

South Worthington, Mass.,	Sunday,	Apr. 19.
Washington Hill, Ct.,	"	" 26
East Litchfield,	"	" 29
Northfield,	"	" 30
Litchfield, (South Farms,)		May 2
" "	Sunday,	May 3
Roxbury Ct.,		" 10
Lanesville,		" 12
Bridgeport, at the old Chapel,	Sunday,	" 17

C. GOODRICH.

Providence permitting, I will preach in Springfield, Mass., evening, April 10. Albany, N. Y., Sunday, April 12. West Martinsburgh, N. Y., evenings, April 16, 17, 18, and, over the Sabbath, 19.
Hebron, N. Y., Friday, Saturday and Sunday, April 24, 25, and 25, a protracted meeting.
Rochester, N. Y., Wednesday, Thursday, and Friday evenings, April 29, 30, and May 1, with Bro. Marsh's charge.
Rochester, with Bro. Cook's charge, Sunday, May 3.
Buffalo, N. Y., Tuesday, Wednesday, and Thursday evenings, May 5, 6, 7.
Seneca Falls, N. Y., Sunday, May 10.
Brewerton, N. Y., Wednesday and Thursday evenings, May 13, 14.
South Butler, N. Y., Sunday, May 17.
EDWIN BURNHAM.

Providence permitting, I will fill the following appointments proposed by Bro. Howard:

Portsmouth, N. H.,		15.
Kennebunk Port, Me.,		Thursday, 16.
Portland,		Friday, 17.
Poland,	Saturday and Sunday	18 and 19.
Portland,		Monday 20.
Biddeford,		Tuesday 21.
Kennebunk Port,		Wednesday 22.
Portsmouth,		Thursday 23.
Concord,		Friday 24.

Louden Ridge, 25 and 26 if conveyance is had from Concord.

Concord,	Monday, 27.
Manchester,	Tuesday, 28.

Nashua, Wednesday 29, if Bro. Nye appoints.
If these appointments conflict with others previous, I wish to be notified in season to save expense of travel. HIRAM MUNGER.

To Correspondents.

I. S. Johnson—The acknowledgment of money in the Crisis serves the same purpose as a written receipt.

Sr. Green—the money was received.

Bro. P. White—we hope to be able to fill your order in a few days.

S. R. Stewart—The money was credited in the Crisis of March 18th.

J. Whitman—We have no Pauline Theology on hand now; will send soon.

D. Dale—We cannot furnish the back numbers of this volume.

L. L. Fenn—All right.

Wm. Whitford—We credit the four dollars you now send to the names you mention, equally, and mark them paid to No. 126.

F. Bates, Jr.—The money was credited in the Crisis of March 18th, as you will see by referring to that paper.

Dana Newton—You omitted to sign your name to the first letter you sent, hence we did not know whose paper was to be changed.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

Mrs. P C Chandler 109, R P Valentine 104, H Caswell 114, P Parlow 104, D Dole 109, S C Berry 104, F M Berry 104, H Goodell 104, L L Fenn 94, W Smith 109, A Wigent 109, E Chapman 109, L Hart 106, M A Clark C Balch 78, Mr Tout 109, L Jones 104, M J Pean 109, J Schlager 109, F Corker 109, J H Hall 104, B C Mallorey, J Covell 83, C H Gorden 109, Miss Kate Dixon 104, E Edson 108, C S Worther 113, D F Leavitt 104, S B Hale 110, J Stevens 104, J Canterbury, 91, J Durgin 110, N Hart 110, S Cooper 107, —$1.00 each.

S Shaw 133, A Knowlton 123, $3. each.
S K Parkhurst 145, C Ford 128, T L Saltonstall 114, J Palmer 137,—$2 each.

Capt. D Tripp 104, $1.08; F V Bogues 110, $1.27; Wm. Whitford $4; J K Brown 104, $1.37; D Wells 78, 18 cents; L Kingsbury 84, $1.75; G D Stiles 98, $1.25; J Sawyer 106, $1.10.

G. Smith—for the *Watchman*, $4.00.

Elder S. S. Brewer's Post Office address is now Fairhaven, Mass.

Bro. A. Ross' P. O. address is Lowell, Mass., care of Daniel Churchill.

Sr. C. E. Gierlow's P. O. address is Athens, Tenn.

Removal.

It frequently happens that we receive notice from Postmasters that the Crisis sent to A, B, or C, is not taken from the office; reason,—"he has moved away."

We write this to ask our subscribers to give us notice whenever they change their residence, that we may not send the paper upon our expense where there is no one to take it from the Post Office.

Married.

At Chickopee Falls, Mass., April 4th, 1857, by H. L. Hastings, Mr. George W. Gillespie of North Blandford, to Miss Abby Warren of Chickopee Falls.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

Treatise on Matt. xxiv. By I. C. Welcome. Price 33 cents—postage 6 cents.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Bound Tracts. By H. L. Hastings. Nearly 200 pages. Price 40 cents—postage 6 cents.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

Church Debts By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

The World as It Was, as It Is, and as It Will Be. By Mrs. A. C Judson. Price 38 cts.—postage 3 cents.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

This World and the Next: The impossibility of making the best of both. An interesting English work. Price 25 cents—pos. 1 ct.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

The First Fruits: a Scriptural Inquiry into the Time and season of the First Resurrection, and Change of those who are Alive and Remain. Price 10 cts.—pos. 1 ct.

Jubilee Harp. By S. S. Brewer. A good selection of hymns. Price, single copy, 25 cts.; per dozen, $2.50—pos. 7 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts.—postage 10 cents.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 38 cts.—postage 3 cts.; cloth gilt, 50 cts.—pos. 8 cts.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts.—pos. 1 ct.

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Milton on the State of the Dead—Intermediate State—each 24 pages. Price 5 cents single copy; $3 per hundred. ——Outline of the coast of Man—Ancient Landmarks—Destiny of the Wicked—The Great Incentive—3 cents single; $1.50 per hundred. ——Future Punishment—Key of Truth—The Night Cometh—price 2 cents single; $1 per hundred.

[☞ The above-named works can be obtained of H. L. Hastings, Rochester, N. Y.]

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

A View of the Scripture Revelations Concerning the Future State. By Richard Whately, D. D., Archbishop of Dublin. Price $1—pos. 18 cts.

The Seven Seals. By W. Sheldon. Price 3 cts.—postage 1 ct.

A Review: Giving the main ideas in Dr. Edward Beecher's "Conflict of Ages," and a reply to them. To which is added the Bible meaning of the word "Hell." Also, 200 texts quoted to show the Nature of Future Punishment. By J. Blain, Baptist minister. Price 8 cts.—pos. 1 ct.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain, Price 10 cts.—pos. 1 ct.

Bible vs. Tradition: In which the true teaching of the Bible is manifested, the corruptions of theologians detected, and the traditions of men exposed. By Aaron Ellis. Revised and much enlarged by Thomas Read. Price 50 cts.—pos. 8 cents.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 62 cents; full bound & gilt, $1—pos. 9 cts.

Poetry.

For the Crisis.

THE WANDERER'S FRIEND.

How oft by life's dangers, its conflicts and snares,
How oft by affliction, hard fortune and cares;
When my heart has nigh failed and my spirits have drooped,
And anxiety has baffled wherever I looked;
When my heart spoke the sentence, I'll yield to despair,
O then, my ever true friend, thou wert there.

When by love of adventure and ill-founded hopes,
I wandered from home mid strange fears and doubts;
Far distant from friends, still envied by foes,
By strangers half slighted, 'till inward arose
Sweet peace—a bright hope that the world cannot share,
And a whisper that told me my true friend was there.

E'en now from the sphere of my birth am I hurled
By carnal misfortunes, to fight with the world,
Its pride, its ambition, its scorn and contempt,
With its many dark clouds, still I'll be content,—
Though at times to be sad, yet nought do I fear,
From one consolation, my true friend is near.

The lusts of the flesh, the passions of nature,
In morality's garb to attack me adventure,
To which, I regret, too oft I have yielded,
By trusting in combat my own strength unshielded;
Though strong be their force and vital their sting,
No weapons will match those my true friend can bring.

The past like a dream brings remorse, to reflect
How led by false notions the wise to neglect;
Yet prospects I view through the gloom that exists,
That tells me as-soldiers must struggle for peace,
So must I fight through this world as I wander,
And my true friend shall guide me and lead me to honor.

G. S.

Boston, Mar. 16th, '57.

For the Crisis.

LINES.

ON THE DEATH OF SISTER — DWIGHT.

I've laid thee down to rest,
Peacefully sleeping,
But with a troubled breast,
And heart wild beating;
My dearest gem I gave,
To the cold cheerless grave,
My arm too short to save,—
Sadly I'm weeping.

Oft in some stranger land,
Sadly I gather,
With a warm household band,
All, all together.
Then, then methinks I hear
A wailing on the air,
From orphan children dear,
Weeping for Mother.

Her gentle bosom heaves
No longer for thee;
Where once thy childish griefs
Were pillowed fondly.
My darling, stricken ones,
There's One that hears thy moans,
And pities all thy groans;
He will redeem thee.

Soon will the morning burst
On my glad vision;
Then will the slum'ring dust,
Break from its prison;
O haste, ye wheels of time,
My arms would now entwine,
That radiant form divine,
Safe in the Kingdom.

Hush'd then my every sigh,
Mourn her no longer;
My blessed Life is nigh—
Faith groweth stronger.
No more my wounded heart,
Bleeds with affliction's dart,
He's kindly healed the smart,—
I'll doubt no longer.

VESTA N. CUDWORTH.

Charlemont, Mass.

Original Articles.

For the Crisis.

The Two-horned Beast.

No. III.

The next point that claims our attention is, the image beast described in verses 14–15 as follows: the two-horned beast is represented as "saying to them that dwell on the earth that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." This language clearly proves the existence at one and the same time, (as stated in a former article,) of three distinct and separate powers, as symbolized by these three beasts. The evidence has heretofore been given, showing that the allied powers of Europe was the universal, supreme form of government, after the overthrow of Papal Rome; and, also, that Papal Rome was wounded by a sword and carried into captivity by Napoleon; and that wound was healed by the Allies in 1814, when they restored to the Popes of Rome the civil and ecclesiastical power since exercised by them.

Hence, the argument is clear, and none can deny the fact, that since that time, these two powers have existed. Now we wish to find the existence of another power distinct from both, resembling the Papacy in her present attitude, and in like manner sustained by the civil code. As we have already seen that the body of the Roman beast is made up of the various kingdoms of Europe and the world, each maintaining a separate existence, having its own internal laws and regulations, like that of the toes of the great metallic image, which mingle with, but do not cleave one to another, (or rather, are not consolidated,) we need not look for another universal creed, like that of the Papacy; but rather seek for it in the ecclesiastical organization of those various kingdoms adapted to their peculiar religious tenets. Would our limits admit of an extended comparison of those various organizations, with the papacy, the resemblance would be nearly as perfect as a good daguerrean likeness. A few of the leading points of resemblance can only be examined.

1. The Papacy is an ecclesiastical organization based upon or sustained by the civil code, with the pope as it legal head. The same may be said of nearly all the hierarchies of Europe.

2. The Papacy has assumed to legislate for the church of God in matters of faith, and does resort to the secular authorities for the improvement of those laws. So, also, have many of the anti-papal, ecclesical organizations of the States of Europe assumed to do.

3. The Papacy is opposed to progress in knowledge of the truth. So, also, in like manner, are all the other organizations, except as seen and apprehended through their respective creeds.

4. There is a strong resemblance to the Papacy in most of their creeds, their formulas of worship, &c. All alike derive their power or life from legal enactments, Even in these United States a church is not considered established, till it has assumed a sectarian name, adopted a creed, and obtained a *charter* from the State making it a body corporate. In thus doing they derive their being or life from the beastly governments, as directly as did the Papacy in 1814, or at any other period of her existence.

The homage these organizations receive amounts to worship, as much so as the adoration received by the Papacy from her devoted subjects. As to having power to kill those who will not worship the image beast, it may be fulfilled in their having power to deprive their various members of all the rights, or life, they may have in common with others in such chartered institutions. In their thus mingling with and resorting to the secular powers of earth for life and support, they imitate the mother church, in turning away from Christ and the words of his grace; and are, like her, guilty of fornication with the world, and identify themselves as apostate daughters of a corrupt mother. Ver. 16–17, (Catholic trans.) —"And he (the two-horned beast) shall make all, little and great, rich and poor, and freemen and bondmen, *to have a character* in their right hand or in their foreheads. And that no man may buy or sell, but he that had the character, or name of the beast or the number of his name." With this translation, it is no difficult matter to decide who they are that *have a character* in harmony with the laws and acts of the kingdoms of this world, in their present completed form.

The number of his name, which is 666, as previously shown, aptly represents the names of the kingdoms of the Roman world, which constitute the body of the beast, and also the names of blasphemy of which the scarlet beast is full. All who traverse the great deep, carry at the top of their masts, their national flag, symbolizing *the name of their nation*, which is a passport with the nations of earth. Those who will buy and sell, within their own dominion, even, must first procure a permit from the powers that be, with the broad seal of state attached, and then they can traffic in all of great Babylon's merchandize, up to "slaves and souls of men," without which character or mark they cannot so do.

The all important inquiry, beloved brothers and sisters in the Lord, relative to ourselves, is, as to our respective relation to these beastly powers. Have we gotton that victory over them, so that we can believe, and fearlessly and openly confess to the world any and all of the blessed truths and doctrines of the Bible, and obey all its requirements? Or, in other words, are our connections with either the civil or ecclesiastical powers that be, such as to hinder or prevent us from believing, confessing, or obeying any Bible requirement? If so, we are in danger of incurring the dreadful penalty denounced against the worshipers of the beast and his image. No time should be lost in obtaining that victory over them that will insure the promised blessing of standing upon the sea of glass, and singing the song of Moses, and the Lamb.

In the light of this subject, we see that all of the forms and changes of the kingdoms of this world, noted in these prophecies, are in their proper position, to be broken and destroyed by the stone cut out of the mountain without hands; and nothing further must necessarily be looked for, prior to the opening scenes of the great day of God's wrath. P. ALLING.

For the Crisis.

What Christians Should Do.

1. "Rejoice evermore."
2. "Pray without ceasing."
3. "In every thing give thanks."
4. "Quench not the spirit."
5. "Comfort the feeble-minded."
6. "Support the weak."
7. "Be patient towards all men."

W. S.

Correspondence.

From Sr. S. P. Green.

DEARLY BELOVED IN CHRIST:—I have felt a desire this some time to write a few lines to all the dear brethren and sisters. There are some that I have seen, with whom I cannot converse, and should these few lines meet your eye I would say to you, hold on, be good, watchful and prayerful. I am striving, by the help of God, to endure unto the end. Although we are

"In the midst of temptation, and sorrow, and strife,
And evils unnumbered of this bitter life,"

let us

"Look away, far away, from all the scenes of strife:
From the world's delusive cheering
Gladly let my heart remove;
Thee, O Lord, alone desiring,
Then to rest in perfect love."

O, may the Lord give to *all* his dear children his Holy Spirit; may we not be "weary in well doing," for there is a rich reward laid up in store for all that are obedient and diligent, and in due season we shall reap if we faint not.

I want to say something in regard to our paper. I can hardly keep my paper at home long enough to read it through, as it is the *only* one that comes to Plymouth, Vt. I do feel to thank the Giver of every good and perfect gift, that it is freely sent to me, for I should have to go without it were it not thus sent.

There is another favor God has seen fit to confer upon us in this place; it is what I have long prayed for. He has sent a servant into this part of his vineyard, to administer to our peculiar wants, to preach the life-giving word, and nourish up a little church ready for his coming and kingdom. Bro. Willard H. Dow preaches half the time for us. He preaches no other gospel than that taught by Christ and his Apostles. O, may his labors be blessed, wanderers return, sinners be called to repentance, and much good be done in the name of Jesus of Nazareth. Let us be ready, "for in such an hour as ye think not, the Son of Man cometh." We shall *soon* see him. I *do* mean by the grace of God to be prepared, with my little family. O, may the good Lord help us to make an *entire* consecration of *all* here in this world, that we may be able to stand when He appeareth. Your Sr., striving for deliverance,

SOPHRONIA P. GREEN.

Plymouth, Vt., Feb. 1857.

From Bro. W. Nichols.

BRO. GRANT:—The little church here has been blest with a revival, by the word and power of the Gospel of the Kingdom. Bro. L. L. Howard commenced a meeting on the evening of the 19th inst., and continued to the 29th. The weather was against us, but God was for us to revive his work and to forgive sins.

There was quite a little church in this place in 1854, which maintained their meetings through the winter after the time passed; but the cares of the world, &c., at last broke up our meetings as we had no preaching brethren among us. But we now praise God, and rejoice in the fullness of our Savior, that God has put it in the hearts of his servants to hold a protracted meeting in this place. The church has risen again, several have been converted, and others have believed and are praying for deliverance. The meeting was appointed by Bro. Damon, but he was only there a few days. Bro. Howard was here during the whole meeting and preached the word of truth, by the power of God, through faith, unto salvation.

We now have a little church of some twenty-five members, and quite a number more are favorable to the Advent. Pray for us, that we may hold out and have our lamps trimmed and burning at the appearing of our Lord Jesus Christ.

Yours in the love of the Truth,

W. NICHOLS.

No. Searsport, Me., March 30, '57.

From Sr. M. E. Hamilton.

BRO. GRANT:—I have been thinking of the emblem of Baptism, and contemplating the great event which it so fully illustrates. Who does not enjoy a pleasing retrospection when he recalls to mind the time when he was, by the love of God, constrained to come out publicly before the world, and follow the footsteps of the Redeemer down into the watery grave, there to be buried in the likeness of his death, and raised to walk in newness of life. How the heart was made to rejoice. Oh, how transcendantly beautiful did our Savior then appear. The blessing which attended by far outweighed the cross we had taken, though it was never so great. And if there be such real enjoyment in obeying the commands of our Savior while in this mortal state, what must be the reality—to be raised immortal, all freed from sin and sorrow?

Although we naturally shrink from the ordeal of death, yet our Savior's promise is sure, and hope waves her white plume *not very distant*, when death shall be disarmed of its sting, and the grave no longer prove victorious. Although consumption may now be fastened upon us, and we be swiftly passing away—though friends may seem never so dear, yet, if we keep our eye upon the *Star*, we shall come safely into port. God's grace is sufficient if we trust alone in the Rock of Ages. Pray for me, dear distant friends, that as life recedes, my evidence may be brightened,—that my "light affliction which is but for a moment," may work out for me "a far more exceeding and eternal weight of glory." That we may all meet in the land of the blessed, is the prayer of your

Unworthy sister,

M. E. HAMILTON.

Painesville, O.

Extracts from Letters.

BRO. A. R. BASSETT writes from Williamsburgh, Mass.:—"While reviewing the *Crisis* of two or three weeks date, my attention was called to a subject written by a sister in which I was deeply interested.

The subject brought to view was this,—'Is death the end of us?' and my heart answers, no. Must all go into the narrow house? No, for God has promised that we shall not all sleep, but that some shall remain, and be caught up with the Lord, and so ever be with him. We read,—'The dead praise not the Lord; neither any that go down into silence.' If, then, death is the end of us, I ask who it is that shall praise the Lord? I bless God that there was ever a promise of a glorious resurrection. When Jesus shall come, He will swallow up death in victory; and the Lord will wipe away tears from off all faces. Then there will be no more burying the dear loved ones out of our sight; then no more sadness because a fearful disease has taken hold of a loved companion, or a dear child. The Lord says,—'I will ransom them from the power of the grave, I will redeem them from death. O, death, I will be thy plague. O grave, I will be thy destruction.' Isaiah says,—'Thy dead men shall live, together with my dead body shall they arise.' 'Awake, and sing, ye that dwell in dust; for thy dew is as the dew of herbs; and the earth shall cast out the dead.' Glorious promises! Paul says,—'and now I stand and am judged, for the hope of the promises made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come; for which hope's sake, king Agrippa, I am accused of the Jews.'

Brethren and sisters, are we ready to give an answer for the reason of this hope in us? are we ready to stand before the great King and give our reasons to him for this hope? O, that God would grant us a more fervent spirit, a more lively faith, and a deeper love for this hope. 'Why should it be thought a thing incredible with you, that God should raise the dead?'

Philosophers may argue, and strain their utmost to get away from this, but I, for one, thank the Lord that I have no desire to turn from the truth; for soon shall we see the end of all sin, and oppression. A few days of care and toil, anxiety, fears, and doubtings, and we shall see Israel's God in all his beauty and glory.

Lift up your heads and rejoice, for your redemption draws near!"

SR. E. GARLAND writes from Chester Factories:—"As I read the *Crisis* week after week, I find much to comfort, edify, correct, instruct, and help me to pursue the narrow way that leads to eternal life. I rejoice that immortality is soon to be given to the righteous through our Lord and Savior Jesus Christ. I feel more than ever like striving to gain eternal life.

There are a few of us in Chester Factories, that love the Lord and claim the promise. We have no shepherd to feed the sheep, but plenty of wolves to scatter abroad. We feel to bless God that ever Bro. Goodrich came to this place to sound the gospel.

A few of us hold a prayer meeting every Sunday in the school-house. When I look around me and behold the world, my heart cries out, 'Come, Lord Jesus.'"

:o:

BRO. S. W. H. writes from So. Hope:—"Three years ago I was baptized and professed to be a christian. I was quite young, and my parents were very much opposed. But I felt that it was my duty. I believed the Lord would soon come. Shortly after the time passed, I was again urged into the ball-room, and step by step I became one of the world. But alas! how many bitter tears I have shed because I have backslidden.

I believe the Advent doctrine, but I am afraid that I have been so wicked that God will never again receive me. But I am determined to return if He will receive me into His fold. I love the advent people. I have the privilege of reading a kind brother's *Crisis*, and enjoy many privileges; but my friends are so much opposed to my professing the advent doctrine, that I have been undecided until now: and I am determined through the grace of God and my Savior to become a christian. I am still in the dark, praying for light; and I believe it will come. I am trying hard to break away from the world, and to strengthen myself with the Lord's help to bear the scoffs of those 'who ne'er religion prized.' I desire an interest in your prayers that I may be found waiting and watching when the Lord comes."

:o:

BRO. CALVIN FLEMING writes from De Kalb, N. Y.:—"Brn. and Srs. in Christ;—I have not yet cast away my hope in the speedy coming of Christ, but while reading and observing the signs of the times, my pathway to glory grows brighter and brighter. Bro. Grant, I am almost alone here; once in a while, I see one that is willing to receive the truth. I believe the Lord is at work in the hearts of the people. O Lord, help me, that I may let my light shine. I know if I walk in the light, I shall not fall. It seems to me while I read the political news, the world is angry, just ready to break out in war. There is but one place to hide, and that is in Christ. Let us keep ourselves unspotted from the world, and all will be well."

:o:

SR. E. BUCKLAND writes from Somers, Conn.:—"Dear sisters, the Word says, 'know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.' Now, did you ever think after adorning your persons and standing before your mirror, with your blue and purple and scarlet colored ribbons, and flowers, and plumes streaming from your bonnets, that they are the colors that adorn the harlot woman, that sits upon the scarlet colored beast? Rev. 17: 4. O what a contrast to the modest apparel of which the apostles speak, and the simple attire with which John saw the church adorned! I know you will say, the outward appearance is nothing, God looks at the heart. So he does, and I think if your hearts were wholly his, you would desire none of these useless ornaments.

Examine closely that knot of ribbon you are about to affix to that richly embroidered collar, with that brilliant pin, and see if you don't find pride in it: does not the blessed Spirit reprove, with these words, 'be ye not conformed to this world?' and do you not do it to take away the reproach, and to destroy the peculiarity of our sect which, as Paul says, is 'everywhere spoken against?'

Well, you may have your ornaments and your costly array, but give me the ornament of a meek and quiet spirit, and the reproach, with the spirit of glory and of God resting upon me. It is good enough for me."

Truth, though crushed to earth will, rise again.

Choice Selections.

For the Crisis.

Buffalo, March 3d, '57.

BRO. GRANT:—The following I clipped from the *Hornellsville Tribune*. If you think proper, you may give it a place in *The Crisis*. It is a "true picture" and I would that men might see the fulfillment of God's word in the present state of society *as given by themselves*, and make preparation for that day, when not only "all that do wickedly" but "*all the proud*" shall be burned up, as God says by the mouth of the Prophet Malachi.

WM. PECK.

A Picture of the Times.

The records of the past have never presented a more fearful and corrupt state of society than now exists throughout most parts of the United States. The newspapers from every quarter are becoming more and more loaded with the records of crime, *and it would seem as though Satan had actually been let loose for a season, and was improving his liberty.*

The following from the New York *Chronicle*, touching the subject of crime in that city, is but too true; and the remedies suggested for bringing about a better state of things are worthy the consideration of every friend of moral improvement:

"Never was crime more rampant than now. Garroting, burglary, stabbing, fraud, lewdness, forgery, embezzlement, and every imaginable form of wrong, cruelty, and murder meet us at every turn. The morning and evening journals are encumbered with the disgusting details. Police has become impotent, Indeed, crime enters the sanctuary of law and presides on the bench of justice. *Rulers have lost the public respect and confidence.* Wrong-doers laugh them in the face and chuckle over the imbecility and wickedness which are set to preserve the public order. *There is no such respect for rulers as was felt in the earlier years of our city.* Our doors are entered and our halls stripped of hats, cloaks, and furs; our necks grappled or our voice stifled as we pass along the streets while our pockets are relieved of their contents; and it has come to pass that a man who walks out at night feels himself surrounded by robber hands just ready to pounce upon him with fatal results to limb and life."

LEGAL TENDER.—A writer in one of the N. Y. papers furnishes the following statement derived from the law regulating the payment of debts with coin:

1. All gold coins at their respective values for debts of any amount.

2. The half-dollar, quarter-dollar, dime and half-dime at their respective values, for debts of amount under five dollars.

3. Three cent pieces for debts of amount under thirty cents.

4. By the law just passed we may add, one cent pieces for debts of amount under ten cents.

For the Children.

The Will.

A little Irish boy, one day going to school with his Bible under his arm, was met by a minister, who asked him what book he had there.

"It is a will, sir," said the boy.

"What will?" asked the minister.

"The last will and testament that Jesus Christ left to me, and to all who wish to claim a title to the property therein left," said the boy.

"What did Jesus Christ leave you in that will?" asked the minister.

"A kingdom, sir."

"Where does that kingdom lie?"

"It is the kingdom of heaven, sir."

"And do you expect to reign as a king there?"

"Yes, sir; as a joint-heir with Christ."

"And will not every person get there as well as you?"

"No, sir; none can get there but those that claim their title to that kingdom upon the ground of the will."

The minister who spoke to the boy was one who daily read the Bible himself, and wished children to go to school where it was read; he was so much pleased with the boy's answer, that he said, "Indeed, you are a good little boy; take care of that book in which God gives you such precious promises; believe what he has said, and you will be happy hereafter." Let us follow out the little boy's thought, and say,

"When from the dust of earth I rise,
To claim my mansion in the skies,
E'en then shall this be all my plea—
Jesus hath lived, hath died for me."

—*Child's Paper.*

A Short Sermon.

Now, children, if my watch has lost its main-spring, where shall I go to get it mended? To the tailor's? No. To the blacksmith's? No. To the watchmaker's? Yes. Why? Because he makes watches and knows how to mend them. Now, if your hearts are bad, where will you go to have them healed? To your parents? No. To the priest? No. To Jesus Christ? Yes. Why? Because he made the heart and knows how to heal it.

Child's Paper.

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Over all business matters, write *Business.*

Poetry.

For the Crisis.

THE SONG OF SIMEON.

LUKE II: 25-32.

Now, Lord, thy servant's eyes
Have seen the longed for sight,
Have gazed upon the Savior's face
With rapture and delight.

Mine eyes have looked on Him
Who brings salvation near;
My burdened heart is freed from sin,
By Him who sin shall bear.

Before a fallen race,
Thou hast this light prepared,
Filled with the brightness of thy grace,
By sinful mortals shared.

He shall the world illume;
Gentiles shall share his ray;
Jews shall in him their glory find,
Which ne'er shall fade away.

Now, Lord, I haste from earth,
According to thy word;
Let me in holy peace depart,
As thou hast promised, Lord.

H. L. H.

Peace Dale, R. I.

Original Articles.

For the Crisis.

Tales of Trust.

No. I.

"*Of more value than many sparrows.*"

"Mr. Nosworthy, a minister of Christ, who died in 1677, had, from the persecuting spirit of the times, been imprisoned at Winchester, where he met with much cruel usage. After his release he was several times reduced to great straits. Once, when he and his family had breakfasted, and had nothing left for another meal, his wife lamenting her condition, exclaimed, 'what shall I do with my poor children?' He persuaded her to walk abroad with him, and seeing a little bird, he said, 'Take notice how that little bird sits and chirps, though we cannot tell whether it has been at breakfast; and if it has, it knows not whither to go for a dinner. Therefore be of good cheer, and do not distrust the providence of God; for are we not better than many sparrows?'

Before dinner time they had plenty of provision brought them. Thus was the promise fulfilled,—'They that seek the Lord shall not want any good thing.'"

The above is recorded in Wm. Patten's note on Matt. x: xxxi.

Thus has God cared for his people in all the ages past; thus he has numbered the very hairs of their heads; thus has he fed them, and clothed them, and watched over them continually. "I have been young," said David, "and now I am old; yet have I not seen the righteous forsaken nor his seed begging bread!" Never have the promises failed; never have the people of God found him a barren wilderness unto them.

Christian, cannot you trust in this Lord as your everlasting strength? Can you not bring your woes and wants and burdens and lay them on his bosom? O will you not lay *all* upon his promises? Cast thy burden upon the Lord; hope ever in his providential care. And if you will do this you will find day by day, a sweet experience of God's providential care which will nourish your fainting heart as the nightly dew nourishes the fragrant flowers. You will have a deeper, a sweeter and a more intimate communion with Christ, who is touched with the feeling of our infirmities, and who in the days of his earthly humiliation "hath *borne* our griefs and carried our sorrows." You will find him a *present help* in every time of trouble—a refuge from the storm—a covert from the tempest—as rivers of water in a dry place, and the shadow of a great rock in a weary land!

O, how sweet to repose in Christ! to feel the guidance, to enjoy the protection of an almighty hand! Christian, do you feel this blessedness? wordling, would *you* know the greatness of this blessing? Come, then, to Christ! Give up thy heart to him. Consecrate yourself entirely to his holy service. Give *all* for Christ. Live for *him* alone—then you can *trust* in Christ. Then you can rejoice in afflictions, and at last you shall know eternal joys at his right hand.

H. L. H.

For the Crisis.

Our Hope.

Dearer to the weary, way-worn pilgrim's heart, than the gold of Ophir, the riches of Peru, the honor of the world, the glories of this fading, changing state, and all the glittering baubles that can be made to glisten in the future prospects of life in this sad world, IS THE CHRISTIAN'S GLORIOUS HOPE.

I speak of the hope of the *gospel of the Son of God*, and not the hope which fanatical, wild and extravagant theorists have labored and are laboring to substitute for that of the gospel,—I mean the hope presented in the gospel Advent doctrines—the hope of the personal coming of Christ—the literal, identical resurrection of the *really* dead—the gift of immortality and eternal life—the new earth beautified, dressed in its virgin robes of green, and groves, and flowers—the possession of an individual portion of that earth with an eternal title—an eternal association with the good of all ages, when all are righteous, and when in every face we gaze upon, we behold the undisguised tokens of true, abiding friendship; the still dearer, sweeter hope of the meeting of *friends* who are *tried* and *true* in this vale of tears,

"No more to sever;"

and the dearest, sweetest, brightest hope of all, that of seeing Jesus and of being with him forever,—and all this when Jesus comes, which, from the darkest look we can take of the evidences, we know must be very soon.

For such a hope, we must (and we can well afford to do it,) sacrifice all of earth's baubles, tread the world beneath our feet, and live as strangers and pilgrims here. With this hope in possession, earth's glories fade before our eyes, its riches are rust-eaten and worthless, its popular pleasures lose all their power to charm, and its sinful pleasures, which appeal to the passions, are alienated, vitiated appetites disgust the heart with their native ugliness and deformity, so that the curtain falls on earthly hopes, the scene changes, and we are ravished with the glorious prospect of a home in Paradise restored.

"We gaze on our treasure
And long to be there."

In this blessed hope, there is something all glorious, beside the hope of living till Jesus comes. It would indeed be blessed to be alive and remain till the rumbling wheels of the chariot of our coming, triumphant King, and the tramp of his attendant cavalcade should be heard by the waiting host—until the shrill, *last* trump of God shall reach the most distant, the earliest sleepers in the dust of the earth and in the briny deep, and raises all to life,—until from Jehovah the electric spark of life eternal vibrates through the entire being of every saint, making them all immortal, and until *death*, the *last enemy*, shall be destroyed;

"For death itself must die."

But, merely to live till then is but a trifle compared to that part of our hope embraced in the words of the Savior,—"He that believeth on me, though he were dead, yet shall he live." The certainty of the resurrection of the identical body, and of the righteous unto life eternal, is the *glory* of this *glorious hope.*

In my recent sickness, I have looked death in the face; I have almost felt his cold embrace; it seemed as if he must devour, must conquer, and bear me to the grave; but with our good hope within, I could defy his power, for I knew it must be short; beyond the roar of Jordan's dark rolling billows, I could see the morning break—the promises of Jesus were sweet and sure, firm as the Rock of Ages.

To look into the cold, lonesome grave as one's bed—to think of leaving the active scenes of life to lodge in the tomb alone—to think of leaving family, relatives and friends, and of the sundering of the tie that binds to the dear of earth, to leave them amid their busy scenes, while we may lie mouldering back to our mother earth,—if we carry with us in our meditations the idea of consciousness, is most distressing, most heart-rending; and, to me, an existence as a spirit beyond the bounds of time and space, could have no charm to lift the gloom of the grave. But when I remembered that death was an undisturbed sleep, that the grave would be an unconscious resting-place, that there the wicked would cease from troubling, and the weary be at rest, and that from that sleep all the saints would be awakened by the trump of God to everlasting life, it seemed tolerable to die, and all the glories of the doctrine of the resurrection hung in gorgeous splendor above the tomb, and exalted above price or comparison THE HOPE OF THE GOSPEL.

Reader, hast thou this hope? You may be dreaming! You may only be hoping you shall have it; or, having a zeal that is not according to knowledge, you may be vainly presumptuous. If you have it, keep it at any cost, even to that of life itself. If thou hast it not, obtain it; now, it is within thy reach; a little while, and it will be too late. Yes, thou mayest obtain it now on easy terms; it is within the reach of all, without money, without price. For what does the Lord require of thee, O man and woman, but to DEAL JUSTLY, to LOVE MERCY, and to *walk humbly with thy God?* More anon.

J. TURNER.

Hartford, Ct., Apr., 1857.

What Mighty Opponents We Have.

BRO. GRANT:—While looking at the spirit and arguments of our opponents, I am astonished as well as amused; and feel stronger than ever that our position is correct. I will now give a few germs of the theology of some of our opponents that have come under my observation.

A short time since one of our preachers took up the subject of church fairs and gambling, and some other inconsistent practices tolerated by the professed churches in these last days. This preacher did his duty, and made these practices look very inconsistent with Bible religion, and scattered the good seen generally over the place. While a few of us were watching the seed and keeping off the devouring fowls, we met with some supposed powerful arguments, like these:—"Eld. Grant needn't think of converting the people *here* to his doctrine; the Adventists have been guilty of as much mischief as any of us."

In what respect?

"Haven't they set the time for the Lord to come"

What mischief was there in that?

"A good many were frightened, and prayed and cried hours, and were nearly crazy, exhorting their friends to get ready, &c."

I do not see any mischief in that; it only had the tendency to make men look about them, and get ready and try to get others ready. This is certainly more consistent than selling tickets for a fair, and indulging in many other things that are forbidden in the Bible, and your own discipline.

"You can't get Millerism down me."

This was the sweeping argument used in most cases to keep truth from having effect, and to get out of the controversy, which they had commenced. When sound, scriptural arguments are lacking with our opponents, they will generally try to neutralize the effect of truth with the simple twit, "Oh! that is Millerism."

Another germ of theology by a minister. "Well, Mr. M., I have wanted a talk with you for some time. I understand that you believe the dead saints are not yet in heaven."

According to the Scripture the day for reward and punishment has not yet come. I then quoted the Scriptures to prove it He then said that Jude said, the Sodomites were then suffering the vengeance of eternal fire, and he believed it. He then read Jude, and found it taught a very different doctrine altogether. I then asked him if he believed the Sodomites were then alive in fire and brimstone, and he said he did.

In Sodom?

"Yes, probably."

Then the cities and region round about must be now burning, the same as the sinner, if your position is true; but history, travelers, and geographers say, that there is no fire, nor brimstone burning on their cities, but a filthy pool of stagnant waters called the dead sea, is only seen. The fire did its work and went out, and Jude tells us that this was an example to us who live since that time, teaching us not to follow the ways of Cain, and be so greedy after money as to neglect the dispensational truth, and curse Israel as Balaam did. See ver. 11, 12, and 13. See the spots in their mock feasts, clouds without rain, and trees without fruit. The 16th verse portrays the very class I am contending against.

This application ended the controversy, the preacher telling me he thought he could convince me of my error, and wished me to come and hear him preach on that subject. I told him if he had no more foundation for his position than he had *presented*, I didn't want to hear him attempt to preach. This brought out the great and final argument—"Millerism has done a great deal of harm."

Another attack. A few weeks since, a preacher asked me if our people, the Adventists, believed that the wicked were not punished? I told him no. He said he understood Mr. Grant preached it. I told him he did not. He told me he wanted to ask a few questions. I told him I was willing if he would recollect that it took a much wiser man to answer questions, than it did to ask them. This he said was true; but he first wanted to know if we believed that a sinner would be punished. I told him we did, for the Bible taught it.

"When will it commence?"

At the judgment, as the Scriptures tell us.

"How long will they be burning?"

Until they are burned up; for the fire is unquenchable, and is the very element that will devour if *not* quenched.

"What will become of them after they are burned up?"

There are more than twenty passages which tell us that they go to dust, or ashes. Malachi is very plain; see Mal. 4: 1-4. I commenced the application. At this time he wanted to go to his office, saying, "Adventists are very stubborn." He then wanted to know if he understood me to say that the wicked burned out like a candle. I quoted the scriptures—"The spirit (life) of man is the candle of the Lord;" "the candle of the wicked shall be put out." This was more Millerism than he could digest, and refused to answer my questions, saying, he had no time. He has since preached a funeral discourse, telling the mourners that the spirit of their friend was mingling in the congregation, and knew what was going on, and so on. Now if this is not Catholicism, it is spiritualism. I think it is both and tinctured with heathenism, and of course no Millerism about it.

Such miserable stuff as this and anything, and everything but the word and work of God will pass current in these days and bring a good price. The fact is, they see their weak position, and are mad with others because *they* are not able to defend themselves from the two competitors that are now prophetically in the battle; one contending for God's word and truth, saying, "the soul that sinnethit shall die," and the other saying, "ye shall not surely die." The rappers claim them, and have a right to. The Adventists leave them, for they are obliged to or walk in heathenish darkness.

As fast as men investigate, their eyes are opened to see these truths. But it takes energy, courage and grace to proclaim them in the midst of a wicked and gainsaying world, and in the face and eyes of a time-serving ministry, and a backsliding church. But God requires it and we must obey. We see the baneful effects, where people have seen this truth, and because they met with some of these squibs, have backed out. You will find them like so many old logs after a freshet, hung up in the brush, or on the beach, all dried up.

No man can enjoy religion and disobey knowingly, the commandments of God. It is too late in the day to expect that we can hold out the truth to the world, and keep back in the dark and shun the cross, and please God. There is a class of professors that are very zealous, like the Ephesians. "Great is Diana!" If this class ever had grace it seems to me that a compound of idolatry, bigotry and ignorance had taken its place. This is the very class that will scoff at Millerism, without knowing what it is. Ignorance is the mother of superstition and bigotry.

HIRAM MUNGER.

For the Crisis.

Be Little.

Yes, be little. You cannot be very big if you try; and then, again, while you are trying, what a fluttering, fretting, tormenting, miserable work you will make of it! I know by experience. In former years, I was very anxious to be something in the world, as most young men are; but God, in latter years, has made me to see the folly of this consummate foolishness? O what a little, feeble, mean, earthy, unworthy, dying, insect-like being is sinful man! On a throne to-day, and in the grave in three days hence. In splendor to-day, and in the winding-sheet to-morrow. Boasting of beauty to-day, and a mass of corruption and loathsome rottenness in one short week or less. Chafing with the cares of life to-day, and to-morrow silent in the cold embrace of death. Of what shall such an one be proud? Have we talents? they are not our own; God lends them to us for His cause and glory's sake. Have we power? we could have none at all except it were given us from above. Have we ability to speak well? let us speak "ALL THE WORDS OF LIFE." Have we knowledge? let us seek grace to sanctify our knowledge, or of what important avail will our knowledge be? Have we friends? let us depend only on the One Eternal Friend. God loves the humble, poor in spirit, contrite ones, who tremble at his word. Those who do not seek to climb up need not fear a fall. Those who are little—who feel little—do not feel unhappy if others are larger than themselves. The springs are found at the base of the mountains. The streams meander in the valleys. The moisture is found in the low places. It is warmer below than on the mountain top. One in a low place is not so conspicuous a mark for the arrows of the enemy. Be little, and let God make you great, in His own time and manner. Keep down, humble, and let God exalt you in due time. O, I love to be little, meek, humble, lowly. God help me!

EDWIN BURNHAM.

Most of our misfortunes are more supportable than the comments of our friends upon them.

For the Crisis.

Christ.

"*Christ is all in all.*" Col. 3: 11.

The being here referred to is none other than the Son of the ever blessed God, "whose goings forth have been from of old, from everlasting," or ever the earth was; whose created existence preceded all other creation, whether animate, or inanimate, visible, or invisible; whose image, wisdom, beauty, and glory, was that of his Father—the omnipotent Jehovah,—for he was "the express image of his (Father's) person." Heb. 1: 3. This great and glorious model of God's perfection was an inhabitant of the world above, or of his Father's mansions of bliss, where joys and pleasures forever remain unencumbered and unmixed with any of earth's darkness, sorrows, tempations, or disappointments. He was "given" for the redemption of the world which has revolted from the government of God; in whom existed, by the will of his Father, all power, wisdom, goodness, redemption and riches with which to bless and exalt mankind.

His advent into this world was predicted long before the event occurred, by Moses, the Prophets, and the Psalmist; and when he came, in fulfillment of these various predictions, he "established," "magnified" and made them "honorable;" he addressed those to whom he came, (the Jews) as they were unbelieving, thus:—"O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." And the ultimatum of this instruction was to open their eyes and understanding that they might understand the scriptures. "And they said one to another, did not our heart burn within us, while he talked with us by the way." Thus were they satisfied that they had seen the Lord's Christ, and that all the sayings of inspired writers relating to him, whether found in the law, Psalms, or the prophets, had received a literal accomplishment. They would have then said, truly, the child has been born, the son has been given, the Governor, Wonderful, Counselor, mighty God, the Prince of Peace is among us; and hence they would expect from his hand, by obedience to his "counsel" eternal salvation or redemption, bliss and glory.

This is Christ's exaltation, as the apostle declares: "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." And now, since his exaltation, "there is none other name under heaven given among men whereby we must be saved." Consequently, "at the *name* of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that *every tongue* should confess that Jesus Christ is Lord to the glory of God the Father." He is the only medium of our salvation; no justification now by an appeal to Moses, the law, or prophets. "Justification" now comes by "faith;" yes, a living faith in Jesus Christ, and without faith in him, it is impossible to please God. Paul observes, that "Christ Jesus, who of God is *made* unto us wisdom, and righteousness, and sanctification, and redemption;" and if we do not "believe" on him we violate the commands of God, for "this is his commandment that we should believe on the name of his Son Jesus Christ." Also, at his baptism and transfiguration, a voice from heaven said, "this is my beloved Son: *hear him.*" "In him (Christ) dwelleth all the *fullness* of the Godhead bodily." "For it pleased the Father that in him should all *fullness* dwell."

Attend! listen! O, earth! listen to the Son of God, for he is God's minister sent from God, who is light, and in him is no darkness at all, *to save* a perishing world. He comes with a glorious proclamation—"I am the way, the truth, and the life." "Come unto me all ye that labor and are heavy laden; and I will give you rest. Take my yoke (or instruction) upon you and [illegible]

to your souls." Yes, eternal rest, and the kingdom of God with all its attending glories, ultimately.

We see from the foregoing that there is no salvation, eternal life, immortality, or crown of glory *out of Christ*; we must come into him—be married to him, in order to secure the exceeding great reward. How do we come into Christ and abide in him? By *faith* and *obedience* to all the *counsel* that falls from his divine lips that belongs to this dispensation. God says, "he (Christ) shall speak in my *name all* that I shall command him." Deut. 18: 18–19. "Lo! I come to do thy will, O, God." What is God's will? He taketh away the *first will* (or testament) that he might establish the *second* by which we are sanctified, &c. This *second will* or testament is called the "law of Christ," Gal. 6: 2; "law of faith," Rom. 3: 27; "law of liberty," in contradistinction to the law God gave to Moses, James 2: 10–12; "law of the spirit of life in Christ," which has made us free from the law of sin and death. The instruction in *this law* was what Christ commissioned the apostles to go and preach in all the world. This is also what the Holy Ghost brought to their remembrance, and stamped upon the fleshly tables of their hearts. Christ in his prayer says, "I have given them the *words* which thou gavest me; and they have received them." "Sanctify them through thy truth, thy word is truth." "Go ye into all the world, and preach the gospel to every creature;" "teaching them to observe all things whatsoever I have commanded you."

Paul was one of the apostles of Christ by the will of God, and he says, "I am sure that when I come unto you I shall come in the *fullness* of the blessing of the gospel of Christ." "I have not shunned to declare unto you *all* the counsel of God." Did the apostle ever *declare* that the seventh day Sabbath was enjoined upon christians? No, never.

Not one doubt have I touching this question. A. N. Seymour.

Extracts from Letters.

Bro. W. J. Hale writes from Springfield Mass.:—"Dear Brn., I truly feel that there is a necessity at this time to double our diligence, that each and every one of us be fully prepared to answer for ourselves the momentous question,—are you a christian? which question cannot be decided too soon. The question is not to what denomination do you belong; are you a Presbyterian, a Methodist, a Baptist, Episcopalian, or an Adventist? You may be ever so warmly attached to either of these sects, and still not be a *Christian*. The question is not, what doctrines are embraced in your confession of faith? You may in your speculative belief be ever so sound and evangelical, and yet not be *christian*.

Are you a christian, a true disciple of Christ? The question not only involves the form of godliness, but the power. If you rely in any measure upon your blameless life and good works, you deceive yourself; for "by the deeds of the law shall no flesh be justified." If you rely on anything but the blood of Christ, and faith in him to save you, then the love of God is not in you; you are yet in your sins.

Are we then christians? let us examine ourselves, whether we are in the faith; and if we do not find evidence that we have been begotten again, let us not give sleep to our eyes, nor slumber to our eyelids, until Christ is formed within the hope of glory."

—:o:—

Sr. H. P. Chase writes from Bridgewater:—"What joy it gives the christian to hear that the King is coming. Praise the Lord! the journey is almost ended; the night will soon be gone, for it is almost break of day. Cheer up, weary pilgrim, and hear the welcome sound.

I have felt for a few weeks past, that this year our great Deliverer would come. I do love his appearing, although I have been disappointed so many times. It looks to me as though the wise would understand the time, or somewhere near when the Lord would come. He has appointed a day in the which he will judge the world; and shall we not know anything about the time? 'Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.' O, ye servants of the Most High God, be strong! fear not! you will soon be clothed in immortal beauty. Praise the Lord. Amen."

—:o:—

E. W. C[illegible] writes from London, N. H.—"The apostle John says, 'every man that hath this hope in him purifieth himself, even as he is pure.' What do we hope for? 'Beloved, now are we the sons of God and it doth not appear what we shall be; but we know that when he shall appear, we shall be like him for we shall see him as he is.' Is this the hope, to be made like Christ? Yes. To be made immortal, to die no more. Blessed hope! Surely tis an anchor to the soul, sure and steadfast.

Brethren and sisters, have we this hope? Let us examine ourselves, whether we are in the faith, yea or nay. Let us look to God for help. Let us love Jesus with all the heart. We shall soon be made like him if faithful; soon enjoy the kingdom under the whole heavens. Praise his holy name! God grant that we may be ready for that glad day."

The World's Crisis.

BOSTON, APRIL 22, 1856.

Spiritualism.

No. III.

"Now the spirit speaketh *expressly*, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." (demons.) 2 Tim. 4: 1.

We now purpose to show that the doctrines of Spiritualism are the doctrines of demons. If the doctrines of Spiritualists are in harmony with the *Bible*, then the foregoing scripture does not apply to them; but if directly opposed, they may be fulfilling this prophecy.

Let us examine the doctrines of Spiritualism for a few moments, and compare them with the standard of truth, that we may know whether they are of the devil or the Lord.

1. They deny that *Christ* is the Son of God, any more than any other man, and consequently do not believe that he has anything to do with our salvation, any farther than we are affected by his *example*.

Is this in harmony with the Bible? We need not stop to prove that it is directly the opposite of what the scriptures teach, for they declare,—"neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

2. They deny that Christ's body was raised from the dead.

What saith the scripture? After his resurrection, he ate with his disciples, and "showed unto them his *hands* and his *side* . . . but Thomas . . . was not with them." He had declared,—"Except I shall see in his hands the print of his nails, and thrust my hand into his side, I will not believe." At a subsequent meeting with the Savior, Jesus said to Thomas,—"Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it *into my side*; and be not faithless but believing." This demonstration satisfied Thomas that Jesus was no shadowy form of a ghost after his resurrection, but that he had "*flesh* and *bones*," as our Lord himself declares.

3. Spiritualists deny that Jesus will ever come again personally to this world.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. "This *same Jesus*, which is taken up from you into heaven, shall so *come* in *like manner* as ye have seen him go into heaven." Acts 1: 11. "The Lord *himself* shall *descend* from heaven." 1 Thess. 4: 16. Is this the one that was *dead? Ans.*—"Wait for his (God's) Son from heaven, whom he raised from the *dead*." 1 Thess. 1: 10.

4. They deny that our mortal, corruptible bodies will ever be raised and become immortal and incorruptible.

Is this a doctrine of the Lord, or the devil? Hear the Apostle,—"This corruptible must put on incorruption, and this *mortal* must put on immortality." The whole artillery of Spiritualism is arrayed against this cardinal doctrine of christianity; and we are sorry to say that many professors of religion, and preachers of the (a) gospel join hands with Spiritualists on this point. According to the plain teachings of the Bible, there can be no future existence of the dead without a resurrection of the *material organism*. We are well aware, if this doctrine were believed, that Spiritualism would at once stand upon its own platform, and that men and women would flee from it as from a gang of wolves, or the enraged forest lion; they would then see that instead of communicating with their *dead friends*, they are being ensnared by *living demons*.

5. They deny the *existence* of the God of the Bible.

We believe that Spiritualism will head up in Atheism. Hear the testimony of the "Spirits." In answer to the question, "what is God?" they answer,—"The *sun* which you behold is the God of heaven and earth." "What do you mean by that?" "Spirits know no other."

In an exchange paper we read the following:—"In a paper read before 'the Investigating Class' at the house of Mr. Partridge, Jan. 14th, and published in the *Telegraph* of Jan 24th, the writer says:—'The idea of a God of illimitable capacity is so incomprehensible, that in our judgment it borders on the absurd. . . . God in the abstract is a *nonentity* and ideality of man's brain.'"

Such are the teachings of Spiritualists. Are these Bible doctrines, or those of demons? What saith the jury?—Shall we follow Christ, or Belial? Shall we believe truth, or error? God, or the Devil?

Christian, be *firm!* Thy foes are strong, and their number is legion. Be *bold*,—the King of Kings leads the way, and he is more than all that can be against us. Though the contest be severe, it will soon be ended, and the victor will enjoy an eternal triumph in the everlasting kingdom.

"We'll face the storm,
It can't be long,
We'll anchor by and by."

For the Crisis.

An Exhortation.

R. E. S.

On, brave pilgrim, on, ever on, to the land where care and sorrow is unknown. Fight bravely in that battle in which to be conquered is death eternal; in which to conquer, is to be crowned with immortal glory and to reign in a kingdom of everlasting bliss, and that too in a place where care, strife, anxiety and contention is unknown; in an eternal city of love, of which even the streets are to be pure gold, and the gates precious diamonds, more precious than this sin-cursed earth contains. And who is to be King of all? The Lord; the Lord of Hosts, mighty and great; who created the earth for his own glory and honor. "He is our King of glory." He is to reign King of the whole earth in his own great majesty and power. And what is the battle to be fought? It is nothing but to refuse temptation. How easy the victory to be obtained, and how glorious, how great the reward! Oh, pilgrims, be firm; be steadfast; keep your eye on the reward; before it must crumble all the glory of this world in its present state: all must fade, all must wither before the mighty majesty of our King, the Lord, to whom be all honor forever. Amen.

For the Crisis.

The Beast and the False Prophet.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and that worshiped his image. These *both were cast alive* into a lake of fire burning with brimstone." Or, according to the Douay Bible, "and the beast was taken, and with him the false prophet, who wrought signs before him, wherewith he seduced them who received *the character of the beast*, and who *adored his image*."

By a careful comparison of these verses with chap. 13: 12–14, it is evident that the false prophet and the two-horned beast are identical, and denote one and the same power. And that the beast in whose sight the false prophet works his miracles or wonders, is the papal beast, after its deadly wound was healed, as noted in chap. 3. The context indicates that the gathering of the beast, and the kings of the earth and their armies, is *in* "that great day of God Almighty," in which the battle is fought, or, in other words, after the saints are resurrected and caught away to meet our descending Lord in mid air, where they stand for a period, not indicated, as it were upon a sea of glass, and sing the song of redemption; after which, the marriage of the Lamb will be celebrated, the supper eaten, &c. From which place they descend, clothed in white, seated upon white horses, preceded by Christ clothed in garments of vengeance, to the battle. In which battle *the beast and false prophet* are taken *alive* and cast into the lake of fire. The time for the execution of this judgment synchronizes with (chap. 16: 19,) the execution of God's wrath upon great Babylon under the seventh vial; and also with chap. 17: 11,—when the scarlet beast, or eighth head, will go into perdition.

If the beast and the false prophet, the kings of the earth and their armies, are to be thus alive and united when that battle is fought, it is manifest, that just prior to the actual ushering in of that great day, there will be preparatory events, tending to reunite the discordant elements of the Roman world, and bring them into that relation, whereby they can be speedily brought together and unitedly take the field against Christ and his immortal army.

If our argument (as recently published,) relative to the Allies of Europe being the two-horned beast be correct, it follows that they also constitute the false prophet. The present aspect of that power, as connected with the oriental world, and as shadowed forth in numerous prophecies, seems to justify this conclusion. In order to obtain a perfect understanding of the subject, we will examine briefly the events of the sixth vial. Rev. 16: 12–15.

Douay Bible. "And the sixth angel poured out his vial upon that great river Euphrates, (Ottoman empire,) and dried up the water thereof, that a way might be prepared for the kings from the rising of the sun. (that is, that the kings of Asia may be prepared or made ready to be gathered to that great battle. And I saw from the mouth of the dragon, (Imperial Turkey,) and from the mouth of the beast, (the papal beast) and from the mouth of the false prophet, (the Allied powers of Europe,) three unclean spirits like frogs. For they are spirits of devils working signs, and they go forth unto the kings of the whole earth to gather them to battle, against the great day of the Almighty God."

The prominent thoughts as connected with our subject are these: that during the drying up process of the Ottoman empire, an all-pervading influence would go forth from the governments or powers denoted by the dragon, the beast and the false prophet, unto the various kingdoms of earth, exciting them to a general preparation for war, and at the same time bringing them into that relation to each; other, (as before remarked,) that they may be speedily gathered by Christ in the place called in the Hebrew tongue, Armageddon—the great battlefield of the world, now known as the plains of Esdraelon.

It is manifest that the Ottoman empire is about absorbed; enough so, to admit of the opening and preparing "a way for the kings from the rising sun," as witnessed in the present extension of railroads, telegraphs, &c., in that direction across the empire; and also in the extension of European domination by force of arms and by diplomatic intrigues over that kingdom, and likewise over the ancient kingdoms of Grecia, Persia, and even to India. Through these and other causes of recent origin, all the nations of Europe and Asia have been brought into peculiar relation one toward another, and have been stirred up to a preparation for war, on a more gigantic scale than ever before witnessed, and are apparently in a proper attitude to be gathered to the battle of that great day.

In their present position the hand of the Almighty is most manifestly seen in overruling and directing their various wicked acts, so as to fulfil his word, as spoken of old by his servants the prophets, as may be seen in their reconstruction of the great metallic image, preparatory to its destruction, as recorded in Dan. 2: 34. 45. In the European Alliance is found, the iron and clay materials which compose the feet and the toes of the image, including the divisions of Eastern and Western Rome; (Constantinople and the Turkish empire being an integral part of that alliance,) these together constituted the foundation, or pedestal of the structure. The next is the Grecian brass, and third, the Persian silver; last of all the golden head is found in the Apocalyptic Babylon,* having "a kingdom above them all." These powers are all in actual being.

In the light of this subject, no new forms of government are to be looked for, or other great national events to transpire ere the dawning of the glorious day of deliverance. Therefore we may lift up our drooping heads, knowing that our redemption draweth nigh. P. Alling.

* It is contended, by some, that old ancient Babylon is also to be revived. I think the prophecies relative to her destruction forbid that conclusion. Again, in the judgment but one Babylon is noted in the scriptures of truth, and as the apocalyptic Babylon is the last power to be broken which comes in remembrance, under the seventh vial, we are not justified in looking for another, or a restoration of ancient Babylon.

For the Crisis.

The Melchizedek—Priest—King.

The scriptures which speak of Melchizedek; who is Melchizedek, king of righteousness; and also Melchi-salem, king of peace, are Gen. 14: 18–20; Ps. 110: 4; Heb. 5th to 7th.

He was *welcomed* on his errand of mercy—welcomed to the right hand of the Majesty on high, as "a priest after the order of Melchizedek."

Melchizedek is the term that indicates the character of his reign who met Abraham after his slaughter of the confederate, idolatrous kings. It is not his personal name, but is significant of his royal and priestly administration—his relation to both God and man. Among men he was a benevolent and peaceful king; but he was also a priest of the Most High God.

The whole subject of Melchizedek has been covered up by human ignorance in a cloud of mystery and folly. My aim is, mainly, to leave that cloud to those who "love darkness rather than light," and state the one leading assertion of both Testaments relative to his *reign* of righteousness.

He was personally, I believe, Shem. Shem was the heir of promise and the channel of blessing, in the age of Abraham; and he lived on 502 years after the flood, to near the time of Abraham's death. He, as the elder of Abraham, was his superior—the "priest" of the Lord Almighty. But let all doubtful points pass, though they have been made doubtful by human folly and faithlessness. We should stop at Revelation.

The titles of this priest, more honored, at that time, than Abraham, are expressive of his official character. "Melchizedek"—being by interpretation King of Righteousness, and after that also King of Peace—"Like unto the Son of God!" This King reigned in "Salem," which was changed by Abraham into Jerusalem.

This King, so righteous, so peaceful, was in his time "like unto the Son of God." This character of Christ, so represented, so personified, by this Melchizedek, is asserted and *re*-asserted in a multitude of cases. 2 Sam. 23: 1–5; Ps. 45, 46, 72 and 132; Isa. 9: 6–8; Jer. 23: 5–8; 33: 14–18; Dan. 7: 14; Zech. 14; Rom. 11: 25–33; 15: 8–12; Heb. 2 to 12; Rev. 15: 4; 20: 2–8.

Thus this subject of the Kingdom of Christ, 1 Cor. 15: 24–27, is made certain. The whole history, titles, and apostolic interpretation of Melchizedek is a sham! Nay, the entire testimony of Prophets and Apostles as to Christ's kingdom is an imposition, if this inspired representation fails. Faith says there must be such a kingdom; there must be *time* for it. Amen. J. B. C.

For the Crisis.

The Vision of the 2300 Days.

No. II.

Thus I think that neither the Birth nor Baptism were designed as monuments to mark a period, though they may be included in the prophecy; but that the going forth of the commandment, in the 20th year of Artaxerxes, was the commencement; that the sealing up of the canonical prophecies of the Old Testament completed the first period of forty-nine years, and that the 434 period was finished at the Transfiguration, when He presented Himself as "*the Prince*," "coming in His kingdom." He had just before refused the honor of men, when "they came to take Him by force, and make Him king;" but now He shows Himself "*the Prince of princes*;" and 483 years are completed in the early part of the year, A. D. 40, and at the next passover He is sacrificed. This view carries the third period into the seventieth week, though not into "the midst" of it; and we have the authority of Dr. Prideaux, and Prof. Whiting, both eminent for scholarship, that, "midst of the week," may properly be rendered, "in a part of the week," or "in the half part," without saying which *half*, or what *part*; and as it is nearly a year into the last week of the seventy, I think it is sufficiently expressive of the original of the prophecy, it it occur in the course of the seventieth week; and that the whole seventy were fulfilled in the course of the year A. D. 47, when the whole nation of the Jews were left to blindness of mind and hardness of heart, and sealed to reprobation, of which the overthrow of their state and polity was the pledge.

Thus, the "seventy weeks" were not only "determined," but fulfilled on the Jews, who were Daniel's people; "and the people of the prince" (Titus) that came, destroyed "the city and the sanctuary," whose end was as "with a flood;" and desolations have followed ever since, and will, "till the consummation." The remaining part of the vision must be fulfilled on the Gentiles, and be completed the coming year. From the early part of A. D. 40, when the 483 are accomplished, to the early part of 1857, is 2300 full years, and it must be understood, that in no case can the vision extend beyond 1858, if the seventy weeks are the commencing part." I make these remarks to show that the vision can yet include the seventy weeks, and be precisely fulfilled, at each period, according to the words of the prophecy . . . that the years which have passed, since the commandment to restore and build Jerusalem, do not yet outnumber those of the vision.

What time Nehemiah received his commission, we have no means of knowing, though his petition was made in the first month of the 20th year of the king; but it would require time to fit out for such an enterprise, as it required a military escort of officers and cavalry, to conduct him safely to the land of Judea. But whatever month, or day of the month, whether the first, second, or third, I have no doubt that the second period, i. e. the transfiguration, was the same day, of the same month; for this would be necessary, to fulfill the seventy weeks, even if they were not a part of the 2300 days. "And *after* threescore and two weeks shall Messiah be cut off." We are not told how long *after*, but this is to be ascertained by the fulfillment. The inequality of these parts, or periods, is no argument against their fulfillment, agreeably to the foregoing theorem; and it appears to meet and answer the words of the prophecy, like a mathematical principle which cannot be overthrown, so far, at least, as relates to the "*seventy weeks*;" which, if filled up in A. D. 47, it was unquestionably filled the same day of the same month that the commandment was given, and likewise the same that witnessed the transfiguration.

I have said that this vision, in connection with the seventy weeks, can in no case extend beyond A. D. 1858, nor can it extend even there, without making the crucifixion fulfill two periods; i. e., that of the manifestation of "*the Prince*," 483, and the cessation of "the sacrifice and oblation;" and this would look inconsistent with the prophecy, which evidently makes them two distinct periods. So that, if the seventy weeks be a part of the vision, we must expect it will terminate in the course of the present year, for the crucifixion period can never be carried later than A. D. 41. Taking the time of the death of Julius Cesar for the starting point—which, I believe, all the historians that I have ever consulted, except one, place A. U. C.* 710, (i. e. B. C. 41,); and the succession and reign of Augustus is given by Josephus, fifty-seven years, six months and two days, to A. U. C. 768, A. D. 48. Tiberius was adopted by Augustus in A. D. 14, nearly four years before Augustus' death, whose whole reign from his adoption was "twenty-six years, six months and nineteen days." *Anal. Sac. Chron.* pp. 31, 32. There are other accounts of the years of his reign, but they are only reckoned from Augustus' death, which was not quite twenty-three years; but that his death occurred on the 29th of May, I think can be learned by the reign and death of his successor, Caius Caligula, who immediately succeeded him, and reigned three years and eight months, and died Jan. 24th; and reckoning back eight months, from Jan. 24, we come to May 24th, which, I think probably, was the time of Tiberius' death, A. D. 41.

These are the principal chronological facts that I wish to sustain here, that it may be apparent to all that the crucifixion did occur A. D. 41; and there are not wanting good authorities which I think abundantly sustain this position; especially the eclipse mentioned by Josephus, which fell on the 13th of March, A. U. C. 750 B. C. 1; and Herod Antipater's reign and death, soon after that eclipse. Likewise, the length of the reign of Philip, his son, being thirty-seven years, to the 20th year of Tiberius, sets the case in its true light, and proves that the Savior must have been older than thirty-seven at the same time. It may be argued that the crucifixion passover was earlier than the 4th of May, because "the servants and officers stood there, who had made a fire of coals, for it was cold, and they warmed themselves. And Peter stood with them, and warmed himself." John 18: 18. But it must be recollected that Jesus and his disciples, and all the rabble that seized him, had

* *Ab Urbe condita*,—"from the building of the city" of Rome.

been out all night; and it would not be at all surprising, under such circumstances, if they were all cold enough to need fire to warm them, even as late in the season as the 4th of May; and as "there followed Him a certain young man, having a linen cloth cast about his naked body," we cannot suppose he would be there in that situation, if it were extremely cold. And though the country of Judea is more moderate than this, and their fruits are ripe earlier, I do not think the fruits necessary for the feast of unleavened bread, could be ripe on the 3d day of April, even in Palestine, as it is said that day was a Paschal, A. D. 33. Nor can I understand how the sun could enter *Aries*, which is never earlier than the 20th of March, and the moon change afterwards, and certainly one day elapse before it could be seen; so that the first day of Nisan could not begin any way till sunset, the 21st of March, and fourteen days from that must reach to the 4th of April.

(*To be continued.*)

From Sr. E. M. Jackman.

Bro. Grant:—Permit me through the columns of the *Crisis* to address a few lines to some of the Brn. and Srs., who are looking for the return of the Savior.

I wish to say that I love the Savior, and am with joyful anticipations expecting His immediate return to earth. Upon this faith rests my hope of eternal life, "which is like an anchor to the soul both sure and steadfast." It brightens my pathway and cheers my heart amid the cares, temptations, and vanities of this life.

I sometimes feel so weary of this world that I long for some place where I can be entirely secluded from society, and there hold communion with my Heavenly Father until Jesus shall come to take his children home. At other times when I contemplate the joys that are in store for the faithful, and the awful doom of the wicked, and that so soon to be realized, I feel such an *ardent desire* for the salvation of my fellow creatures, that it seems as though I could go abroad in the world, and face the storms of this inconstant life with fortitude, if I could in any way aid in the spread of truth, or the promotion of the cause of God.

There are a few in this place who love the doctrine of the second Advent of Christ and are striving for a home in his kingdom. It is seldom that we have preaching on this subject, so that the different Advent Periodicals which we receive weekly are a source of delight to us. When we read the communications from the dear saints scattered throughout the land, we feel to rejoice that there are yet a few on earth, whose sympathies, joys, sorrows and hopes are congenial with those of our own. The question often arises in my mind, what would such isolated ones do were it not for the sweet interchange of thought which they are privileged to enjoy through the medium of public periodicals? for *truly* we need christian sympathy while we remain in this world.

We have been cheered of late by a short visit from Bro. E. Burnham. We were exceedingly happy to listen to the sweet sound of the gospel from the mouth of one of God's faithful servants. It was like "cold water to a thirsty soul," although we have not as yet seen that effect on the community around, we had hoped to have seen produced. We hope that he and others of the preaching brethren may be permitted to visit us from time to time, while we continue in this world.

To Bro. and Sr. Whitney, I would say that we all felt to sympathize with you in your afflictions; and that there are yet *some* among the mountains of New Hampshire who cherish your memory and appreciate your labors of love while you were with us.

Death has also been among *us*. Little Frank E., the youngest child of my brother and sister Hunt, died last August after an illness of about two weeks. His disease was on the brain which caused great suffering. But he is free from trouble now, and we hope soon to see *him* with *all* the redeemed of earth.

May we be remembered in your prayers, and finally join with you in praising God around the throne, is the prayer of

Your unworthy sister,
Ellen M. Jackman.

Woodstock, N. H., April 4, '57.

From Bro. H. T. Hart.

Bro. Grant:—I was much interested a short time ago in reading the account of Professor Hardinage's operation of dissolving the quartz of California, extracting the gold, and holding the rock in a liquid state, to be run into blocks of any size, form, or color, to be used for building. Truly, thought I, we have arrived at Daniel's time of the end, when knowledge should be increased. Again; the process seemed so much in harmony with Peter's description of the dissolving of the elements, that I could but think here was a witness for God and for his testimony, (for it is by fervent heat, obtained by steam generated and applied by a certain method, of which he gave a full description, that he accomplishes the work,) to convince, if possible, the ungodly and unbelieving of not only the possibility, but the plausibility of this world's destruction by fire.

But I thank God, there ever has been some who believed. We go back prior to the deluge and we find one, a preacher of righteousness, who believed God and built an ark of gopher wood, wherein he and his family were saved. Passing along down the stream of time, we find another example of God's justice is necessary, because the cry of Sodom and Gomorrah was great and their sin very grievous. Yet he would not destroy it if ten righteous were found therein. But, alas! there was only one, a just Lot, vexed with the filthy conversation of the wicked; and though he seemed as one that mocked, as he went forth to warn his son-in-law to flee the city, (for God would destroy it,) yet, while he lingered the men laid hold on his hand, and the hand of his wife, and two daughters, and led them forth, and set them out of the city, saying, "escape for thy life!"

Now as it was in those days, so shall it be when the Son of Man cometh. There were but few then, there are but few now. And must the number grow still less? It seems to be so, unless He comes soon, for the church seem almost dead. Thank the Lord, there are some signs of vitality left, and those who are not dead but sleeping seem to be trying to shake off this lethargy. May God help us to awake and buckle on the whole armor, that when the destroying angel does come, we may be ready to flee to the city of refuge.

Yours in hope, Henry T. Hart.

Bro. J. Nute writes from Sandwich, N. H.:—"When I look at the life of Abraham, I sometimes think that we need to have the Abrahamic faith strengthened, so that we may not be conformed to this world; and also that, though the way may sometimes look hedged up, we may go forth trusting in the Lord. Is there one of us but what can say that He is a very present help in trouble? No, for he has promised to be with his children even unto the end of the world; and we know that he will perform, for he is not slack concerning his promises. Glory be to his name forever! He promised to come, and he came; he has promised to come the second time, and he will surely come. We ought to be very diligent in his service, lest we should come short in that day.

We have the promise that whatsoever we ask in Jesus' name, believing, we shall receive; and it is just so. I have found it so by experience. He is faithful who hath promised. We can trust in him and not be afraid.

Now let us try to be faithful, and endure unto the end, and so run that we may obtain. Obtain what? Eternal life!"

Obituary.

Fell asleep in Jesus, in Raymond, Me. April 8th, sister Lydia H. Dingley, aged thirty-nine years.

The disease of which our beloved sister died was consumption. Her sufferings at times were intense, but she bore them patiently. Her trust was in the Lord, and she found him to be a never-failing friend in the hour of trial.

Sister Dingley had truly been called to pass through the deep waters of affliction. Within about two years, the companion of her youth, and a beloved child had fallen by the cruel hand of death. Being thus bereft of the love and watch-care of a kind husband, and having three dear children to whom she must bid farewell, truly her lot was severe. But amid all the waves of trouble she remained unmoved. She loved Jesus; and the blessed truth that He will soon appear to give eternal life to His waiting, tried and despised ones cheered her heart. But she is now lying in the "cold, cold ground," and many are they who are left to mourn over her. Her heart and hand were ever open to help the needy, and many beside the writer can testify, that she was "not forgetful to entertain strangers."

May the blessings of the God of the fatherless and motherless ever rest upon the dear little orphan children, and upon the sorrowing ones, that they may all enjoy the gospel hope, and be prepared to meet our dear sister and all the saints of God, when mortality shall be swallowed up of life."

R. R. York.

Yarmouth, Me., April 14, '57.

Poetry.

For the Crisis.

RETURN, O LORD.

Ps. 7: 4.

O hasten, Lord, and bring
The promised glory near;
And send the Savior, King,
That he may quick appear,
And build thee up, Jerusalem,
And gather all thy people home.

O, soon may Zion rise,
And clad with beauty shine;
Soon may she lift her eyes,
And sing with joy divine;—
Her mourning garments cast aside,
Be clothed in royal robes, a bride.

Arm of the Lord, awake!
And make thy power known;
Unto thyself now take
The sceptre and the throne.
Now let the reign of Right begin,—
Restore, and cleanse a world from sin.

Lo! see thy people here,
They sorrow, groan, and sign;
"Return, O Lord, appear!"
Is their united cry.
When wilt thou come? O haste! return!
And call thy wandering children home.

As pilgrims here we roam,—
No certain dwelling place,
Till thou again shalt come,
And cause to shine thy face
Upon thy Sanctuary fair,
And gather in thy loved ones there.

Hail! happy morning, hail!
We greet the herald's voice—
Thy word—it cannot fail;
In this we will rejoice,
Believing thou wilt "come again,"
And *soon* begin thy glorious reign.

Wm. Shepherd.

Elizabeth City, N. J.

Foreign News.

SEVEN DAYS LATER FROM EUROPE.

ARRIVAL OF THE NIAGARA.

Halifax, April 9.

The Royal Mail steamer Niagara, from Liverpool on the morning of the 28th ult., arrived here at half past 4 o'clock, this afternoon, *en route* for Boston.

Spain.—The government contemplates the establishment of a submarine telegraph between Cuba and the United States.

The first division of the fleet against Mexico would sail about the 28th of March for Havana.

Russia.—It is stated via Berlin that Russia again refuses to admit British consuls to the ports of the Black Sea.

Russia is making preparations for a Circassian campaign in the Caucasus. She has 100,000 troops along the shore of the Caspian, and had, beside, secured the active cooperation of several native chiefs.

Austria.—It is stated that Austria has become convinced that Piedmont seeks to place itself at the head of the revolutionary movement in Italy—a movement of which the success would be the destruction of the Austrian domination there. Piedmont pursues then a policy which not only tends to disturb social order in Italy, but to totally change the European political system established by the treaties of Vienna.

In the presence of these facts Austria deems her dignity will no longer permit her to maintain official relations with Sardinia. Nevertheless, in informing foreign Courts of the step Austria is determined to take, she declares that this measure will not be followed by others of a more hostile character, and that in any event Austria will avoid up to the last moment all that can compromise the maintenance of peace or create embarrassment among European Cabinets.

Persia.—The insurrection has been already announced, and the revolt is spreading. The insurgents in Kardistan have seized the Shah's uncle and threatened him with death unless he is ransomed.

LATER FROM EUROPE.

New York, April 15.

The steamer Ericsson, bringing Liverpool dates to April 1st, arrived here at midnight.

Diplomatic relations between Sardinia and Austria will, it is said, be restored sooner than expected. The Times says that the intervention of the British and French governments for the arrangement of the existing differences between the Austrian and Sardinian governments has been favorably received.

The negotiations for the conclusion of a Treaty of Commerce between the French and Russian governments are terminated, and the Treaty will soon be reduced to writing.

INTERESTING FROM CHINA.

A letter dated Macao, Jan. 29th, says that the Cantonese (Chinese) compute their losses in houses, go-downs, shops, &c., at over 4,000 buildings—up to date; and in merchandise, and the value of the above property, they state their losses at 10,000,000 of dollars—which is probably not far from the truth. It is fair to suppose that the Chinese do not over-estimate the loss in life, when they state it at 70,000, of all ages and sexes.

The poisoning scheme at Hong Kong affected over 400 persons, but it is not ascertained that a single person died. The quantity of arsenic was *too large*.

Since then, another attempt has been made, but on a much more moderate scale, through poisoned oranges, a quantity of which (about 5,000 in number,) was introduced into the colony. It failed, however, as too little of the poison had been absorbed by the fruit, although two deaths took place, and they Chinese. The Chinese have a method of poisoning oranges—by piercing them in the first instance with minute holes, and then placing them over the vapor of the poisoning substance, which they then cause them to inhale.

Attempts have also been made to fire the settlement. That the Chinese are subtle enough to create some great catastrophe is well known, but how or when no one can divine. The consequence is, that the whole community is living in a state of complete and most painful anxiety.

A telegraphic message received at Bombay from the authorities of Calcutta states that the Emperor of China had sent orders to Yeh to conclude peace on any terms.

Domestic Summary.

PROGRESS OF SPIRITUALISM.

General inteligence from all parts of the civilized world convinces us, that at no time heretofore has Spiritualism been so much canvassed and investigated as it is at the present time, nor has the belief in it spread with so much rapidity. No other fact in natural science, contradicting the popular superstition of the age and nation, at the time and place of its promulgation, has ever met so liberal a reception among all classes.

Geology and the Copernican system of Astronomy made less progress in a hundred years, than this science has in ten; and a general feeling of sympathy in its favor seems to pervade the community. In fact, at the first glance it does not seem to meet with the opposition necessary to try its claims sufficiently. Other great truths have been obliged to fight an infinitely harder battle. But the readiness with which these experiments are made, places the power of verifying them in the hands of every one. Besides, no other truth in science has so directly addressed itself to human sympathy as this. That the earth moves around the sun, the moon around the earth, that other planets and their satellites have the same motions, that the infinite multitude of fixed stars are suns like our own, are abstract facts, sublime beyond conception, yet they do not address the sympathies of the soul like the discovery that our fathers and mothers, our brothers and sisters, lovers, children, and every soul who has lived its day on earth, are still accessible to us, know all our cares and vexations, give us their sympathy, influence us for our permanent good, and cheer us in the troubles with which accident, or our own bad management have obstructed our way in the battle of life.

Of all discoveries in natural science this is the most glorious. Religion and science strike hands; no longer jealous on the one side, nor scornful and contemptuous on the other. Henceforth they work in the same field, friends on earth, and friends in the spheres; each seeking to understand and elucidate the natural laws of the universe.—*Excelsior*.—[*"The dead know not anything." Ed.*]

Believers in Spiritualism in Boston.—It is estimated, says the N. Y. Times, that there are 25,000 secret or open spiritualists in Boston alone. Not more than 8000 or 10,000 are avowed believers. They have three places of teaching, open every Sunday. The Melodeon is open twice, and is generally occupied by trance mediums, or celebrated expositors of the creed. The audiences there average from 400 to 1100 persons.

An "Old Sledge Society" has recently been formed in Oramel, Allegany county—H. L. Purdy, editor of the *Era*, President. He says it meets nightly when the following order of exercises is gone through with:

One of the members reads a chapter from "Hoyle's games," and then the balance of the evening is devoted to "seven up" and oysters. We learn that there are several similar Societies of this kind in Elmira. They always prosper where liquor is plenty and morals low.—*Elmira Advertiser*.

We should like to have the sagacious editor of the *Advertiser* point out a place, if he can in Western New-York, of the size of Oramel, or larger, where similar societies do not exist. If a low state of morals and a free sale of liquors are any evidence of such societies we fear he would look in vain to find one. *Is not the night of even degenerate profligacy brooding over chrsitendom.—Tribune.*

Supposed Murder of Twenty Families.—*Pittsburg*, April 4th. A letter received at Pittsburg, from a very respectable source, dated Fort Dodge, Iowa, March 23d, says that a settlement of twenty families, at the head of the Des Moines river, had been attacked by Indians, and that it was supposed that they were all murdered. Only two houses were visited by the persons bringing the news, in which fourteen dead bodies were found. Some had been shot, and others inhumanly clubbed to death. It is presumed that the whole number of persons composing the settlement were killed, or that they are now in captivity. A meeting of citizens was called on the 22d ult., and a company of 50 to 100 men had organized to march to take vengeance on the Indians, and rescue any persons that might be found with them.

Lectures on Spiritualism.—In accordance with a notice posted about the streets, three lectures on "Spiritual Manifestations; Divine, Angelic and Satanic," were yesterday delivered in Hampden Hall, by H. L. Hastings. Having reviewed divine and angelic communications during the day, the speaker devoted his evening lecture to the Demons, whose presence he alleges are manifest in modern spiritualism. He dated the first "communication" at the fall, and cited the serpent as the first "medium." He followed his subject to the present time, and quoting sacred and profane writers, made out a pretty fair case. At the close of his remarks, a well known believer in spiritualism arose, and some very pretty sparring followed, the sharper thrusts being decidedly given by the lecturer. This was interrupted by a vixenish female of unquestionable age, who rose to state that she was *not* in favor of Free-lovism, and moreover never intended to be. She merely wished, she said, to put herself right before the community. Judging from a hasty glance, this step was unnecessary on her part.—*Springfield Republican.*

Movement of Troops Westward.—We find the following despatch, dated Washington, April 13, in the Philadelphia papers of Tuesday:

Col. Sumner, with a force of about 1000 men, has been ordered against the Iowa and Cheyenne Indians. On the restoration of peace in those quarters, he will proceed with his troops to Utah,—the shameful licentiousness of which territory the administration is determined shall be broken up.

It is estimated that early in June there will be at least 3000 U. S. troops in Kansas under the command of Major Generals Harney and Persifer F. Smith.

The arrangements made last fall, for a deputation of Choctaws and Seminoles from the west of the Mississippi, to pay a visit to Blily Bowlegs, and endeavors to coax him to remove west, will be carried out in a few days.

Important from Nicaragua—Charlestown, March 14. Steamer Isabel arrived yesterday from Havana and Key West, April 10.

Steamer Tennessee, from Aspinwall, had arrived at Key West, bringing the news that Col. Lockbridge had been driven from Serapique, and that the whole of the River San Juan was in the hands of the Costa Ricans.

The steamer J. N. Scott exploded in the river killing 60 filibusters.

The Tennessee brought home a part of Stockbridge's command, including 50 sick and wounded.

There are twenty-six orphan asylums in the State of New York, in which nearly nine thousand little ones are fed, clothed and educated.

There is a rumor—probably unfounded—that a military expedition is being organized in Georgia, and some of the adjoining States, for a descent on Cuba, as it is presumed, or a filibuster foray of some description.

The Methodist Society at Warrentown, Va., is raising funds by the performance in the church of the scriptural drama of Joseph and his brethren.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. Albert Fox will preach on Cheshire Street, Ct., the first Sabbath in May.

Bro. R. R. York appoints to preach at
Freeport, Sunday, April 26
Brunswick, " May 3

Elder E. Burnham appoints to preach at the hall of the "German Young Men's Association," corner of Main and Mohawk streets, Buffalo, N. Y., on evenings of May 5, 6 and 7.

Providence permitting, I will preach on the *first* Sabbath in April at Pleasant Valley, Ct.; the second Sabbath at Newfield; the third Sabbath at Cheshire, and the fourth Sabbath at Bridgeport. Ira Morgan.

If the Lord will, and time continue, I will preach at
South Worthington, Mass., Sunday, Apr. 19.
Washington Hill, Ct., " " 26
East Litchfield, " 29
Northfield, " 30
Litchfield, (South Farms,) May 2
" " Sunday, May 3
Roxbury Ct., " 10
Lanesville, " 12
Bridgeport, at the old Chapel, Sunday, " 17
C. Goodrich.

Missionary Tour Westward.

Providence permitting, I will preach in Hebron, N. Y., Friday, Saturday and Sunday, April 24, 25, and 25, a protracted meeting.

Rochester, N. Y., Wednesday, Thursday, and Friday evenings, April 29, 30, and May 1, with Bro. Marsh's charge.

Rochester, with Bro. Cook's charge, Sunday, May 3.

Buffalo, N. Y., Tuesday, Wednesday, and Thursday evenings, May 5, 6, 7.

Seneca Falls, N. Y., Sunday, May 10.

Brewerton, N. Y., Wednesday and Thursday evenings, May 13, 14.

South Butler, N. Y., Sunday, May 17.

Edwin Burnham.

Providence permitting, I will fill the fol-
Kennebunk Port, Wednesday, April 22.
Portsmouth, Thursday 23.
Concord, Friday 24.
Louden Ridge, 25 and 26 if conveyance is had from Concord.
Concord, Monday, 27.
Manchester, Tuesday, 28.
Nashua, Wednesday 29, if Bro. Nye appoints.

If these appointments conflict with others previous, I wish to be notified in season to save expense of travel. Hiram Munger.

Bro. Edwin Burnham appoints to preach at
Portsmouth, N. H., Sunday, May 24
Kennebunk, Me., Sunday, May 31
Salem, Mass., (for Bro. George Burnham's charge,) Sunday, June 7

The Lord willing, I will be with the little flock in East Haverhill, Mass., Sunday, April 26; and if the Lord directs, will continue the meetings through the week and on the following Lord's day. E. Whitney.

Bro. A. M. Higgins appoints to preach in Lynn, Dye-house Village, April 26.

Providence permitting, I will preach at
Peacedale, R. I., Sabbath, May 3d and 10th
Layfayette, Evening, May 5th
River Point, May 6th
W. S. Campbell.

Bro. T M Preble appoints to preach at
Loudon Bridge, Sabbath, May 3d.
West Boscawen, Pond school house, May 10th.

God willing, H. L. Hastings will be at Peace Dale, R. I., Sunday, April 26.

Elder John Couch will preach at Manchester, N. H., in the Union Advent Hall, No. 79 Elm Street, April 26.

Eld. S. W. Bishop appoints to preach in Manchester, N. H., where Bro. Barker may appoint, Sunday, April 26
Nashua, April 29, 7 o'clock, P. M.
Groton Junction, Mass., April 30, 7 P. M.
Clinton, as Bro. Barns may appoint, May 1, 7 P. M.
Worcester, Sunday, May 3
Roxbury, where Bro. Haynes or Wyman may appoint, Sunday, May 10.

If these appointments interfere with others, brethren will inform me immediately by letter, directed to Manchester, N. H.

S. W. Bishop.

To Correspondents.

Bro. R. H. Clark's P. O. address is East Holden, Me.

Eld. S. W. Bishop's P. O. address is Warner, N. H.

J. W. Nute—C. M. Smith has paid to No. 104.

C. B. Turner—All right. We send you one dozen Jubilee Harps by Express.

Bro. J. Boutwell should have been credited one dollar in the Crisis of March 25th, which pays to No. 105.

Bro. J. Gibson—All right.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

J Boutwell 105, David McColman 110, A M Humphreville 117, D Rider 110, R C Gammons 110, J Reeves 104, A Coans 104, H H Hemmenway 78, Z K Stetson 71. L Dow 111, O E Hinman 111, W B Taylor 111, C Robinson 104, G W Chisman 117, E Patter 111, W A Durand 80, N Rich 111, A E Babcock 111, A Cole 111, A Emmons 115, G W Barnes 106, D B Kingsby 111, S F Mudget 95, Susan Gorton 52, Laura R Gilman 158, Ann Doolittle 111, Mary E Helme 108, Mrs. F Eaton 125,—$1 each.

S Woolsey 104, P A Beach 106, G E Baldwin 97, H Odbert 91, J Clay 119, S Parker 96, Austin Bliss 137,—$2 each.

Lavina Bills 96, S G Newman 91, Susan Jennings 91, C Brater 97, I Sheldon 98, C C Webb 98,—50 cents each.

A Shaw 104, $1.50; A Gage 82, $3; W C Peck $5.

Geo. Manor 91, S Pottle 91,—25 cents each.

For Bro. Turner.—S. Johnson, $2.00; Chas. Howard, $1.00; J. W. Nute, $1.00.

For the Poor.—H. B. Sevey, $1.00.

Books Sent.—H. B. Sevey.

Information Wanted.—If any of the Brethren have found my shaving tools, which were left or lost in my Mountain tour, they will do me a kindness to write me.

H. Pratt.

At the close of the obituary for Bro. Dingley, in No. 5, it should read,—discourse by Eld. J. Libby; instead of the writer, Jas. A. Libby, who is not a preacher.

Eld. N. F. Nason, who advertised in No. 5 of the Crisis, a medicine to cure cancers, should be addressed at North Hermon, Me.

Married.

At Salem, Mass., April 15th, 1857, by J. Howell, Mr. George W. Ramsdell of Marblehead, Mass., to Miss Frances E. Jordan of Ellsworth, Me.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

Treatise on Matt. xxiv. By I. C. Welcome. Price 33 cents—postage 6 cents.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Bound Tracts. By H. L. Hastings. Nearly 200 pages. Price 40 cents—postage 6 cents.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

Church Debts By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

The World as It Was, as It Is, and as It Will Be. By Mrs. A. C. Judson. Price 38 cts.—postage 3 cents.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

This World and the Next: The impossibility of making the best of both. An interesting English work. Price 25 cents—pos. 1 ct.

The First Fruits: a Scriptural Inquiry into the Time and season of the First Resurrection, and Change of those who are Alive and Remain. Price 10 cts.—pos. 1 ct.

Jubilee Harp. By S. S. Brewer. A good selection of hymns. Price, single copy, 25 cts.; per dozen, $2.50—pos. 7 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts.—postage 10 cents.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 38 cts.—postage 3 cts.; cloth gilt, 50 cts.—pos. 8 cts.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts.—pos. 1 ct.

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Milton on the State of the Dead—Intermediate State—each 24 pages. Price 5 cents single copy; $3 per hundred.—Outline of the coast of Man—Ancient Landmarks—Destiny of the Wicked—The Great Incentive—3 cents single; $1.50 per hundred.—Future Punishment—Key of Truth—The Night Cometh—price 2 cents single; $1 per hundred.

[☞ The above-named works can be obtained of H. L. Hastings, Rochester, N. Y.]

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

A View of the Scripture Revelations Concerning the Future State. By Richard Whately, D. D., Archbishop of Dublin. Price $1—pos. 18 cts.

The Seven Seals. By W. Sheldon. Price 3 cts.—postage 1 ct.

A Review: Giving the main ideas in Dr. Edward Beecher's "Conflict of Ages," and a reply to them. To which is added the Bible meaning of the word "Hell." Also, 200 texts quoted to show the Nature of Future Punishment. By J. Blain, Baptist minister. Price 8 cts.—pos. 1 ct.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 10 cts.—pos. 1 ct.

Bible vs. Tradition: In which the true teaching of the Bible is manifested, the corruptions of theologians detected, and the traditions of men exposed. By Aaron Ellis. Revised and much enlarged, by Thomas Read. Price 50 cts.—pos. 6 cents.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the [illegible] of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, [illegible] cents; full bound in gilt, $1—pos. 9 cts.

Poetry.

For the Crisis.

THIS IS NOT YOUR REST.

I am weary, I am weary,
Fain would I rest,
Fain escape these scenes so dreary,
Where none are blest.
But the world is full of sorrow,
Shrouded in woe;
Smiles are changed for tears to-morrow—
Where shall I go?

Here the brightest joys will perish,
Ere scarce possessed;
Here the glowing hopes we cherish,
Leave us unblest:
Thorns we grasp with every treasure,
Our hearts to grieve,
Poison taste with every pleasure
This earth can give.

Here the broken-hearted languish,
Depressed by woe;
Here the tears of bitter anguish
In secret flow.
Vain our hope of e'er securing
A happy lot;
Vain our dreams of joys enduring,—
Earth yields them not.

Quiet in the churchyard slumber
Earth's fairest flowers;
Thousands daily swell their number,
Culled from Life's bowers.
I will ask no home abiding
In this dark land,
Where Death's arrows are dividing
Each loving band.

Is there no bright home where sorrow
Reigns not supreme?
Where the brow no more shall furrow,
Nor eye grow dim?
Yes, a home untrod by mortal,
The pure shall win;
Through its bright, resplendent portal,
They'll enter in.

There the heart shall feel no sadness,
No chilling fear;
There the hours bring nought but gladness,
There falls no tear.
In that land, that clime celestial,
Death cannot come;
There, when fled are things terrestrial,
I'd have a home.

MARIA.

Greenland, N. H.

For the Crisis.

DOST THOU LOVE HIS APPEARING!

2 TIM. 4: 8.

Say, poor pilgrim, dost thou love Him?
Art thou daily sighing, come?
Would you dearly love to see Him?
Do you long to be at Home?
Are you weeping, watching, praying,
As you journey on the way?
And entreat Him, always saying,
Come, my Savior, come away?

Then rejoice, a crown's before you,
'Tis laid up at His right hand;
'Twill be given when He cometh,
Unto all the pilgrim band.
Bless the Lord! a crown of glory
Is laid up for me, above,
And I'll always tell the story,
'Till I see Him whom I love.

G. L. TEEPLE.

Vermillionville, Ill., 1857.

Original Articles.

For the Crisis.

Short Sermon.

BY W. SHELDON.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

The text presents three items for our contemplation:—

I. The "commandments" of Jesus.
II. "The tree of life."
III. "The city."

I. *The commandments of Jesus* claim our attention. What are his commandments? They are those which he has personally uttered, or authorized his apostles to utter, as his ambassadors. They are numerous.

First. Church ordinances are among his commandments. The ordinances of the church cannot be set aside, or neglected by those who strictly "do" the commandments of Jesus. *Baptism* and the *Lord's supper* are prominent ordinances. Great importance is attached to *doing*, as well as knowing, these commandments.

Second. Practical duties are enjoined by these commandments. *Prayer* is required, even though our heavenly Father knoweth what we have need of before we ask him. We must "pray in the Holy Ghost." We must pray in *faith*, for "without faith it is impossible to please God." We must "pray with the *Spirit*, and with the *understanding also*," or we may "ask amiss" and not be heard. Again; we are commanded to "follow after *charity*." Without this, our christianity is totally worthless. Unparalleled faith, unbounded benevolence, and unlimited knowledge in the mysteries of God, will not weigh one item in the scale, when we are "weighed in the balance, and found wanting" of *charity*—divine love! These, and kindred commandments, must be practically adhered to, as indispensable prerequisites to salvation.

II. *The tree of life.*

First. What is it? Some theologians understand it to symbolize Christ, and claim that we now partake of it in a spiritual sense. But the scriptures prove that it is connected with another dispensation, and to be enjoyed by *overcomers*, instead of present *probationers*. "To him that OVERCOMETH will I give to eat of the tree of life." Rev. 2: 7. In Eden lost, there was a *literal* tree of life; so in Eden restored will there also be a *literal* tree of life.

Second. Where is it? On the "*new Earth*," on the banks of the river of water of life. "On either side of the river was THERE the tree of life." Rev. 22: 2. This is Paradise restored, and "the tree of life which is in the midst of the paradise of God." Rev. 2: 7.

Third. What is it for? "The leaves of the tree were for the healing of the nations." Rev. 22: 2. What nations? The nations previously spoken of in the same connection—"the nations of them that are saved." But what healing will they need? They will not need to be healed in a moral point of view, nor of sickness, for "the inhabitants of that land will not say, I am sick." But they will need to be healed of various *physical imperfections*, from which the resurrection will not free them. This is evident from the Savior's own language: "If thy hand or thy foot offend thee, [or cause thee to offend,] cut them off, and cast them from thee: it is better for thee to enter into life *halt or maimed*," &c. Matt. 18: 8. Also, Mark 9: 43–47. Thus it is clearly taught by the Savior that we may enter into life "*halt*," or "*maimed*," or "*with one eye*." Now we do not "enter into life" till we are *resurrected*; hence, the *resurrection* does not heal these physical imperfections. Indeed, the term resurrection does not suggest such a work. It brings *up* what went *down*. It brings the dead to life—an endless life. It brings them into reach of the "*tree of life*," and the "*healing*" properties which have been connected therewith by the skill and wisdom of God. Obviously this is the "healing of the nations" to which allusion is made.

III. "*The city.*"

First. This city is called the "*New Jerusalem*," in contradistinction to old Jerusalem, which was a *literal* city; hence this city is a *literal city*.

Second. This city is now "reserved in heaven." "Jerusalem which is ABOVE, is free." Gal. 4: 26. Yet we are nowhere taught that we shall go to heaven to walk its streets of gold.

Third. It is "ready to be revealed in the last time." Says the Revelator;—"And I John saw the holy city, New Jerusalem, *coming down* from God out of heaven." Rev. 21: 2.

Fourth. Abraham, "the friend of God," and "father of the faithful," looked for this same city, and distinctly understood that its builder and maker was God. He looked not for a city to which he must emigrate, but "for a city to *come*." Here is the home of all the saints. The abode of angels too.

Fifth. This city is not a symbol of the resurrected saints—the church—for they are to "enter through the gates INTO the city:" and they cannot enter through themselves into themselves!! No; it is a *city*; the measurement is given; the choice materials of which it is composed are named. Then let us DO Christ's commandments, that we may enter this city of repose and felicity.

Vermillion, Minnesota.

For the Crisis.

"Behold, the Kingdom of God is within you."

LUKE 17: 21.

The ordinary explanation of this passage goes to show the reign of God in the heart. It is sufficient to point attention to the fact, that the Lord is not addressing his disciples, in whose hearts his gracious rule was acknowledged, but the caviling Pharisees; and in that sense it could not be said that the kingdom of God was within them.

He was demanded of the Pharisees, when the kingdom of God should come. Their meaning must have been regarding the time of the establishment of Messiah's glorious and everlasting kingdom, when, in the language of Daniel, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him." According to such interpretation, the Lord must be understood as saying to the Pharisees,—"you are altogether mistaken, in expecting any such kingdom; the kingdom of God has already come." But his disciples did not so understand him, for we find them on the very eve of his ascension, asking a question very similar to that of the Pharisees.

Such an answer is also inconsistent with his own subsequent teaching; for we find him, in the 21st chap., informing his disciples of the signs of the last days, down to the last hour, when the Son of Man shall be seen coming in a cloud, with power and great glory; and then he says, "when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." The kingdom of God so far from being already come when he spake to the Pharisees, is only to be known to be nigh at hand when the signs of the last days are come.

That the Lord, in his reply, did not evade the question, by speaking of a different event from that regarding which they were questioning him, is evident from the sequel; for he immediately turns to his disciples and speaks of his coming sufferings, his prolonged absence, and his ultimate return, and dwells chiefly on the manner in which the Son of man shall be revealed.

In illustration of his remark to the Pharisees—the kingdom of God cometh not with observation—it may be objected that if the Lord spoke of a visible and glorious kingdom, he could not have said, it "is not with observation;" that is, with outward show or manifestation. But, it should be noticed that he does not say the kingdom is without observation, but its coming; and the importance of this distinction we shall immediately see. He tells them that the coming of that kingdom will be of such a nature that no one will come to them with the tidings that it has come. Man shall not say,—"lo here!" or "lo there!" for behold, the kingdom of God is among you."

The coming of the kingdom of God will not be a matter of ordinary observation, so that some who have seen its opening acts shall hasten to publish the news, and call men to bestir themselves because it is among them. Those who are not meet for it shall have no knowledge of its coming. The reason of this he explains to his disciples, who might otherwise have been distressed at the thought that it might come, and they too be ignorant of it. He tells his disciples of the days of sorrow and separation, when his pining church should long for his coming; and then deceivers would arise with false tidings of his arrival. He warns them to turn a deaf ear to all such rumors. A man, says he, might as reasonably pretend to give you notice of the approach of lightning. When the Son of man comes, his true disciples will need no messenger to carry the tidings, for in a moment, in the twinkling of an eye, they shall be all changed. The church of God shall be taken out from among the wicked, as Noah was taken out from among them in his day, and entered into the ark; or, as Lot was led out of Sodom and went into Zoar. And, as in both cases the ungodly went on with their business and folly, heedless of danger, until God's judgment overtook them, so, when the church is removed from the earth, the world will rush recklessly on until the Lord comes with all his saints to execute judgment.

He warns his disciples against any lingering on that day, and tells them that it will be a sudden and simultaneous rending of all earthly ties and relationships.

His disciples ask the question; (and few words suffice for so solemn a moment,) "where, Lord?" that is, where shall we be taken? He replies, as eagles seem to be gathered from all quarters by some irresistible attraction to the point where they find their prey, so shall you from every quarter, be guided with infallible precision to the point where you shall find me.

It is thus that the Lord warns the Pharisees that they ought to have been occupied with other questions than the time; for only those that are ready shall go in to the Marriage Supper of the Lamb. None but the wise shall understand. The kingdom of God cometh not with observation; you shall not have warning that it is within sight, or already on the way; noiselessly, steathily, as a thief in the night it shall come, and all who are accounted worthy to obtain that world and the resurrection from the dead, will be removed before an ungodly world can have notice of it.

Shall not that be a strange thing, says one, in the day when it cometh to pass, when, from among the active members of society, many being visited with the power of an endless life, shall suddenly disappear? They shall be missed from the earth, and no one shall know whither they have journeyed. From the solitary dwelling a beloved one is gone. In the retired hamlet there is a stir and an inquiry after some humble person, whom, in past days, no one much heeded. And now they themselves are sought after, but are nowhere to be found. In the city, in the crowded hall, in the places of business, in the seat of judgment, in the house of council, from the throne itself they are taken away; they are taken away from all ranks, from all occupations, of all ages. As, when the sons of the prophets sought after Elijah, whom God had caught up into heaven, so, everywhere, shall men seek and wonder.

Did ye not know it would be thus? Wherefore, being forewarned, would ye not yield to the preparation? Ye also might have shared in that blessedness.

The time is at hand, when they that are filthy, shall be filthy still; and they that are holy shall be holy still. "Behold," says Jesus, "I come quickly, and my reward is with me." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." For the saints shall take the kingdom and possess the kingdom even for ever and ever. Amen.

JOHN MORRISON.

New Glasgow, March 1857.

From Sr. Emma Stedwell.

BRO. GRANT:—I would like to write a few lines for the *Crisis*. I feel that I love the Lord and his people, and desire to be found among the redeemed of the Lord at the last day, when Christ shall come to give his children rest. I was thinking this morning what a glorious meeting there will be at the morning of the resurrection, when the tares shall be severed from the wheat, and the little flock shall all be gathered home, forever to sing the praises of their blessed Redeemer; when kind friends that have so long been separated by death's cruel power shall meet to part no more. How foolish to choose the vain things of this world, rather than such a glorious possession. I think we have not long to stay in this world. Soon we shall see the King in his beauty, and Oh! how much we ought to be concerned about our eternal welfare.

I take great pleasure in reading your excellent paper, and feel that is a gift from on high. I am thankful for it, but feel that I am not as thankful as I ought to be for the many privileges that I enjoy, and do not prize them at their true value. It is something of a task for me to write, as I am but fourteen, and have never written for publication before.

I would say to those who have recently started on the road that leads to life,—let us be faithful; though we may meet with trials and difficulties in this present evil world, what are they compared with life everlasting?

Yours in hope of eternal life.

EMMA STEDWELL.

[We hope to hear again from our sister. May the Lord speed her on in her youthful pilgrimage to the city of our King. ED]

Choice Selections.

The Love Feast.

It was our privilege to attend a "love feast" with the colored brethren at "Ebenezer" on the afternoon of the 4th inst. We declined to commune with the masters at their popular church in the afternoon, because we would as soon commune with a man who robs a brother man of his gold, as with one who robs a brother man of himself; but we esteemed it a privilege, an honor, to come around the table of our Lord with these poor oppressed children of our heavenly Father. At the close of the communion services, an hour was allotted them for relating the dealing of the Lord with them. The scene that followed cannot be described. We will, however, give a few expressions taken down at the time from sixteen successive testimonies.

1. Very aged sister. "I rise first cause I least ob all. Jesus keep me poor old woman through dis hard winter—he take care of the good as anybody."

2. An old lady. "Forty-three years I been on dis journey. Glory be to God for de good fare on de way—de travel ob my soul am to cleave unto de Lord."

3. Aged woman. "I's happy to-day, but what is dis to what I shall be—only as de dim starlight to de sun straight over head. We riding de storm now, but soon be in port. Glory to Massa Jesus."

4. A decrepit old woman. "I feels encouraged to-day. I's girded up my loins to run de race, and I'll habe de prize—yes, I habe de prize, if I have to crawl on my old hands and knees ober de hard places."

5. Aged lady. "Five months I been afflicted; but Jesus been with me, when I could not get to you. Now I come to lay my shoulder to de gospel wheel anew. I's been lifting forty-seven years. I'll see de old wheel roll yet, tank de Lord."

6. Little trembling sister. "Glory to Jesus. Glory, glory, glory! My *tongue* can't talk, but my *heart* can say glory to Jesus! Glory, glory, glory!"

7. Middle aged man. "I remember bery well when God for Christ sake forgib my sins. From dat day Jesus been my portion, my treasure, my all."

8. Young man. "I nothing to say 'bout *reckon so*, or *may be so*, I *know* dat my Redeemer lives. I know too he neber fed me on food that made me sick. I'll be round Massa Jesus' table till I get fatted for heaben. All up hill, but Jesus at de top. I want see how it look up dare."

9. Young woman. "I wont stop to tell you 'bout de road I come along, but *I'm here*—I'm on *de rock*. I's an old-fashioned noisy Methodist. I's going up to see de 'hundred and forty-four thousand,' and help um-shout Glory, glory, glory to de Lamb."

10. Man about fifty-five. "I seek de Lord when a little boy—fader a sinner, moder a sinner. First, I go into de garret and pray little easy. I know nothing—say almost nothing—sometimes wait an hour, like de Quaker, till de spirit set my tongue going. I kept close to Massa Jesus two or three years—he feed me well, and I get to be a big stout boy in ligious things. Den he help me pray down in de kitchen with de old folks, and when my own fader and moder turn children and ask me learn dem to pray, den I no Quaker, but roar it out quick and loud. Children, Jesus can make you pray like de bishop."

11. Old man. "I very poor man; my paper good for nothing here, 'cause I han't got myself—but my paper good in heaven, 'cause Massa Jesus 'dorse it for me. He good curety—his purse neber fail. Bless de Lord Jesus Christ."

12. Woman of sixty. "I's a poor old slave-woman when God turned my darkness into light; but when de dungeon open, when de chain fell off, I felt like a little gal, and dis old cripple mighty spry on de foot yet."

13. Man of forty. "When I left de debil's army I join Captain Jesus during de war. I'm on the march to-day. I neber surrenders. When de wind blow hard, I stick de closer to de old flag-staff. Keep de colors flying, bredren, keep de colors flying, ebery sojer hab a crown by-and-by. Glory, Hallelujah!"

14. Middle-aged man. "Eber since Jesus turn my night into day, I lobe de day best. I going to de land where dere is no night."

15. Little boy. "Moder told me Jesus died for sinners—little boy-sinners. Jest a little while ago I believe it. Now de *boy* here, but Jesus take de *sinner* away. I lobe Jesus, cause he make me feel like I'll fly."

16. The steward. "I's looking for de 'good old way de prophets went.' I see it. I in it. Firm footing here. I'll go to glory in dis path. Yes, I'll go through glory up to heaven, and rest with Jesus, where glory will go through me."

These are but a few crumbs from the colored love feast. We reckon there must be a powerful revival in any white church in the city before sixteen successive testimonies will be heard indicating so much true piety and clear perception of Christ revealed in the soul—a present Savior from sin.

Rev. Dr. Bellamy.

A young minister who had more zeal than knowledge, and who rendered himself very offensive by the severity of his preaching, was complaining to the Doctor that his ministrations seemed to produce so little effect, and wondering why so few were converted under his labors. "Why," said Dr. Bellamy, "the reason is obvious enough; and if you will correct your error, go and learn wisdom of the fisherman. He does not go boisterously to work, as if he expected to bring the fish to his hook by giving them a regular scourging beforehand; but he casts in his line silently and waits patiently for a bite; and, whenever a fish comes to his hook, he is watchful to take advantage of the right moment for drawing it up; and he is thankful if he gets a few, and perseveres in the hope of getting more. If *you* would adopt this course as a fisher of men, you would have less reason to complain of the want of success."—*Dr. Sprague.*

A STARTLING POSITION, BUT NOT SO FAR WRONG.—The English correspondent of Zion's Herald, speaking of a gentleman of note, whose life and character have recently been portrayed by an able hand, says:—"He was an inveterate consumer of tobacco—a practice inconsistent with thorough Christian devotedness." This is undoubtedly the true view of the subject; yet it is to be feared that but few are prepared to take it, any more than thousands of professed christians were prepared, in the early history of the temperance reform, to admit that moderate drinking was wrong. But we hope to see the day when this unchristian practice will be treated as it deserves by an enlightened christian sentiment, and the *millions* of Christ's money, now squandered upon *Christian lusts*, will be turned over to his treasury, when there will be no want of means for the world's conversion.

We visited the Insane Asylum a day or two since, where we found a well known minister of the Presbyterian Church, a sad spectacle of insanity and woe, the result of the excessive use of the pernicious weed! and heard of another who is rapidly going the same way. And yet men in this practice stand up in the pulpit, and preach *self-denial* to others, and denounce "fleshly lusts." "*O tempora, O mores!*"—*Nashville Christian Advocate.*

PLACING OF LARGE STONES BY THE ANCIENTS.—It is well known that the mode by which the ancients raised the immense blocks of stone composing their pyramids and other structures, was by short pieces of wood. This mode of operation has been thus explained by a gentleman named Perigal, before the British Association: Suppose a block was to be raised up along the pyramid, in order to be placed in one of the courses of the masonry. It is brought by rollers to the base of the building. There all the rollers are removed except one near the centre. One end of the stone being now depressed to the ground, a pile of slips of wood is placed under it close to the centre, this pile being rather higher than the roller, and terminating in one narrow piece at the top. The stone is now tilted so as to bring the other end to the ground. It is now possible to put a similar pile of pieces of wood underneath, close beside the first. On that pile the block is tilted back to its former position, and so on till it is raised a little above the level of the next course of masonry. By rollers it is moved on to that platform, with a low pile of blocks once more near the centre underneath. Then the process of tilting and raising is again gone through; and so on until it has been raised up to the level where it is to take its place in the masonry.—*Zion's Herald.*

ORIGIN OF DISEASE.—I tell you honestly what I think is the cause of the complicated maladies of the human frames. It is their gormandizing and stuffing, and stimulating those organs (the digestive) to excess, thereby producing nervous disorder and irritation. The state of their minds is another grand cause—the fidgeting and discontenting yourself about that which can't be helped; passions of all kinds malignant passions and worldly cares pressing upon the mind, disturb the cereoral action, and do a great deal of harm.—*Zion's Herald.*

BIBLES.—A Bible distributor in Kentucky reports that of thirty thousand families he visited, one-fourth had no Bible, and many had never heard of such a book at all! There were three regularly ordained ministers also, who had no copy of the scriptures.

For the Children.

Old Age.

A WORD TO YOUTH.

Young friends, how do you treat the aged? Respectfully, kindly, attentively? When you meet an aged man or woman, bending under the weight of years and infirmities, do you bow reverently, walk softly, give place, yield your seat in the family, in the cars, the house of God? Do you check every rising thought of disrespect, ridicule, levity, the idle jest or rude laughter? Do you?

"Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God. I am the Lord." Lev. 19: 32.

Behold yonder aged man, feeble, tottering on the grave's brink. See you not upon his temples the snows of many winters? See you not the sunken eye, the bowed form, the thin hand upon whose surface the blue veins stand out like cords? Gone are the beauty and strength of manhood; and in that faded eye but little light is left, save that of love and kindness. The voice has lost its music, save the soft undertone of affection.

Oh, you in whose bounding veins young life yet lingers; and you in the full beauty and vigor of manhood, respect the aged! Speak gently, hush the rude laugh, check the idle jest, listen to the wisdom which is the voice of experience. Cheer him with kindly words, encircle him with your strong arm, and lead him as he descends the western hill of life, the shadows deepening into night—the white hairs upon his temple already drifting in the cool breeze which comes up from the shadow of death.

Honor the aged, that he may leave you his blessing on the threshold of the unknown land. Honor him, and God will raise up for you friends to remove the thorns from the last league of your own life-journey; for the sake of the weary one of long ago, who never wept for your ingratitude; whose bowed form never struggled with a weight of care or grief which you might have carried, while you walked carelessly along, intent upon your own ease and pleasure. Honor the aged for His sake who was old before the world was—whose life is from everlasting to everlasting.

"Honor him that feebly walketh
With his staff, the white-haired sage,
God will curse the wretch that mocketh
Hoary hairs, with slighted age."

—*Golden Rule.*

STAND ERECT, walk erect, sit erect, inhale freely, fully, fill the lungs to the very bottom. Health demands this, especially of persons in sedentary life. Never allow yourself in a stooping posture.—*Golden Rule.*

FOPS.—Look at that young man, smoking his cigar, reading his newspaper, with his feet perched upon a desk, a window, or out of the window, puffing away. Is this gentlemanly?—*Golden Rule.*

Poetry.

For the Crisis.

THIS IS NOT YOUR REST.

I am weary, I am weary,
Fain would I rest,
Fain escape these scenes so dreary,
Where none are blest.
But the world is full of sorrow,
Shrouded in woe;
Smiles are changed for tears to-morrow—
Where shall I go?

Here the brightest joys will perish,
Ere scarce possessed;
Here the glowing hopes we cherish,
Leave us unblest:
Thorns we grasp with every treasure,
Our hearts to grieve,
Poison taste with every pleasure
This earth can give.

Here the broken-hearted languish,
Depressed by woe;
Here the tears of bitter anguish
In secret flow.
Vain our hope of e'er securing
A happy lot;
Vain our dreams of joys enduring,—
Earth yields them not.

Quiet in the churchyard slumber
Earth's fairest flowers;
Thousands daily swell their number,
Culled from Life's bowers.
I will ask no home abiding
In this dark land,
Where Death's arrows are dividing
Each loving band.

Is there no bright home where sorrow
Reigns not supreme?
Where the brow no more shall furrow,
Nor eye grow dim?
Yes, a home untrod by mortal,
The pure shall win;
Through its bright, resplendent portal,
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There the heart shall feel no sadness,
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MARIA.

Greenland, N. H.

For the Crisis.

DOST THOU LOVE HIS APPEARING?

2 TIM. 4: 8.

Say, poor pilgrim, dost thou love Him?
Art thou daily sighing, come?
Would you dearly love to see Him?
Do you long to be at Home?
Are you weeping, watching, praying,
As you journey on the way?
And entreat Him, always saying,
Come, my Savior, come away?

Then rejoice, a crown 's before you,
'Tis laid up at His right hand;
'Twill be given when He cometh,
Unto all the pilgrim band.
Bless the Lord! a crown of glory
Is laid up for me, above,
And I'll always tell the story,
'Till I see Him whom I love.

G. L. TEEPLE.

Vermillionville, Ill., 1857.

Original Articles.

For the Crisis.

Short Sermon.

BY W. SHELDON.

"*Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*" Rev. 22: 14.

The text presents three items for our contemplation:—

I. The "commandments" of Jesus.
II. "The tree of life."
III. "The city."

I. *The commandments of Jesus* claim our attention. What are his commandments? They are those which he has personally uttered, or authorized his apostles to utter, as his ambassadors. They are numerous.

First. Church ordinances are among his commandments. The ordinances of the church cannot be set aside, or neglected by those who strictly "do" the commandments of Jesus. *Baptism* and the *Lord's supper* are prominent ordinances. Great importance is attached to *doing*, as well as knowing, these commandments.

Second. Practical duties are enjoined by these commandments. *Prayer* is required, even though our heavenly Father knoweth what we have need of before we ask him. We must "pray in the Holy Ghost." We must pray in *faith*, for "without faith it is impossible to please God." We must "pray with the *Spirit*, and with the *understanding also*," or we may "ask amiss" and not be heard. Again; we are commanded to "follow after *charity*." Without this, our christianity is totally worthless. Unparalleled faith, unbounded benevolence, and unlimited knowledge in the mysteries of God, will not weigh one item in the scale, when we are "weighed in the balance, and found wanting" of *charity*—divine love! These, and kindred commandments, must be practically adhered to, as indispensable prerequisites to salvation.

II. *The tree of life.*

First. What is it? Some theologians understand it to symbolize Christ, and claim that we now partake of it in a spiritual sense. But the scriptures prove that it is connected with another dispensation, and to be enjoyed by *overcomers*, instead of present *probationers*. "To him that OVERCOMETH will I give to eat of the tree of life." Rev. 2: 7. In Eden lost, there was a *literal* tree of life; so in Eden restored will there also be a *literal* tree of life.

Second. Where is it? On the "*new Earth*," on the banks of the river of water of life. "On either side of the river was THERE the tree of life." Rev. 22: 2. This is Paradise restored, and "the tree of life which is in the midst of the paradise of God." Rev. 2: 7.

Third. What is it for? "The leaves of the tree were for the healing of the nations." Rev. 22: 2. What nations? The nations previously spoken of in the same connection—"the nations of them that are saved." But what healing will they need? They will not need to be healed in a moral point of view, nor of sickness, for "the inhabitants of that land will not say, I am sick." But they will need to be healed of various *physical imperfections*, from which the resurrection will not free them. This is evident from the Savior's own language: "If thy hand or thy foot offend thee, [or cause thee to offend,] cut them off, and cast them from thee: it is better for thee to enter into life *halt or maimed*," &c. Matt. 18: 8. Also, Mark 9: 43–47. Thus it is clearly taught by the Savior that we may enter into life "*halt*," or "*maimed*," or "*with one eye*." Now we do not "enter into life" till we are *resurrected*; hence, the *resurrection* does not heal these physical imperfections. Indeed, the term resurrection does not suggest such a work. It brings *up* what went *down*. It brings the dead to life—an endless life. It brings them into reach of the "*tree of life*," and the "*healing*" properties which have been connected therewith by the skill and wisdom of God. Obviously this is the "healing of the nations" to which allusion is made.

III. "*The city*."

First. This city is called the "*New Jerusalem*," in contradistinction to old Jerusalem, which was a *literal* city; hence this city is a *literal city*.

Second. This city is now "reserved in heaven." "Jerusalem which is ABOVE, is free." Gal. 4: 26. Yet we are nowhere taught that we shall go to heaven to walk its streets of gold.

Third. It is "ready to be revealed in the last time." Says the Revelator;—"And I John saw the holy city, New Jerusalem, *coming down* from God out of heaven." Rev. 21: 2.

Fourth. Abraham, "the friend of God," and "father of the faithful," looked for this same city, and distinctly understood that its builder and maker was God. He looked not for a city to which he must emigrate, but "for a city to *come*." Here is the home of all the saints. The abode of angels too.

Fifth. This city is not a symbol of the resurrected saints—the church—for they are to "enter through the gates INTO the city:" and they cannot enter through themselves into themselves!! No; it is a *city*; the measurement is given; the choice materials of which it is composed are named. Then let us DO Christ's commandments, that we may enter this city of repose and felicity.

Vermillion, Minnesota.

For the Crisis.

"Behold, the Kingdom of God is within you."

LUKE 17: 21.

The ordinary explanation of this passage goes to show the reign of God in the heart. It is sufficient to point attention to the fact, that the Lord is not addressing his disciples, in whose hearts his gracious rule was acknowledged, but the caviling Pharisees; and in that sense it could not be said that the kingdom of God was within them.

He was demanded of the Pharisees, when the kingdom of God should come. Their meaning must have been regarding the time of the establishment of Messiah's glorious and everlasting kingdom, when, in the language of Daniel, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him." According to such interpretation, the Lord must be understood as saying to the Pharisees,—"you are altogether mistaken, in expecting any such kingdom; the kingdom of God has already come." But his disciples did not so understand him, for we find them on the very eve of his ascension, asking a question very similar to that of the Pharisees.

Such an answer is also inconsistent with his own subsequent teaching; for we find him, in the 21st chap., informing his disciples of the signs of the last days, down to the last hour, when the Son of Man shall be seen coming in a cloud, with power and great glory; and then he says, "when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." The kingdom of God so far from being already come when he spake to the Pharisees, is only to be known to be nigh at hand when the signs of the last days are come.

That the Lord, in his reply, did not evade the question, by speaking of a different event from that regarding which they were questioning him, is evident from the sequel; for he immediately turns to his disciples and speaks of his coming sufferings, his prolonged absence, and his ultimate return, and dwells chiefly on the manner in which the Son of man shall be revealed.

In illustration of his remark to the Pharisees—the kingdom of God cometh not with observation—it may be objected that if the Lord spoke of a visible and glorious kingdom, he could not have said, it "is not with observation;" that is, with outward show or manifestation. But, it should be noticed that he does not say the kingdom is without observation, but its coming; and the importance of this distinction we shall immediately see. He tells them that the coming of that kingdom will be of such a nature that no one will come to them with the tidings that it has come. Man shall not say,—"lo here!" or "lo there!" for behold, the kingdom of God is among you."

The coming of the kingdom of God will not be a matter of ordinary observation, so that some who have seen its opening acts shall hasten to publish the news, and call men to bestir themselves because it is among them. Those who are not meet for it shall have no knowledge of its coming. The reason of this he explains to his disciples, who might otherwise have been distressed at the thought that it might come, and they too be ignorant of it. He tells his disciples of the days of sorrow and separation, when his pining church should long for his coming; and then deceivers would arise with false tidings of his arrival. He warns them to turn a deaf ear to all such rumors. A man, says he, might as reasonably pretend to give you notice of the approach of lightning. When the Son of man comes, his true disciples will need no messenger to carry the tidings, for in a moment, in the twinkling of an eye, they shall be all changed. The church of God shall be taken out from among the wicked, as Noah was taken out from among them in his day, and entered into the ark; or, as Lot was led out of Sodom and went into Zoar. And, as in both cases the ungodly went on with their business and folly, heedless of danger, until God's judgment overtook them, so, when the church is removed from the earth, the world will rush recklessly on until the Lord comes with all his saints to execute judgment.

He warns his disciples against any lingering on that day, and tells them that it will be a sudden and simultaneous rending of all earthly ties and relationships.

His disciples ask the question; (and few words suffice for so solemn a moment,) "where, Lord?" that is, where shall we be taken? He replies, as eagles seem to be gathered from all quarters by some irresistible attraction to the point where they find their prey, so shall you from every quarter, be guided with infallible precision to the point where you shall find me.

It is thus that the Lord warns the Pharisees that they ought to have been occupied with other questions than the time; for only those that are ready shall go in to the Marriage Supper of the Lamb. None but the wise shall understand. The kingdom of God cometh not with observation; you shall not have warning that it is within sight, or already on the way; noiselessly, stealthily, as a thief in the night it shall come, and all who are accounted worthy to obtain that world and the resurrection from the dead, will be removed before an ungodly world can have notice of it.

Shall not that be a strange thing, says one, in the day when it cometh to pass, when, from among the active members of society, many being visited with the power of an endless life, shall suddenly disappear? They shall be missed from the earth, and no one shall know whither they have journeyed. From the solitary dwelling a beloved one is gone. In the retired hamlet there is a stir and an inquiry after some humble person, whom, in past days, no one much heeded. And now they themselves are sought after, but are nowhere to be found. In the city, in the crowded hall, in the places of business, in the seat of judgment, in the house of council, from the throne itself they are taken away; they are taken away from all ranks, from all occupations, of all ages. As, when the sons of the prophets sought after Elijah, whom God had caught up into heaven, so, everywhere, shall men seek and wonder.

Did ye not know it would be thus? Wherefore, being forewarned, would ye not yield to the preparation? Ye also might have shared in that blessedness.

The time is at hand, when they that are filthy, shall be filthy still; and they that are holy shall be holy still. "Behold," says Jesus, "I come quickly, and my reward is with me." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." For the saints shall take the kingdom and possess the kingdom even for ever and ever. Amen.

JOHN MORRISON.

New Glasgow, March 1857.

From Sr. Emma Stedwell.

BRO. GRANT:—I would like to write a few lines for the *Crisis*. I feel that I love the Lord and his people, and desire to be found among the redeemed of the Lord at the last day, when Christ shall come to give his children rest. I was thinking this morning what a glorious meeting there will be at the morning of the resurrection, when the tares shall be severed from the wheat, and the little flock shall all be gathered home, forever to sing the praises of their blessed Redeemer; when kind friends that have so long been separated by death's cruel power shall meet to part no more. How foolish to choose the vain things of this world, rather than such a glorious possession. I think we have not long to stay in this world. Soon we shall see the King in his beauty, and Oh! how much we ought to be concerned about our eternal welfare.

I take great pleasure in reading your excellent paper, and feel that is a gift from on high. I am thankful for it, but feel that I am not as thankful as I ought to be for the many privileges that I enjoy, and do not prize them at their true value. It is something of a task for me to write, as I am but fourteen, and have never written for publication before.

I would say to those who have recently started on the road that leads to life,—let us be faithful; though we may meet with trials and difficulties in this present evil world, what are they compared with life everlasting?

Yours in hope of eternal life.

EMMA STEDWELL.

[We hope to hear again from our sister. May the Lord speed her on in her youthful pilgrimage to the city of our King. ED]

Choice Selections.

The Love Feast.

It was our privilege to attend a "love feast" with the colored brethren at "Ebenezer" on the afternoon of the 4th inst. We declined to commune with the masters at their popular church in the afternoon, because we would as soon commune with a man who robs a brother man of his gold, as with one who robs a brother man of himself; but we esteemed it a privilege, an honor, to come around the table of our Lord with these poor oppressed children of our heavenly Father. At the close of the communion services, an hour was allotted them for relating the dealing of the Lord with them. The scene that followed cannot be described. We will, however, give a few expressions taken down at the time from sixteen successive testimonies.

1. Very aged sister. "I rise first cause I least ob all. Jesus keep me poor old woman through dis hard winter—he take care of de good as anybody."

2. An old lady. "Forty-three years I been on dis journey. Glory be to God for de good fare on de way—de travel ob my soul am to cleave unto de Lord."

3. Aged woman. "I's happy to-day, but what is dis to what I shall be—only as de dim starlight to de sun straight over head. We riding de storm now, but soon be in port. Glory to Massa Jesus."

4. A decrepit old woman. "I feels encouraged to-day. I's girded up my loins to run de race, and I'll habe de prize—yes, I habe de prize, if I have to crawl on my old hands and knees ober de hard places."

5. Aged lady. "Five months I been afflicted; but Jesus been with me, when I could not get to you. Now I come to lay my shoulder to de gospel wheel anew. I's been lifting forty-seven years. I'll see de old wheel roll yet, tank de Lord."

6. Little trembling sister. "Glory to Jesus. Glory, glory, glory! My *tongue* can't talk, but my *heart* can say glory to Jesus! Glory, glory, glory!"

7. Middle aged man. "I remember bery well when God for Christ sake forgib my sins. From dat day Jesus been my portion, my treasure, my all."

8. Young man. "I nothing to say 'bout *reckon so*, or *may be so*, I *know* dat my Redeemer lives. I know too he neber fed me on food that made me sick. I'll be round Massa Jesus' table till I get fatted for heaben. All up hill, but Jesus at de top. I want see how it look up dare."

9. Young woman. "I wont stop to tell you 'bout de road I come along, but *I'm here*—I'm on *de rock*. I's an old-fashioned noisy Methodist. I's going up to see de 'hundred and forty-four thousand,' and help um-shout Glory, glory, glory to de Lamb."

10. Man about fifty-five. "I seek de Lord when a little boy—fader a sinner, moder a sinner. First, I go into de garret and pray little easy. I know nothing—say almost nothing—sometimes wait an hour, like de Quaker, till de spirit set my tongue going. I kept close to Massa Jesus two or three years—he feed me well, and I get to be a big stout boy in ligious things. Den he help me pray down in de kitchen with de old folks, and when my own fader and moder turn children and ask me learn dem to pray, den I no Quaker, but roar it out quick and loud. Children, Jesus can make you pray like de bishop."

11. Old man. "I very poor man; my paper good for nothing here, 'cause I han't got myself—but my paper good in heaven, 'cause Massa Jesus 'dorse it for me. He good curety—his purse neber fail. Bless de Lord Jesus Christ."

12. Woman of sixty. "I's a poor old slave-woman when God turned my darkness into light; but when de dungeon open, when de chain fell off, I felt like a little gal, and dis old cripple mighty spry on de foot yet."

13. Man of forty. "When I left de debil's army I join Captain Jesus during de war. I'm on the march to-day. I neber surreuders. When de wind blow hard, I stick de closer to de old flag-staff. Keep de colors flying, bredren, keep de colors flying, ebery sojer hab a crown by-and-by. Glory, Hallelujah!"

14. Middle-aged man. "Eber since Jesus turn my night into day, I lobe de day best. I going to de land where dere is no night."

15. Little boy. "Moder told me Jesus died for sinners—little boy-sinners. Jest a little while ago I believe it. Now de *boy* here, but Jesus take de *sinner* away. I lobe Jesus, cause he make me feel like I ll fly."

16. The steward. "I's looking for de 'good old way de prophets went.' I see it. I in it. Firm footing here. I'll go to glory in dis path. Yes, I ll go through glory up to heaven, and rest with Jesus, where glory will go through me."

These are but a few crumbs from the colored love feast. We reckon there must be a powerful revival in any white church in the city before sixteen successive testimonies will be heard indicating so much true piety and clear perception of Christ revealed in the soul—a present Savior from sin.

Rev. Dr. Bellamy.

A young minister who had more zeal than knowledge, and who rendered himself very offensive by the severity of his preaching, was complaining to the Doctor that his ministrations seemed to produce so little effect, and wondering why so few were converted under his labors. "Why," said Dr. Bellamy, "the reason is obvious enough; and if you will correct your error, go and learn wisdom of the fisherman. He does not go boisterously to work, as if he expected to bring the fish to his hook by giving them a regular scourging beforehand; but he casts in his line silently and waits patiently for a bite; and, whenever a fish comes to his hook, he is watchful to take advantage of the right moment for drawing it up; and he is thankful if he gets a few, and perseveres in the hope of getting more. If *you* would adopt this course as a fisher of men, you would have less reason to complain of the want of success."—*Dr. Sprague.*

A STARTLING POSITION, BUT NOT SO FAR WRONG.—The English correspondent of Zion's Herald, speaking of a gentleman of note, whose life and character have recently been portrayed by an able hand, says:—"He was an inveterate consumer of tobacco—a practice inconsistent with thorough Christian devotedness." This is undoubtedly the true view of the subject; yet it is to be feared that but few are prepared to take it, any more than thousands of professed christians were prepared, in the early history of the temperance reform, to admit that moderate drinking was wrong. But we hope to see the day when this unchristian practice will be treated as it deserves by an enlightened christian sentiment, and the *millions* of Christ's money, now squandered upon *Christian lusts*, will be turned over to his treasury, when there will be no want of means for the world's conversion.

We visited the Insane Asylum a day or two since, where we found a well known minister of the Presbyterian Church, a sad spectacle of insanity and woe, the result of the excessive use of the pernicious weed! and heard of another who is rapidly going the same way. And yet men in this practice stand up in the pulpit, and preach *self-denial* to others, and denounce "fleshly lusts." "*O tempora, O mores!*"—*Nashville Christian Advocate.*

PLACING OF LARGE STONES BY THE ANCIENTS.—It is well known that the mode by which the ancients raised the immense blocks of stone composing their pyramids and other structures, was by short pieces of wood. This mode of operation has been thus explained by a gentleman named Perigal, before the British Association: Suppose a block was to be raised up along the pyramid, in order to be placed in one of the courses of the masonry. It is brought by rollers to the base of the building. There all the rollers are removed except one near the centre. One end of the stone being now depressed to the ground, a pile of slips of wood is placed under it close to the centre, this pile being rather higher than the roller, and terminating in one narrow piece at the top. The stone is now tilted so as to bring the other end to the ground. It is now possible to put a similar pile of pieces of wood underneath, close beside the first. On that pile the block is tilted back to its former position, and so on till it is raised a little above the level of the next course of masonry. By rollers it is moved on to that platform, with a low pile of blocks once more near the centre underneath. Then the process of tilting and raising is again gone through; and so on until it has been raised up to the level where it is to take its place in the masonry.—*Zion's Herald.*

ORIGIN OF DISEASE.—I tell you honestly what I think is the cause of the complicated maladies of the human frames. It is their gormandizing and stuffing, and stimulating those organs (the digestive) to excess, thereby producing nervous disorder and irritation. The state of their minds is another grand cause—the fidgeting and discontenting yourself about that which can't be helped; passions of all kinds malignant passions and worldly cares pressing upon the mind, disturb the cereoral action, and do a great deal of harm.—*Zion's Herald.*

BIBLES.—A Bible distributor in Kentucky reports that of thirty thousand families he visited, one-fourth had no Bible, and many had never heard of such a book at all! There were three regularly ordained ministers also, who had no copy of the scriptures.

For the Children.

Old Age.

A WORD TO YOUTH.

Young friends, how do you treat the aged? Respectfully, kindly, attentively? When you meet an aged man or woman, bending under the weight of years and infirmities, do you bow reverently, walk softly, give place, yield your seat in the family, in the cars, the house of God? Do you check every rising thought of disrespect, ridicule, levity, the idle jest or rude laughter? Do you?

"Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God. I am the Lord." Lev. 19: 32.

Behold yonder aged man, feeble, tottering on the grave's brink. See you not upon his temples the snows of many winters? See you not the sunken eye, the bowed form, the thin hand upon whose surface the blue veins stand out like cords? Gone are the beauty and strength of manhood; and in that faded eye but little light is left, save that of love and kindness. The voice has lost its music, save the soft undertone of affection.

Oh, you in whose bounding veins young life yet lingers; and you in the full beauty and vigor of manhood, respect the aged! Speak gently, hush the rude laugh, check the idle jest, listen to the wisdom which is the voice of experience. Cheer him with kindly words, encircle him with your strong arm, and lead him as he descends the western hill of life, the shadows deepening into night—the white hairs upon his temple already drifting in the cool breeze which comes up from the shadow of death.

Honor the aged, that he may leave you his blessing on the threshold of the unknown land. Honor him, and God will raise up for you friends to remove the thorns from the last league of your own life-journey; for the sake of the weary one of long ago, who never wept for your ingratitude; whose bowed form never struggled with a weight of care or grief which you might have carried, while you walked carelessly along, intent upon your own ease and pleasure. Honor the aged for His sake who was old before the world was—whose life is from everlasting to everlasting.

"Honor him that feebly walketh
With his staff, the white-haired sage,
God will curse the wretch that mocketh
Hoary hairs, with slighted age."

—*Golden Rule.*

STAND ERECT, walk erect, sit erect, inhale freely, fully, fill the lungs to the very bottom. Health demands this, especially of persons in sedentary life. Nev. allow yourself in a stooping posture.—*Golden Rule.*

FOPS.—Look at that young man, smoking his cigar, reading his newspaper, with his feet perched upon a desk, a window, or out of the window, puffing away. Is this gentlemanly?—*Golden Rule.*

A Gifford

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Poetry.

For the Crisis.

REST IN THE LORD.

WRITTEN FOR MY AFFLICTED FRIEND N. A——.

Rest in the Lord, my weary heart,
Enclasped in arms of tenderest love;
Hence never more shalt thou depart,
Nor far from this sweet refuge rove.

Rest in the Lord, nor strive to gain
A righteousness that is thine own;
Seek not to clothe thyself again,—
Be found in Christ, in him alone.

Rest in the Lord, my troubled soul,
Bid every fear and care depart;
Though floods of sorrow roud thee roll,
In Him they cannot reach thy heart.

Rest in the Lord, and when the woe
And toil of mortal strife is o'er,
Then, where life's placid waters flow,
Rest in the Lord, and weep no more.

H. L. H.

Peace Dale, R. I., Aug. 1856.

Original Articles.

For the Crisis.

Pouring out of the Holy Ghost.

The Holy Ghost was poured out on the day of Pentecost agreeably to promise, and all the disciples were filled with it, and began to speak as the Spirit gave them utterance. Christ had previously said to them, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "He will guide you into *all truth.*" "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." When this endowment came, the disciples were *fully qualified* to preach the *whole counsel* of God to a perishing world; they were then made *able* ministers of the New Testament by the will or commandment of God.

God has set in his church, "first, apostles; secondarily, prophets; thirdly, teachers." These did not all enjoy the same gifts, for, says the Apostle, "to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kind of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit." Will any one have the presumption to say that this body of Christ, or temple of God filled with the Holy Ghost, did not teach the *whole counsel* of God?

The Holy Ghost, on the day of Pentecost, and subsequently, wrote out upon the *fleshly tables* of the Apostles' hearts the *whole truth* for this dispensation necessary to their salvation; consequently the world is under the administration of the Spirit and has been ever since it was poured out. The Apostle says, "shall not the ministration of the Spirit be rather glorious?" This ministration of the Spirit or righteousness so far exceeds in glory the one in the former dispensation, that it had no glory when compared with the one that excelleth. It was like the sun when compared with the stars of heaven; for when the sun appears to our view, all the stars disappear, and why? because the greater and more majestic light totally eclipses all the others. Precisely so with the two administrations.

If, then, the church and world are under the Holy Spirit's administration, should not all meekly bow and listen to what the Spirit saith to the churches? Whenever the Spirit of God speaks, it always says something worthy of our serious consideration; something intelligible, instructive, and beneficial to mankind; something that comes from God, even the word of God, which is the sword of the Spirit; and if we would wield the sword successfully, and divide the word correctly, so as to give to all a portion of meat in due season, we must apply ourselves in studying the oracles of God, given by the Holy Ghost, since the ascension of Christ and the outpouring of the Spirit. Our *whole duty* to God and man is found this side of that point of time, for He, (the Spirit,) says Jesus "shall guide you into *all truth.*" Now then, whatever the Spirit of God imposes upon his dear people as a *rule* of christian obligation, that should be strictly adhered to and obeyed by every believer in the Lord Jesus Christ. But, should any man, or woman, for the sake of a selfish interest, *force* upon the church of Christ any obligation which God by the agency of the Holy Ghost has not, it should be rejected at once by every law-abiding citizen of the household of faith. The tendency of *real truth* is to unite and cement the affections of the family of Christ: *error* seeks to accomplish the reverse.

May God enable each dear Brother and Sister to clearly discriminate between the two Dispensations, Jewish and Gentile; the *two Prophets*, Moses and Christ, and their teachings; the *two Wills* or Testaments, Old and New, and the *two laws*—law of the Spirit, and the law of sin and death. Rom. 8: 2.

A. N. SEYMOUR.

For the Crisis.

"Behold, I Come Quickly."

Pilgrim to the celestial city, traveler to the Kingdom, does your heart feel sad? do you sigh for that land "where all is fair?" where parted friends shall meet? where the loved of earth, who are now laid 'neath the clods of the valley, smitten by the cruel hand of death, shall join in one glad anthem round the throne of God and the Lamb? Do the trials of this life thicken your pathway, and temptations remind you that the perilous times mentioned by the beloved apostle of the Gentiles have indeed come? do you sigh for the coming of Jesus, and like the Seer of Patmos, say, from a weary heart, "Come, Lord Jesus, and come quickly?" Lift up your head! for the long-loved, absent One says, "Behold, I come quickly, and my reward is with me!" This is cheering, is it not? Soon, very soon the conflict will be over, and thy weary heart find peace, never-ending peace, with Jesus.

Signs on every hand bespeak his coming near. The nations are angry; the voice of war and tumult is on every hand, from the polar region of Russia to the sunny land of Spain; from the north, south, east and west, signs there's no mistaking proclaim "that the coming of the Lord draweth nigh." Men are going after evil spirits and doctrines of devils with all the haste which the spirit of evil in their hearts can entice them to make, and around us on every hand is peril, evil, and commotion. But God has said, "my grace is sufficient for thee," and He has promised to direct our steps. Then prove faithful, pilgrim; hold fast that which thou hast, that none take thy crown. True, the way is through perils and dangers, but God is the God of the faithful.

Backslider! "the coming of the Lord draweth nigh." He has said, "Behold I come quickly." Do you not see your danger? do you not see that soon hope will end, and your doom will be sealed? then will you in view of this still continue away from your Father's house? the prodigal may now return, soon it will be *too late.* Then now, while the door is open, repent; for the Lord of Hosts hath said, "return unto me, and I will return unto you."

Sinner! Jesus hath said, "Behold I come quickly." Will you not heed the warning and come to Jesus ere 'tis *too late*? *now* you may have mercy, and eternal life is within your reach. Will you not heed the warning and come? is it not better to suffer affliction with the people of God, and have eternal life at last, than to enjoy the pleasures of sin for a season, and then die?

Haste! sinner, haste! while there's mercy
for thee,
The Bridegroom is coming! flee, ling'rer,
flee.

M. E. S.

For the Crisis.

The Third Heaven.

What, and where is the "third heaven?" Some of our friends seem to think that it is the heaven to come—the "new heaven." I do not think so. The reason why I do not think so is, there is no Bible for it. The heavens of old, which Peter speaks of, cannot be the first heaven, for he says, HEAVENS—plural—that proves too much. The heavens that are now, which he speaks of, cannot be the second heaven, for "HEAVENS"—plural—is not heaven which are now! That is not good grammar, or good sense. Look at the 3rd chap. of 2nd Pet. again. The heaven which is now is the "FIRST HEAVEN"—so says the Book—Rev. 21: 1. "The first heaven," we are told there, "passed away." That is, this state of the heavens now existing.

What then is the "third heaven?" It is written that Christ "ascended far above all heavens." He must then have gone above two heavens, at least, for He ascended above a plural heavens. God is said to "ride on (dwell in) the heaven of heavens." This must be the "third;" for "heavens" is plural, and "heaven of *heavens* must be as many as three. The Bible tells us of three heavens; 1. "The open firmament," where the fowls fly. 2. The place or region of the sun, moon, and stars. 3. Where God and angels are—where the Lord Jesus ascended. Paul in vision was "caught" there—"away there"—I apprehend. But he was caught to Paradise! Yes; where is Paradise? Where "the tree of life" is. See Rev. 2: 7. Where is the "tree of life?" In the New Jerusalem. See Rev. 22: 2. Where is the New Jerusalem? It will come down "from God out of heaven." Of course it must be up there, where God is, in the "third heaven." Let us be simple!

EDWIN BURNHAM.

For the Crisis.

Resurrection.

"If a man die, shall he live again?"—Job.

The Bible presents to the eye of the saint a "world to come," in contradistinction to "the present world,"—and future "eternal life," in contradistinction to our present brief life. Were our hopes confined to this world, this life, truly we should be "of all men most miserable." We are "of few days," and though *few*, they are, nevertheless, "*full of trouble.*" Soon we are "*cut down*" by death. But does this end our existence forever? Or shall we "*live again?*" Ah! this question has inspired thousands of hearts with burning rapture. The gloom of the cold grave is destroyed, when we pause to think we shall "*live again.*" The dread of death vanishes away, when we think we shall "*live again.*" We follow fellow pilgrims to the silent tomb, and weep as we deposit them there, but we wipe away our tears when we think they will "*live again.*" Our hearts are made sad by the intelligence that our affectionate, devoted friends are in the embrace of death, but we rejoice when we think they shall "*live again.*" Yes, the righteous will "*live again,*" and live *forever.* Short life will be exchanged for *eternal life.* Mortality will be exchanged for *immortality.* Sorrow will be exchanged for songs of immortal melody. O! for the resurrection life!

W. SHELDON.

For the Crisis.

Perversion of the Scriptures an Avoidable Ignorance.

BRO. GRANT:—In one of my recent tours into your State, I listened to a discourse from an approved preacher of one of the large organizations of the day, founded upon the 68th Psalm and the 18th verse. "Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men," &c.

The Rev. Preacher, in the course of his exposition, arrived at his third head; viz., the gifts purchased by the death, resurrection, and ascension of our Divine Master. This head he divided into four parts:

1. He purchased the *Holy Spirit.*
2. The *Holy Scriptures.*
3. The *Holy Ministry.*
4. *Heaven.*

Upon each of the first three of these subdivisions, he animadverted very briefly, and having arrived to the fourth, he remarked to the audience,—"of this we know but little or nothing." And then, to substantiate this statement as true, he quoted, as he supposed, the scriptures to prove his correctness. Cor. 2: 9,—"But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man"—TO CONCEIVE—"the things which God hath prepared for them that love Him." His emphasis was now confined to the term *conceive*, observing that while we could *conceive* of many things *earthly*, such as fine *landscapes, fine countries* and *fine country seats*, &c., yet we could form no right conceptions of the *Heaven* which God would give to his people. Now, had he not intended to pervert the true teachings of the Bible, or were he not *avoidably ignorant* of the text he quoted to prove his 4th head true, he certainly would not have contradicted the plain word of the Lord.

Putting, however, the most favorable construction upon the sermon, I can but think the man meant to teach what he thought were the true teachings of the Bible, on the subject upon which he thus *erroneously* animadverted.

Had this authoritative teacher read his Bible with more care, he would have seen the errors into which people often fall, by quoting scripture from *hearing others*, rather than from the text as it stands in the revealed Word. Every observer of the quotations often given of the Bible know, that the above passage has, most generally, been quoted as did the above noticed preacher; but had he studied his Bible more to know its true teachings, he would not have dared to contradict the great Apostle of the Gentiles, who adds, in the next verse,—"*But God hath revealed them unto us by his Spirit.*"

How important, in these *last days of peril*, that we obey the Lord Jesus, and "SEARCH THE SCRIPTURES."

Truly yours, seeking for truth, and in hope of *eternal life through Jesus*, the great *Life-giver*, at His coming.

THOMAS SMITH.

For the Crisis.

An Amiable Woman.

What is sweeter than an amiable woman? See how interestingly she moves in the midst of loving and loved friends! Father, mother, brothers, sisters, husband, children, neighbors, and all connected with the circle of her life are attracted with the loveliness of her spirit, and benefited by the purity of her example. She is surrounded with a halo of constant sunshine. Her countenance wears a continual smile, even in the midst of circumstances of grief and affliction. Her words, so fitly chosen and so well adapted, fall with enchanting power into the hearts of those with whom she converses, and create an affection almost angelic. She makes a paradise of her husband's home, and her children find no society so delightful as hers. Her company is ever acceptable to those around her, and her coming footsteps are always welcomed with real pleasure. Where the poor and needy are, there she is with words of pity and acts of benevolence. Where sickness and death intrude, her hand smoothes the pillow, administers the cordial, and her sympathizing heart seeks to assuage the grief of the mourners. She is but little lower than an angel, and is a bright, redeeming star in the horizon of this fallen world!

E. B.

For the Crisis.

My Tour and its Lesson.

BRO. GRANT:—I have returned from R. I., and the east part of Mass. Preached in Providence Sunday, March 15. The Brethren at the Pearl Street Chapel appear to be in a good condition. They love preaching—love the word—the prophetic word. There is an especial interest in the prophecies of the book of Revelation. Perhaps this may at times secure one unfavorable result; the want of attention to, not the want of love for, the practical use and application of the word. They need steady preaching, and if they could sustain it, I have no doubt would prosper much more. There are good, strong, old-fashioned, veteran brethren in that meeting—men who "have borne the burden and heat of the day," and you know where to find them.

I went, on Monday, to Peace Dale. Just got a glimpse of Bro. H. L. H., in the stage, as I passed upon a load of cotton—a man who knew Eld. C., he said, giving me that mode of conveyance, instead of my trudging over from K. on foot in the mud. Here I preached three evenings to good and solemn congregations, though the weather was bad, and the mud deep. I think good was done. Here too, I could see the results of an attempt, at least, to preserve order and system in the operations of the church, and the effect of that variety of manifestation in presenting the word, which I deem essential to the promotion of the church in her growth in grace and permanent prosperity. There is a good interest in the doctrine of the Bible, and a love for the appearing and kingdom of our Lord Jesus Christ.

Next came to Providence, where I was taken sick with a billious attack, which well nigh stopped all farther progress. But owing to the blessing of God, and the ready and powerful application of medicine, I left, Saturday P. M., notwithstanding the persistent opposition of Dr. Towne, for New Bedford. Here I preached two Sundays. The first was in great weakness, and was sick during the week. There are many old and tried friends of the cause here. They gave me a hearty welcome, and I felt happy to speak the words of life to them again. I have spoken to that congregation a great many times since 1843. Having preached to one of the Methodist churches in the city before that time, I was acquainted with quite a number when they came into the belief of the Lord's immediate coming. It is always refreshing to meet with the old pilgrim brethren. But many others have come in since, and a number have died. Others are feeble in health. Oh! how they wish for deliverance! It was here that I first heard Father Miller. What changes have come since then! The Lord has not come. He will come! Will we hold on? "Salvation is nearer than when we believed."

During my stay I preached two evenings at Mattapoisett, where Bro. Benj. Batchelor labors. This Brother seems to be instant in season and out of season. His preaching is a model. The church is built up over there, and blessed with a good revival. This has been the object of the effort. Blessings will attend the administration of the word "rightly divided."

I also visited the Head of the River and preached once. Called upon Father White, found him and his family strong in faith. This ancient disciple still waits in faith and hope of the revelation of Messiah's glory. At the Head of the River they need labor, and brethren in the ministry ought to go there more.

Sabbath, April 5, was an interesting meeting with the brethren in Fairhaven. They always love preaching, practical or doctrinal, and seem to be in a good condition, "looking for the mercy of our Lord, unto eternal life." The meeting was full. Bro. Brewer will locate among them, which will be profitable.

The instruction is this: The gospel will secure adherents, and churches will prosper if there is attention and order in the work. If there is division and strife, carelessness, selfishness, riding doctrinal hobbies all the time, preachers dictating what people shall hear, to preserve their identity, or people or persons dictating to preachers what they shall preach, most likely there will be "confusion and every evil work." I observe, there should be more plain, practical, general exposition of the gospel, in many places. In some they need doctrinal sermons or lectures. In all, steady preaching; in most, where they have them not, they need pastors. I know of some good congregations, where they, I should presume, could support a pastor as well as to have the labors of evangelists only. Why not? Cannot agree! or cannot find the man. They must agree, or must find the minister! or they will suffer still more.

I learn that the want of harmony and wisdom, perhaps a little policy, not to rob other churches, but to keep them from robbing us, is the cause of much *drawback*; not the want of love for the truth. And the preachers want a little more of Paul's "guile." God has a long-tried, waiting, watching people, who love Christ and his coming.

W. S. CAMPBELL.

For the Crisis.

Watch and Pray.

It is very noticeable how often this duty is enjoined in the word of God. How careful our Savior was to impress it upon his followers, to urge them again and again to watch and pray. This is significant and decisive of corresponding danger and peril. Christ knew it. He felt it, for He was tempted in *all* points like as we are, yet without sin. He has given us the most solemn warnings in respect to our danger, and the most instructive example as to the way of safety. Although He was himself *pure* and *holy*, he watched and prayed, continuing even all night in prayer to God. Let us think of this example in the time of our severe trial, and lift our hearts to Him in confidence and hope. He who has struggled all night in prayer, and sweat as it were great drops of blood, will easily sympathize with us in our struggles; yea more, He will through these very conflicts and sufferings develop in us a quiet greatness, a calm reliance and sweet repose in His goodness and love which we should not otherwise experience. The great Captain of our salvation was made perfect through suffering; and it is by participation in His sufferings that we enter into His rest.

It is not the pleasure of God to remove us from temptation and trial in this world, but to give us strength to resist and overcome them. This is the plan of infinite wisdom and goodness. Let us accept it with submission and gratitude, counting it all joy, even when we fall into divers temptations, knowing that the trial of our faith worketh patience.

But we are to remember that our own strength is weakness and our wisdom folly. We are to rely on Divine strength, and seek deliverance and salvation in the way of God's appointment, by watching and praying; and in no other way can we hope for safety. These are the two great defences in the christian warfare. We enter upon the conflict with them, and never lay them aside till the victory is won and the enemy is entirely vanquished. They are the defences with which our Savior warded off the fiery darts of the Devil, and he has left them for the protection of his followers. They must be united against the temptations by which we are surrounded. They are of little service when separated, and avail nothing against our spiritual foes.

Watchfulness without prayer is presumption. It is but half the command, and of itself cannot secure the tempted soul. So prayer without watchfulness is solemn

mockery of God, and brings not the Divine blessing to sustain and comfort the heart. In the great christian warfare, in the protracted struggle for mastery in *all* things over the world, flesh and the Devil, the two must go together. This is absolutely necessary for our success. It is God's appointed method. It is the way in which he will shield us and defend us. We must accept it or perish. There is no alternative. It is a law in his moral kingdom, and must be obeyed. Food and drink are necessary for animal life. Take away one, and the other is of little account; the body soon dies. So, watching and praying are necessary for spiritual life. Take away one and the other fails to sustain the soul. We repeat it again, the two must be united.

The christian must all along through this life, watch and pray. He must watch in the first place against inward foes. The heart of man, in its natural state, is deceitful above *all* things and desperately wicked.

The Holy Spirit in regeneration breaks the reigning power of sin, but sanctifies the heart gradually, and develops the christian character through struggle and conflict. Evil thoughts and desires are springing up in his unsanctified heart, and these, unless carefully watched and restrained, lead to evil purposes and forbid action. There is within the christian a strong garrison of mighty warriors, making every opportunity to regain what is lost, and entrench themselves more strongly.

In the second place he must watch against outward foes. He must learn their character and strength, and *not* be ignorant of their devices. The world, with its riches, and honors, and pleasures; the Devil wily and malignant, going about seeking whom he may devour, are ever ready and seeking to destroy the spiritual life in the christian to regain their former place and dominion. They have great advantage from former occupancy and intimate alliance with his inward foes. His old sinful associations, and habits too, are all against the life of godliness in his soul.

Now can any christian, after learning the strength, the character and plans of his adversaries, feel that there is no need of the greatest care and watchfulness? Indeed, can he fail to feel that, in addition to all his own efforts, he must have Divine aid, or perish? Let him consider the weakness and treachery of his own heart. How often has it deceived and failed him! Let him consider the circumstances in which he has fallen, and be more circumspect and cautious in regard to them in the future.

But this is not all. It is only the first part of his duty. He must, then, in addition, knowing his adversaries, seeing his danger and feeling his weakness, seek Divine support and deliverance with the greatest importunity and perseverance. He must pray, and if it need be, continue all night in prayer, as his Savior did. Prayer must be ardent and constant, the very habit and life of the soul. Indeed, he must, on the one hand, watch with the same care and vigilance as if every thing depended on himself; and on the other hand, pray with the same constancy and importunity as if every thing depended on God.

This is christian watchfulness and prayer. This is in accordance with the precept and example of the Divine Master. It is safe for the soul and pleasing to God; but all inattention to our danger, or remissness in guarding against it, or indifference in prayer, is sinful and perilous. It violates the command and rejects the example of our Lord. If it were necessary for Him, who was always pure and holy, thus to watch and pray, much more is it for us his sinful disciples. We cannot otherwise be saved. We *must* use the means if we would secure the end—the salvation of our souls. Our only hope and safety in this struggle for immortality is in Jesus Christ. Through him we shall be more than conquerors. His grace is sufficient for us. But we must use that grace, we must work out our salvation, we must co-operate with the Holy Spirit in the way of his appointment. Herein is our deliverance. Oh, let us thus live and labor! Thus let us draw nigh unto Christ, cherishing his Spirit in our hearts, and no more grieving his infinite tenderness and love.

M. A. H.

From Sr. M. L. Durand.

Bro. Grant:—The *Crisis*, so filled with the soul-cheering pennings of those of like precious faith, is to us, like sweet spring showers, giving new life to our world-chilled faith, which the Sun of righteousness, with its healing beams, has supplied with vitality during our long winter of deferred hope, and *it must be sustained*. We moved from Meriden to this place last winter, and have found a loving little church here, who are faithfully fulfilling the Apostolic injunction,—"Forget not the assembling of yourselves together," and they are thereby growing in grace, and becoming better prepared for the great meeting of the church of the first-born, whose names stand registered in the heavenly archives.

Bro. Mathewson preaches to us once in four weeks. He was with us the last Sabbath in March, and we had a most blessed communion season, that will not soon be forgotten by me. We intend to observe this holy ordinance whenever he is with us. It is too much neglected by us as a people, is it not? "As oft as ye do this, ye (not simply show that you are professors of religion—nay! but ye) do show forth the Lord's death till he come." I am still very deeply in love with the "blessed hope," and *through Christ* I expect to greet the saints of God in the pearly-gated city! Your waiting, watching, striving sister,

M. L. Durand.

P. S. I know the *Crisis* is not an advertising medium, but being in the Millinery and Dressmaking business, and needing more help, may I not ask if there are not among my Advent sisters some one or two of each trade who would like to work for me the coming summer. Home comforts and *good meetings*, as well as good wages, guarantied. References, Bro. and Sister Mathewson, Bro. Munger, &c.

Address,—Mrs. M. L. Durand, Fair-Haven, Ct.

The World's Crisis.

BOSTON, APRIL 29, 1856.

Spiritualism.

No. IV.

Spiritualism at Tremont Temple.—Last Sunday, at the Tremont Temple, Rev. Mr. Kalloch alluded to Spiritualism in his morning discourse.

He said, substantially, that among the cloud of witnesses viewing the christian race are our departed friends, those who have been with us upon earth. And here I am aware that I take ground different from the church. I speak my own views only, for which I only am responsible. I believe that our departed friends are constantly with us; that death does not prevent their ministering to our wants. Can death obliterate memory and impair the mental faculties of immortal beings? Of what avail is the argument that our friends would be made unhappy by witnessing our sins and the degradation of earth's sons. If this is true, then we can with truth say that the angels are unhappy. We all believe that Jesus sees us, but do not feel that he is made unhappy by contact with human wo.

"Yes, I believe that beneath Spiritualism, *spiritualism* so called, there is a fundamental *truth*. Although I believe it to be a delusion when considered as a religion, yet I repeat it, that beneath the askings and questionings, the frivolities of the hour, its contradictions, the follies and mistakes of its advocates, and its erroneous doctrines, there is a grand truth.

"Men are sick of dried up and musty creeds, and are forced to seek in Spiritualism a solution of the mystery of death.

"Yes, our departed friends *are* witnesses to the christian race." Spectator.

We clipped the above from the *Boston Daily Herald* of April 21st. We do not doubt that "*immortal* beings" continue to remember and retain their faculties, but where is the proof that man in his present state is included among them? If we look into the *Bible*, we find it not there; but very plain testimony to the contrary.—"Shall *mortal* man be more just than God?" Job. 4: 17. When speaking of man in a state of death, Job says,—"His sons come to honor, and he *knoweth it not*; and they are brought low, and he *perceiveth it not of them*." Job 14: 21. David in speaking of his child, says, "he is *dead* . . . he shall *not return* to me." 2 Sam. 12: 23.

In what state are people when dead? "*The dead know not any thing*." Eccl. 9: 5. If they do not know any thing, how can they communicate any intelligence? In answer to the question,—"Can death obliterate memory and impair the mental faculties?"—we answer, *yes*. Hear David in the 146th Ps. 4th ver. He says of man,—"His breath goeth forth, *he returneth* to his earth; in that very day his *thoughts perish*." Hear the wise man,—"There is no work, nor device, nor *knowledge*, nor *wisdom*, in the grave (*sheol*—state of the dead) whither *thou* goest." Eccl. 9: 10.

These scriptures teach most plainly, that death impairs the mental faculties. We have to learn that the *Bible* in a *single* instance teaches that man will be *immortal* before the resurrection, at the coming of Christ. We believe, instead of there being "a fundamental *truth* beneath Spiritualism," that there is a fundamental *error*, which is the doctrine taught by *Satan* to our first parents in Eden, and re-echoed by Spiritualists, which is couched in the language—"*Ye shall not surely* die." This is the foundation on which is built the doctrine of the Catholic's purgatory, prayers to saints, eternal misery, and modern Spiritualism; and by means of which, the literal resurrection of the dead is ignored, the personal coming of Christ rejected, and the saint's inheritance upon the earth denied.

We do not doubt that "men are sick of *dried up and musty creeds*;" and we would exhort them to return to the "old paths" of the *Bible*, instead of rejecting it and seeking unto "familiar spirits," or demons, who are trying to demonstrate that their great leader, Satan, told the truth in Eden, when he declared that man is immortal.

A Spiritualist, of long standing and high repute among them, and of considerable learning and science, said, when speaking of the reputed spirits of our friends,—"I have at length found them *all* to be *liars*. Their goodness and religion were all a *pretense*." All Spiritualists will find at last, that they have been following a "refuge of lies," forged by Satan, and taught by demons, for the purpose of overthrowing christianity. We have no feelings of bitterness or unkindness towards those who believe in Spiritualism, but we are satisfied the time has come to speak plainly, and call things by their right names, lest we be found guilty at last for not sounding a warning note, when we saw our neighbor in danger of destruction.

We are well satisfied that Spiritualism is now in its *childhood*, but will soon grow to be a *man* of sin.

Tracts! Tracts! Tracts!

A fresh lot—new and old. Bro. Hastings has just issued more than three hundred thousand pages of tracts for the summer campaign, and from him we have received a generous supply including all the old standard tracts on his list, some of which we have long been out of, and an abundance of new tracts among which may be mentioned,

1. "Plain Truths." One of the most valuable tracts extant,—perhaps the most valuable, taking up *eleven* distinct points of scripture doctrine, carrying the reader from the creation to the new creation. *First*,—the proposition to be proved is distinctly stated. *Second*,—a number of plain, positive texts are quoted on the point without note or comment. *Third*,—the position is then fortified by numerous extracts from the most noted writers in the christian church, making a most invincible array of argument upon the points named. It is very convenient for reference, and might well be stored up in the mind. We trust it will be scattered by ten thousands, for it will undoubtedly do immense good. Get a lot of them and let your neighbors see some of the plain truths. It is 28 pages 12mo. Price $3 per 100—5 cts. single.

2. Then here we have the "Key of Truth," by W. Sheldon, which is already known and valued,—price $1. per 100—2 cts. single. This, too, is worthy of a *wide* circulation. Let us scatter it.

3. Then here is an eight page tract,—"The Day of Judgment," by St. Cyril of *Jerusalem*, A. D. 350. A warning that comes from one, who, being dead, yet speaketh, whose words have had in them enough of *life* to keep them alive for fifteen hundred years. Read the words of the good old father in Israel, and be warned and strengthened by them. Price 1 per 100, 2 cts. single.

4. Next we have "Ancient Landmarks;" Let us look over the sett.—No. 1. The coming and kingdom of Christ by 20,000, Baptists—taken from the old Baptist confession of faith—that's worth a *dollar* to give to your Baptist neighbors, if we could't get it cheaper. No. 2. The Duration of the earth, by Dr. Adam Clarke, arguing that the world endures six thousand years, that we are so near the end of it, that there is no hope of a millennium this side of it. This is a good tract for our Methodist brethren. No. 3. The Hope and Duty of the church by good old Mathew Henry, showing that we ought always to be watching for our Savior's appearing. These three numbers we have had before; but here is No. 4.—"The Restitution," by St. Cyril, Bishop of Jerusalem, fifteen hundred years ago, teaching the doctrine of the restored world, and backed up by two or three other noted fathers. After this comes No. 5. A Warning Voice, by Dr. Cotton Mather, who, a hundred and fifty years ago, lifted up his voice to foretell the dissolution, renewal, and purification of the world by fire. It is full of powerful truth, earnestly spoken. So much for the *Landmarks;* and then, folded up with them are the "Forty Questions on Immortality," with pretty plain answers from the word of God. This makes six four-page tracts all folded together in a sett,—all of them can be taken apart and distributed separately, and the price of the whole sett is simply 5 cts. single, or $3 per 100 *setts*. *Scatter them.*

Besides these, the questions and the "Warning Voice" are made up into another sett, and furnished together at 2 cts. single, or $1.00 per 100.

5. Finally, we have the "Olive Leaves," a neat little series of 4 page tracts, full of practical warmth—just the things to scatter broadcast. No. 1, is—Little children, love one another,—affectionately addressed to all the children of God scattered abroad. We could hardly wish a greater blessing on our friends, than that all of them should read and practice the teachings of this little tract and love one another. God speed this Olive Leaf. It has been brought by some *dove* across the Atlantic, we are glad to see it here—may it prove a token of the speedy assuaging of the waters of strife which have deluged us so long. No. 2, is—"The One Resting Place,"—a sweet tract. Give it to your heavy-laden friend. Read it yourself and learn how to rest in Christ. Part of this is from the pen of Brother H. Bonar, of Scotland; part from an unknown writer, and the rest from the publisher's pen. No. 3, is—"*My Friend*," by H. L. H. It speaks of the surpassing excellence of the Friend that sticketh closer than a brother, and presents him for the acceptance of a friendless race. These three form the sett—price 3 cts. single sett, $1.50 per 100 setts.

Now Brn., send in your orders for these tracts and scatter them like seed in the furrows—water them with prayers and tears, and see if they do not bring forth fruit in the day of Jesus Christ. God speed the tract enterprise—it has already been productive of great good.

Now send your orders to this office or to H. L. Hastings, Rochester, N. Y. The poor can have them free, as usual, for Bro. Hastings scatters tracts as he does preaching, with or without price.

The law requires that all tracts should be *pre-paid*. Persons sending for tracts should order at least, *eight ounces*, for then the postage is only half a cent per ounce, while if less are ordered, the price is one cent *each*, which in some cases would cost *four* or *five cents* an *ounce*. About thirty or forty cents worth of tracts at the wholesale price, will weigh eight ounces. Persons should, if possible, order as many as that.

Let these tracts be widely scattered. Preaching Brn. in the East can get them at this office, and those at the West can be supplied by Bro. Hastings, at Rochester, on liberal terms. His office is 49 Arcade Gallery, in the Post Office building.

Golden Rule.

This is the name of one of our exchanges, published in New York, monthly, at 50 cts, per annum, edited by David F. Newton. We are *delighted* with its visits.

1. Because it advocates real *practical christianity*, that renovates the *whole man*.

2. It takes a bold stand against *sin* in all its forms, regardless of the frowns of the scorner.

3. Because its articles are *short*, well written, and have a heart in them.

We wish our Bro. much success. The *Golden Rule* should be in every family. Direct to "Golden Rule," Box 1212, New York.

A Valuable Work.

The following prospectus will give some idea of it.

"*The Emphatic Diaglott*; containing the original Greek text of the New Testament with an *interlineary* translation, in which *every* Greek word is *literally* and *grammatically* construed as it stands in the book; a new *emphatic* version, based on the literal translation and the labors of the most eminent Biblical critics and translators, with philological and exegetical foot notes; to which is affixed, an *alphabetical index*, containing all the geographical and proper names occurring in the New Testament, with difficult Greek words and phrases critically examined. The whole forming a complete guide to the correct reading and study of the books of the New Covenant."

Published by Wilson and Cockroft, Halifax, (Eng.) John Wilson, bookseller.

The work is to be published by subscription, "in numbers containing 32 pages each, at $2.00 for 12 Nos. Individuals who may wish to subscribe will please send their names and address to the publishers without delay, and when the requisite number of copies (500) are ordered, No. 1 will be issued, on receiving which, each subscriber will please remit his subscription. Address, Wilson and Cockroft, Geneva, Kane Co., Ill."

One great advantage of this work is expressed in the following language of the publisher: "The left hand column will contain the *Greek Text* according to Dr. J. J. Griesbach's Recension, and *interlined* with it, a *literal word-for-word translation*, wherein the corresponding English word is placed *directly under* its counterpart."

This work should be in the hands of *every one* who reads the Bible in English; and we hope that we may soon have, not only the New Testament, but, the whole Bible arranged in the same manner. We have seen a specimen of the work, and are *delighted* with it. We have reason to believe that it will be the most faithful translation on the subject of *life* and *death*, that has ever been given in the English language. Send your orders addressed as above, to Wilson and Cockroft. We will forward any orders sent to us.

Books! Books!

The Voice of the Church on the Reign of Christ—a fresh lot received. We hope *none* of our readers will be without this book which, to use the language of E. Burnham, is "the best book in the Advent Library." Certainly we know of no work which rolls in such an avalanche of testimony against the popular notions on this subject. A preacher, who does not agree with the position taken by the author, said, he would not take $5 for the book if he could not get another like it. Price $1, postage 18 cts. $9 per dozen. Send in your orders.

2. Spiritualism a Satanic Delusion and a Sign of the Times, by Wm. Ramsey, D. D. We regret to learn that Bro. Ramsey is in feeble health and has gone South to seek, if possible, relief from consumption, that deadly foe. We are glad that there are hopes of his recovery, and meanwhile, he may have the pleasure of knowing that he still speaks through the press. This work on spiritualism, which is by far the best that we have seen, is still called for. The second edition is now issued, and we have a good supply. The price is also reduced so that we furnish it in cloth gilt binding, for 40 cents, postage 8 cts.; and in elegant enameled stiff *paper covers*, much neater than the first edition, 30 cts., postage 5 cts. We hope our friends will spread this book as an antidote to the soul-destroying delusion that is entangling so many thousands in the meshes of Satan's net.

3. The Infidel's Fate—a neat little volume, written by a converted infidel, and giving an account of a large number of infidels, with a record of their blasphemous lives, and untimely and awful deaths. No candid person can read these well-attested facts without seeing clearly, that infidelity from beginning to end is a curse to its votaries, giving them misery here and no hope hereafter. Some of these accounts are awful and thrilling in the extreme, but they are fully certified by numerous affidavits, and the author gives them as a warning of the dangers which through God's mercy he escaped. This work is an admirable antidote for this half-grown infidelity, which we see so prevalent in these days. Let the *fruits* be seen and men will shudder at the thought of warring against God and his word. Neatly bound in cloth gilt. We have a few copies of this work which we will send, postage paid, for twenty-five cents. Four copies for a dollar.

4. Church Debts, by Wm. Ramsey, D. D. Well worth reading as a warning against the wicked and foolish pride that shows itself in many of the churches of the present day. The price of this is reduced, so that we will send it postage paid, for 38 cts. When the churches of Philadelphia read it, they were so shamed and stirred that they went to work and paid up two hundred thousand dollars of church debts. The book has pith in it as those who have read it can testify.

5. Dobney on Future Punishment. A few copies left and there will be no more published at present. A very calm, candid, able argument proving that the destruction of the wicked is the teaching of the Bible. This edition contains as an appendix, the state of the dead by John Milton.

We will send the work post paid on receipt of the price 75 cts.

All these books can be had here, or at Rochester, of H. L. Hastings, or of Moses Cummings, Irvington, N. J., at the office of the Christian Messenger, also of J. T. Howland, 229 Broadway, N. Y.

Send in orders to the publisher, H. L. Hastings, 49 Arcade, Rochester, N. Y.

Henry Ward Beecher.

This celebrated clergyman has directly or otherwise, interposed the 58th Psalm, versified by Watts, against the decision of the United States court, in the Dred Scott case. He read this Psalm, in his religious service in his church, Brooklyn, N. Y., and thence, it has got out through the papers with the impetus of his earnest and active will—in the form following:

At a prayer-meeting held in Plymouth Church, Brooklyn, the pastor, Rev. Henry Ward Beecher, in view of the recent decision of the "unjust Judges" of the Supreme Court of the United States—disfranchising a citizen of the United States because his skin is black—read to the meeting the following pertinent hymn, by Dr. Watts; a hymn which has been sung by our forefathers, on both sides of the ocean, in a thousand christian congregations, and which may need to be sung a thousand times again, before there shall be an end of rebuking those "who have fellowship with integrity, and who frame mischief by a law."

A Hymn for the Supreme Court of the United States.

Judges, who rule the world by laws,
Will ye despise the righteous cause,
  When the oppressed before you stands?
Dare ye condemn the righteous poor,
And let rich sinners go secure,
  While gold and greatness bribe your hands?

Have ye forgot, or never knew,
That God will judge the Judges too?
  High in the heavens His justice reigns:
Yet you invade the rights of God,
And send your bold decrees abroad,
  To bind the conscience in your chains!

Th' Almighty thunders from the sky—
Their grandeur melts, their titles die—
  They perish like dissolving frost;
As empty chaff, when whirlwinds rise,
Before the sweeping tempest flies,
  So shall their hopes and names be lost.

Thus shall the vengeance of the Lord
Safety and joy to saints afford;
  And all that hear shall join and say—
"Sure there's a God that rules on high—
A God that hears His children cry,
  And will their sufferings well repay."

—*Evening Post.*

This is very well so far as it goes,—but the circumstances compel us to think that Mr. Beecher has yet to learn that this is the scriptural character of *all* and every earthly government as a whole, our own not excepted.

The unerring, and divinely chosen symbols of all Gentile dominions are *beasts*. These beasts are *monstrous*, ferocious and devilish! And in every instance, the most monstrous, and most Satanic, exist on to "the Judgment." Dan. 7: 8; Rev. 17: 19, 20. Our government, as an off-shoot from the Roman earth, partakes of all Rome's earthly, beastly, and infernal characteristics, though not fully developed.

But the grand point lies here. Mr. B. preaches down, and drives off all thought of the Lord's coming "the second time to salvation," as asserted in scripture.

But these beastly and "unjust Judges" must judge and rule till God shall cause Christ "to sit on His Holy Hill of Zion." Ps. 2: 45; 46; 72; Luke 1: 33; Isa. 9: 6–8; Rev. 14: 1.

Therefore, to *him* there is no rational, no religious ground of hope, that the down-trodden and crushed population of earth will ever be emancipated, or the earth ever be filled with holiness and peace.

So it seems to me. But if he can escape from this dilemma without denying all the positive declarations of the Holy Ghost, as to the symbols of earthly empire, and their inspired explanation, we shall be happy to see how.

J. B. Cook.

For the Crisis.

The Casket of Truth.

The fact of Christ's death is God's great moral nucleus, around which is clustered every christian sympathy, in which is the most perfect memorial of divine benevolence, and of individual disinterested

affection, the brightest evidence of truth's inspiration, faith's repository, and the thrice blessed consequences of which will be forever.

The hope of the gospel, is the moral safe-guard of the church. For

1 *A just perception* of its foundation, imparts courage.

2. *A just recognition* of its principles, preserves from error.

3. *A just appreciation* of its objects, produces Christ-like simplicity and purity, and bestows a power of endurance adequate to successfully compete with the manifold trials of life.

Our religious activities please God, when from their origin, history and consequence, *self* is excluded and God is acknowledged.

Friendship established upon the assimilation of the subjects of it to Christ, and sustained by perfect christian integrity, is fraught with heavenly sweetness and antedates the associations of the redeemed.

JOHN HOWELL.

For the Crisis.

Sing unto the Lord.

"I do not know how to sing." Learn then. "I have got no voice." Are you certain of it? Did you ever cultivate what you have got? Perhaps you have taken it for granted that you have got no voice without trying to know positively whether you have or not. Can you make any kind of a noise? "O yes, but it sounds so!" But perhaps it does not sound so bad in the ears of your Maker as it does to you; and certainly it does not if you have "melody in your heart." I do not mean, that you should take the lead in public, unless you properly understand how to lead correctly, but "sing unto the Lord" at home, by yourself, in your family, with others when you will not be likely to break the tune, about your work, and wherever you can do it consistently. "But I cannot learn many tunes." Learn a few then—learn one, and sing it over and over when proper. That is the way the robins and sparrows do! Learn to sing, if possible, and then *sing*—sing away doubts, fears, gloom and temptation.

Sing! it will keep you from talking about your brethren while you are doing it. Sing! it will keep you from rash words while you are doing it. Sing! it will make you good-natured—you cannot be cross while you are singing, very well. Sing! it will keep you from murmuring against God. Sing, and be happy. Satan does not love singing—sing, and drive him away. Angels sing—sing and be like them. Singing will be part of the employment of the world to come. Sing unto the Lord! sing praises with understanding!

EDWIN BURNHAM.

For the Crisis.

On the Coming of our Blessed Lord.

From the prophecy of Zechariah, chapter 14, it is evident that Zion's Deliverer will not come *to the earth* and "his feet stand upon the Mount of Olives," (whence he ascended after his first advent,) until God has gathered his numerous hosts and come "like a cloud to cover the land" of Judea, to fight against Jerusalem and obtain a temporary victory, to be followed by his total destruction.

From the prophecy of Ezekiel, chapter 38, it is evident that God will not gather his great army, until he knows that the descendants of Israel have been "brought back" and "gathered out of many people," to dwell safely in "the land of unwalled villages;" an event certainly yet in the future.

The cleansing of the Sanctuary, I humbly apprehend, will not be accomplished until Jerusalem shall no longer be "trodden down by the Gentiles," consequently, not until the above events transpire.

As the saints come with their Lord, when he descends to the Mount of Olives, Zech. 14: 4, 5, their resurrection and change must necessarily be antecedent, to meet the Lord in the air and come with him to the earth. It is then a very interesting question, have we any clear revelation concerning the intervening period of our rising to meet the Lord in the air, and his descent with us to the earth? As the gracious invitation (Isa. 26: 19-21,) of the Lord to his people to "enter" into "chambers" stands connected both with our resurrection and the Lord coming "out of his place to punish the inhabitants of the earth," it may refer to this period. As this period, however, is denominated "a little moment," and the return of exiled Israel to the land of their fathers, must, according to Ezek. 20, occupy a considerable period in which the Lord will plead with them as he pleaded with their "fathers in the wilderness of the land of Egypt," (ver. 36,) I humbly apprehend that we are not to look for the coming of our dear Savior in the air, and our gathering to him there, until, "with a mighty hand and a stretched-out arm, he brings his people (the Israelites) out of the countries wherein they are scattered." Ezek. 20: 33, 34.

Far be it from me, however, to write or speak with that positiveness on the precise time of our Lord's appearing, which I have deeply regretted in others as tending to disparage this whole subject of Christ's personal reign on the earth in the minds of many christians, and encourage unbelievers to continue their infidel cry, "Where is the promise of his coming?"

Dear brethren in the Lord, let our chief concern and most fervent prayer be, that we may be found doing his will, and "not be ashamed before him at his coming."

HENRY GREW.

For the Crisis.

What I Have Experienced.

I have experienced the love of God in my soul. I have felt the Holy Spirit striving with me. For not taking up my cross, I have grown cold. I have felt as if I wished to say something for Jesus, but I could not make any advancement; something held me back and seemed to say, you are well off as you are. I know I have got to grow in grace, by taking up my cross at all times. The evil one was at work and I have been sorely tempted, doing things that I ought not to have done; worshiping myself and not God; feeling as if I could never become a christian; that my heart was hardened against salvation. I have striven to do better, but feel a great want of faith. Why doth the Holy Spirit still strive with me? God knows I am weak and He is ever merciful. I often think of this passage of Scripture—"Oh! ye of little faith!" I ask for your prayers that I may continue on, and at last meet you all in heaven. Amen.

Your young brother,

E. W. DICKINSON.

No. Cambridge, Mass.

Errata.

In Brother Grew's article on "The Spirit of Christ," for "*power* of godliness," read "*form* of godliness."

Notice.

The Church of Christ in Springfield have removed their place of worship from the Hall in Spring Street to Central Hall in Rockwood's Block, corner of Maine and Court Streets. Preaching every Sabbath day and evening.

From Bro. A. N. Seymour.

DEAR BRO. GRANT:—I do rejoice with all my heart to see so much spirituality, real christian love and good feeling exhibited in the columns of your paper. It really does me good to sit down each week and take a survey of the sanctifying thoughts, feelings, and principles flowing so purely, gently, harmoniously, and freely from the hearts of our well beloved brethren and sisters, of like precious faith, scattered over hills and vales, villages and cities, towns and States of our American land. Although they are thus separated by the common occurrences and concerns of this changing life; yet, a medium we have through which we can all heartily express our faith and hope, joys and sorrows, temptations and disappointments, desires and expectations, while waiting for Zion's now absent, but soon coming Savior to consummate the redemption of the things spoken of by all the holy prophets, who prophesied of the favor which he should bring unto them. And would we keep up this heavenly state of mind, this heaven on earth begun, this holy, happy, heaven-exalted, God-honoring, man-elevating and sanctifying influence, we must be holy in body and mind, in affections and desires; our faith and hope must be unwavering, our diligence and perseverance constantly increasing, our love and affection pure, elevating, strong and cementing; our works corresponding and progressing, our prayers mingled with tears, heartfelt, prevailing, powerful, and constantly flowing; our standing permanent, undeviating, uncompromising and devoted; our labors abundant at home and abroad, in and out of the family of Christ, among our neighbors and friends, with the penitent and impenitent, rich and poor, noble and ignoble; yes, bless the Lord, diligent in business, fervent in Spirit, serving the Lord wherever he, in his providence, may call us to go. May each dear reader of the *Crisis* compose a portion of that body spoken of by the Apostle Peter,—"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ," being chosen from the "beginning through sanctification of the Spirit and belief of the truth," to be a "chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Thus living, praying, crying, groaning, sighing, dying, toiling, longing, waiting and expecting the unutterable glories of the kingdom of God, which is to fill the whole earth ultimately, we shall in God's name roll back upon the almost God-forsaken world, *a tide of influence,* which will paralyze Spiritualism, Mysticism, Sectarianism, Creedism, Skepticism, Immortalsoulism, (the whole of which amounts to Devilism,) and every other God-dishonoring dogma, now prevalent among the children of men, to a very great extent. *Awake!* AWAKE!! Gird on thy armor, thou blessed of the Lord.

A. N. SEYMOUR.

For the Children.

Innocent Birds.

Boys, do you see them, hear them sing sweetly, joyfully, melodiously? tune their little harps from morn 'till night in spring-time? Do you not love them, protect them, delight to hear them sing? Some boys injure them, torment them, destroy their nests and their little ones. Is not this cruel, wicked, shameful? They have a right to live. God made them to enjoy life, and minister happiness to others. What a sad spring and summer without these cheerful, merry songsters to warble their sweet notes in our gardens, groves, orchards and forests. By their gay plumage, their elegant forms, their graceful flights, their sociable chirpings, and their sweet songs, they fill the woods and fields with gladness, and make the solitary places rejoice. What would summer be were there no birds?

They are entitled to protection, on the score of their usefulness. They kill thousands of noxious insects. It is estimated that one swallow will destroy nine hundred insects in one day. The alarming insect plagues, of late years, call loudly for the protection of the birds.

The shooting of harmless little birds is a cruel, hardening and despicable amusement. It is doubly mean, when followed early in the summer, before or during the breeding season.

It is a dangerous amusement. It has been said, by one who has paid much attention to the subject, that "more persons fall by their own hands, and by the hands of their sporting companions, while engaged in this wicked and cruel sport, than are executed for murder, or that fall beneath the bolts of the lightning of the thunder.

Beware, boys, beware how you lift a finger in this wicked business. God will not hold you guiltless. To shoot innocent birds is a direct and open violation of statute law. In Massachusetts, especially, the laws are positive, imposing heavy fines on those who trample on good nature, and sin, as with a cart rope.

Bows that have been properly reared, are men in point of usefulness, at sixteen, while those that have been reared in idleness, are a nuisance at twenty-one, and may be for life.—[Golden Rule.

Foreign News.

ONE WEEK LATER FROM EUROPE.

ARRIVAL OF THE STEAMERS CITY OF WASHINGTON AND FULTON.

NEW YORK, April 21.

Steamers City of Washington, from Liverpool April 8, and Fulton, from Southampton same day, arrived at this port this morning.

The political news by these arrivals is meagre.

The Neufchatel Conference has adjourned, it is said, on account of the impracticable demands of Prussia.

The diplomatic rupture between Austria and Sardinia is not likely to be adjusted, but neither power contemplates hostilities.

The latest advices from China indicate that the closing of the Chinese ports to European commerce, was quite imminent.

The Grand Duke of Tuscany has declined to conclude with the Papal Chair a Concordat like the Austrian.

The Emperor of Russia has definitely given up his intention of visiting Western Europe.

A telegraphic report from Paris fixes the Emperor's coronation for the 4th of May.

A letter from Genoa, of the 3d inst., states that discord has reached the highest pitch between the two branches of the house of Bourbon, and all attempts to accomplish a fusion have completely failed.

THREE DAYS LATER FROM EUROPE.

ARRIVAL OF THE AMERICA.

HALIFAX, April 24.

Steamship America, from Liverpool at 10 A. M., Saturday, April 11th, arrived at this port at 5 P. M. 23d.

Politically, the news presents no feature of special importance.

RUSSIA.—A letter from St. Petersburgh, in the *Nord*, Brussells says:

The operation of raising the vessels sunk in the port of Sebastopol has commenced. There are upwards of eighty of them, and sixteen have already been recovered, viz., the Chersonese, steamer, 260 horse-power; four transports, one brig, two schooners, two tenders, and six smaller craft. The four transports are already afloat, and are engaged in conveying provisions and equipments.

The Chersonese is under repairs at Nicolaieff, and will be launched again in the Spring.

Besides these vessels, the Government has six sailing transports, and some steamers of from 60 to 100 horse power, and has lately bought five screw schooners, which are to cruise along the eastern coasts of the Black Sea.

FRANCE.—It is rumored that the Emperor Napoleon intends to be crowned before the summer. The Paris correspondent of the London News wrote on April 7, that it was reported that the day fixed for the ceremony was May 4, and adds:—

"In that case, it will take place while the Grand Duke Constantine of Russia is here; but I think the news is very doubtful. At all events, it may be safely predicted that if the ceremony should come off so soon, the Emperor must have renounced his long cherished project of being crowned by the Pope."

Domestic Summary.

THE INDIANS RISING IN MINNESOTA.—*Chicago*, April 23. Runners, who have returned from our troops in pursuit of the marauding Indians in Minnesota, confirm the rumored massacres in Blue Earth County. Forty settlers were murdered at Big Bend, and several women taken prisoners. The excitement is increasing, as all the Indians beyond the Minnesota have assumed a hostile attitude. Rumors are also rife, of an alliance between the Sioux and Chippewa tribes.

CHRISTIANITY AND CHIVALRY IN KENTUCKY.—The Kentucky News says "a number of ladies went from Newport to Cincinnati on Friday last, to unite with the anti-slavery sewing circle there, in preparing clothing for the fugitive slaves, who, on all favorable occasions, flee from bondage, naked or clothed, to a land of liberty.

FREE-LOVERS CONVERTED TO ROMANISM.—We learn from the *Catholic Telegraph and Advocate* of the 4th inst., that Dr. T. L. Nichols and Mrs. Mary Gove Nichols, of "free-love" notoriety, were baptized on last Sunday afternoon, in St. Xavier church, Sycamore street, Cincinnati, by Rev. Father Oakley, Rector of the College, having been duly converted to the Catholic faith. With them were also baptized a daughter of Mrs. Nichols by a former husband, and a Miss Hopkins, of the Free Love Yellow Springs Institution. Dr. Nichols, in the name of himself and wife, has written a retraction of his free love and infidel teachings, in a letter to Archbishop Purcell, which is printed. The pith of the document is in the paragraph following:

"In the infinite mercy of Almighty God, we have been led, by what has seemed to us the direct and miraculous interposition of the Holy Spirit, and, by the blessed teachings of St. Ignatius Loyola and St. Francis Xavier, to the renunciation of infidelity, and to the humble acceptance of the faith and guidance of the church. In deep humility and contrition we submit ourselves to her divine order; we accept what she teaches; and we repudiate and condemn what she condemns. Whatever, in our writings and teachings, and in our lives, has been contrary to the doctrines, morality, and discipline of the holy Catholic church, we wish to retract and repudiate, and, were it possible, to atone for."

JEWS CHANGING THE SABBATH.—The Baltimore True Union says:

"Lord's day services have of late been held by the Israeltes of our city. A call is now made for a decision, as to the permanent continuance of the arrangement. This will prove an important step to the Jews, should the arrangement prove permanent."

SUICIDE.—Mrs. Elizabeth Ford, wife of Theodore H. Ford, of this city, committed suicide on Saturday last. At about half-past eleven o'clock in the forenoon, she requested a sister-in-law, living in the same house, to prepare for her some potatoes for dinner, as she wished to go out upon the street on an errand. The request was complied with, and nothing more was seen or heard of her until between two and three o'clock in the afternoon. It was supposed that she was, for some reason, detained upon her errand. She was finally discovered by a girl living in the family, and who, having occasion to go to a closet up stairs, found the corpse there suspended by a rope thrown over a board extending across the top of the closet, and used for a shelf. By means of a chest and cricket, Mrs. F. had placed her neck within the noose, and then swung herself off. The noose did not fit the neck tightly so as to produce strangulation.

We learn that Mrs. F. had, for a long time, been subject to deep mental depression, so as, at times, she esteemed life but a burden. We are informed that there is no foundation in truth for the report that Millerism induced this state of mind. She was a very estimable lady. She was about 34 years of age, and has left two young children.—*Independent Democrat, Concord, N. H.*

A REMARKABLE DISCOVERY.—We notice in the New York Tribune an advertisement of some four or five columns, signed Benjamin Hardinge, in which that gentleman claims that he has discovered the secret of dissolving quartz and other rocks in water, and holding them in solution at pleasure. By this process he claims that all the gold in quartz rocks can be easily separated at a comparatively trifling expense. With a single steam engine of fifteen horse power, he can dissolve fifteen tons a day.

But this is but a small part of his discovery. He says the solution may be molded into any required shape for building purposes, and converted into highly polished rock at cheaper rates than the cost of common brick. The mortar in which they are laid is of the same material as the blocks of rock themselves, and so the building becomes one solid block of stone—floors and all.

But this is not all. He can, by mixing his solution, produce the chalcedony, the onyx, porphyry, blood-stone, &c., all of which may be worked into buildidgs at cheap rates, thus forming a village resembling the New Jerusalem described in the Revelation. And what is more remarkable than all, his discovery, which he says he has patented in Europe and the United States is certified to by respectable chemists and metallurgists, among whom we notice the name of John L. Moffat, who is well known in the United States as an assayer of ores, gold and silver, &c.

A SUBTERRANEAN TREE AT BALLARAT GOLD-DIGGINS.—A party of diggers, sinking a hole on the Gravel-pits line, came upon a whole tree, at the depth of 175 feet. In sinking the hole, the strata gone through were 38 feet of clay, 30 feet of bluestone rock, and 107 feet of clay and "floating reef," or false bottom. The hole was only moderately rich, and the tree was encountered after driving 26 feet. The tree is not petrified, but the strength of the fibre is gone, and it crumbles readily under pressure.—*Melbourne paper.*

TWO COMETS.—Besides D'Arrest's comet, now visible through the telescope, a second comet, visible through the same instrument, has been seen by M. Bruhn of Berlin. It is situated in the Western sky, and is nearly as bright as D'Arrest's. If these comets are belligerently inclined, we would suggest the propriety of their hitting each other, instead of their striking this mundane sphere. A pitched battle on such a celestial field, and between such fiery combatants, would be something novel and exciting.

The population of Venice appears to give considerable uneasiness to the civil and military authorities, by recent manifestations of popular feeling on public occasions. The ladies appear at the opera with boquets in which the popular colors predominate, and liberal sentiments are so enthusiastically applauded, that instructions have been given to suppress such sentiments. These manifestations are similar to those which preceded the revolution of 1848.—*B. Herald.*

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. Albert Fox will preach on Cheshire Street, Ct., the first Sabbath in May.

Bro. R. R. York appoints to preach at
Brunswick, " May 3

Elder E. Burnham appoints to preach at the hall of the "German Young Men's Association," corner of Main and Mohawk streets, Buffalo, N. Y., on evenings of May 5, 6 and 7.

If the Lord will, and time continue, I will preach at

South Worthington, Mass.,	Sunday, Apr.	19.
Washington Hill, Ct.,	" "	26
East Litchfield,	"	29
Northfield,	"	30
Litchfield, (South Farms,)	May	2
" "	Sunday, May	3
Roxbury Ct.,	"	10
Lanesville,	"	12
Bridgeport, at the old Chapel, Sunday,	"	17

C. GOODRICH.

Missionary Tour Westward.

Providence permitting, I will preach in Rochester, N. Y., Wednesday, Thursday, and Friday evenings, April 29, 30, and May 1, with Bro. Marsh's charge.

Rochester, with Bro. Cook's charge, Sunday, May 3.

Buffalo, N. Y., Tuesday, Wednesday, and Thursday evenings, May 5, 6, 7.

Seneca Falls, N. Y., Sunday, May 10.

Brewerton, N. Y., Wednesday and Thursday evenings, May 13, 14.

South Butler, N. Y., Sunday, May 17.

EDWIN BURNHAM.

Bro. Edwin Burnham appoints to preach at

Portsmouth, N. H.,	Sunday, May 24
Kennebunk, Me.,	Sunday, May 31
Salem, Mass., (for Bro. George Burnham's charge,)	Sunday, June 7

The Lord willing, I will be with the little flock in East Haverhill, Mass., Sunday, April 26; and if the Lord directs, will continue the meetings through the week and on the following Lord's day.

E. WHITNEY.

Bro. T M Preble appoints to preach at
Loudon Bridge, Sabbath, May 3d.
West Boscawen, Pond school house, May 10th.

Eld. S. W. Bishop appoints to preach in

Nashua,	April 29, 7 o'clock, P. M.
Groton Junction, Mass.,	April 30, 7 P. M.
Clinton, as Bro. Barns may appoint,	May 1, 7 P. M.
Worcester,	Sunday, May 3
Roxbury, where Bro. Haynes or Wyman may appoint,	Sunday, May 10.

If these appointments interfere with others, brethren will inform me immediately by letter, directed to Manchester, N. H.

S. W. BISHOP.

BRO. GRANT:—In consequence of a previously engaged supply at Peace Dale, R. I., I shall recall my appointment at that place; therefore I shall not be able to meet the brethren at Lafayette and River Point, as I engaged.

Providence permitting, I will preach at

Enfield, Jawbuck), on	Sunday, May 3d
Windsor, (Bro. Hooper's,)	Friday Eve, May 1st
Roxbury,	Monday Eve., " 4th
Boston,	Tuesday Eve., " 5th
Lawrence,	Wednesday, " 6th
Lowell,	Thursday, " 7th
River Point, R. I.,	" 8th

W. S. CAMPBELL.

Providence permitting, I will meet with the Church of Christ in Westford, Mass., the second Sunday in May, where the Brethren may appoint. Stow, May 17th, where the Brethren may appoint. Lee, N. H., May 24th, where Brother Dirgin may appoint.

B. P. MANNING.

I will preach as follows:

Lawrence, Mass.,	May 13, 7 1-2 P. M.
Exeter, N. H.,	" 14, " "
Portsmouth, N. H.,	" 15, " "
Great Falls,	Sunday, May 17th
Waterloo,	" " 24th

S. W. BISHOP.

Bro. Hemenway appoints to preach in

Holden, Mass.,	May 3d
Thorndike,	May 17th
Portsmouth, N. H.,	" 24th

Providence permitting, I will preach in

N. Dana,	the first Sunday in May;
Brimfield,	the second Sunday in "
Lynn, (Dye House Mill,)	third Sunday in "

D. E. MOULTON.

Providence permitting, Eld. Himes will preach in Manchester, N. H., at the Chapel in Central Street, May 2d and 3d.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

J B Hendley 112, J M James 112, G Ackerman 112, C J Blackman 112, O F Cain 130, F S Axe 78, D Chase 104, Edwin Town 126, E S Mudget 103, F H Whitaker 112, Major Dodge 109, D D Proaty 111, J M Andrews 104, W P Wentworth 106, B P Ravel 104, S P Goodsell 104, H W Norville 104, A S Sheldon 78, S A Munson 118, S Smith 130, Mrs. Dunning 125, W C Ladd 112, J Hayes 113, C McNeil 117, Henry Town 104, $1 each.

L Baker 103, J Ellis 121, Geo. Gould 130, Eliza Graves 130, Franklin Robbins 138,—$2 each.

Mary Kimbal 100, Susan M Dudley 103, Clarissa Davis 100,—50 cts. each.

A B Whitney 58, $1.25; B Tuttle 104, $1.36; C Babbitt 117, $1.50.

FOR THE POOR—J. I. Johnson, 50 cents.

FOR BOOKS—J G Smith $5; Mrs. Dunning 25 cents; Miss N C Fass 20 cents; Joseph Whitman 20 cents.

For Bro. Turner—A sister, $2; E. Bates, $1.

BOOKS SENT.—M. W. Corliss, L. Mills, Miss N. E. Foss, Mrs. Dunning, R. C. Gammons.

☞ Will Sister L. Meeker, of Granville, Minnesota, who requested me, through the Crisis, to visit that place, please give the name of her county, and distance from places of note?

W. SHELDON.

Bro. R. H. Clark's P. O. address is East Holden, Me.

Eld. S. W. Bishop's P. O. address is Warner, N. H.

To Correspondents.

M. E. Hamilton—The name was down in two places on our books. We will send but one copy in future.

D. F. Cooper—There is $1.60 due to pay up to No. 104.

W. C. Peck—You have paid for 8 copies to No. 95.

W. F. Harding—All right. The money was credited in No. 26.

A. Shaw—The money was received and credited, as you will see by reference to last week's Crisis.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

Treatise on Matt. xxiv. By I. C. Welcome. Price 33 cents—postage 6 cents.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Bound Tracts. By H. L. Hastings. Nearly 300 pages. Price 40 cents—postage 6 cents.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

The World as It Was, as It Is, and as It Will Be. By Mrs. A. C Judson. Price 38 cts.—postage 3 cents.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

This World and the Next: The impossibility of making the best of both. An interesting English work. Price 25 cents—pos. 1 ct.

The First Fruits: a Scriptural Inquiry into the Time and season of the First Resurrection, and Change of those who are Alive and Remain. Price 10 cts.—pos. 1 ct.

Jubilee Harp. By S. S. Brewer. A good selection of hymns. Price, single copy, 25 cts.; per dozen, $2.50—pos. 7 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 60 cts.—postage 10 cents.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 38 cts.—postage 3 cts.; cloth gilt, 50 cts.—pos. 8 cts.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts.—pos. 1 ct.

Tracts.—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Milton on the State of the Dead—Intermediate State—each 24 pages. Price 5 cents single copy; $3 per hundred. —Outline of the coast of Man—Ancient Landmarks—Destiny of the Wicked—The Great Incentive—3 cents single; $1.50 per hundred. —Future Punishment—Key of Truth—The Night Cometh—price 2 cents single; $1 per hundred.

☞ The above-named works can be obtained of H. L. Hastings, Rochester, N. Y.

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 8 cents—postage 1 cent.

The Discussion between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts.—postage 1 ct.

A Review: Giving the main ideas in Dr. Edward Beecher's "Conflict of Ages," and a reply to them. To which is added the Bible meaning of the word "Hell." Also, 200 texts quoted to show the Nature of Future Punishment. By J. Blain, Baptist minister. Price 8 cts.—pos. 1 ct.

Glad Tidings; or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 10 cts.—pos. 1 ct.

Bible vs. Tradition: In which the true teaching of the Bible is manifested, the corruptions of theologians detected, and the traditions of men exposed. By Aaron Ellis. Revised and much enlarged by Thomas Read. Price 50 cts.—pos. 6 cents.

Poetry.

For the Crisis.

GIVE LIGHT!

BY J. H. T.

"Light! more light still!"—*Goethe.*

Rise! O men of might!
Ye in knowledge grown—
Educate with light
People clad in gloom!
Darkness all around
Threateneth the host;
Blackness most profound
Haunts them as a ghost.

Thunder, dread, roll out—
Shake heav'n doors ajar!
Lightnings may gleam out,
Brightning earth afar,
Giving light to men
Toiling in the mire;
Light to student-men
And to lordly sire!

Curtain of the sky,
Hide not thy glory!
Veil of blue on high,
O rend before me!
Let the purest light
Come like floods of rain,
Driving Error's night
Far o'er earth amain.

Boston, April, 1857.

For the Crisis.

THY PEOPLE SHALL BE ALL RIGHTEOUS.

"All righteous" there, who people that blest world,
Ascend its heights—go down its pleasant glade—
"Dwell safely" 'mid its green and shady bowers,—
Here nought can harm, and none make thee afraid.

"All righteous" there; walk through the crowded streets,—
Look in each face and clasp a brother's hand;
Take to thy bosom all that call thee friend,—
Pour out the full soul—'tis a holy land.

"All righteous" there; no deeds of blood and crime,
No dread of lurking for a traitor's wile;
No scorn, or hate, or wrong, no sland'rer's tongue,
No smile-wreathed lip above a heart of guile.

"All righteous" there; no trembling, fettered form
Bowed 'neath the scourging of the oppressor's rod;
No beggared poor, no injured innocence,
Raising their heart-cries to the throne of God!

"All righteous" there; from its eternal depths
The fount of Love pours in o'erflowing streams;
They drink forever, and a holy light
Kindles all hearts—from every glad eye beams.

"All righteous" there, all just, and good, and true.
Oh! I am sighing for that holier clime!
Let me be pure and with the pure ones dwell,—
O let me leave these sin-stained shores of Time!

MARIA T.

April 4th, '57.

Original Articles.

For the Crisis.

The Vision of the 2300 Days.

(*Concluded.*)

Josephus, in the 18th book of Antiquities, in the third chapter, speaks of Jesus with a good deal of candor, though in few words: of his appearance as the Christ, of the rulers condemning him to the cross, and in his next chapter of the removal of Pontius Pilate from office; also of Caiaphus' removal, and appointment of Jonathan, at the time of that festival, which is called the passover. And this, I think, must be that same feast of unleavened bread which followed the crucifixion Passover. Pilate had before incurred the displeasure of the Galilean Jews, when he mingled their blood with their sacrifices. He had also murdered some of the Samaritans, who complained of him. He was ordered to Rome for trial before the emperor—"made haste to Rome," but before he could get there, "Tiberius was dead." If he started for Rome before the midst of that feast, which commenced with his condemning Christ, as I think very probable he did, his punishment was on his heels when he delivered him, after scourging, to be crucified. Neither the dreams or entreaties of his wife could deter him from delivering the innocent to the cross.

In the fifth chapter, he speaks of Herod Antipas; of his contract with an infamous woman; the flight of the Arabian princess, his wife, to her father; of his ill success in war with her father; of his murder of John the Baptist; of Vitellius' coming to Jerusalem, on his way with an army, against the Arabian king; of his going up to offer sacrifices, at a feast, with *Herod and his friends*; of his staying there three days, and removing Jonathan from the priesthood, and there receiving news of the death of Tiberius. There was probably time enough for the news of his death to arrive from Rome, (if he died the 24th of May,) at the Pentecost, which would not occur till fifty days after the 6th of May; so that this feast was probably the Pentecost, when three thousand were converted. The news from Rome, in that season, would arrive in two or three weeks, I suppose. This view of what Josephus says on the subject, seems to be confirmed to have taken place, very nearly so, by the death of Tiberius, and also by Herod's being at Jerusalem at the time of the crucifixion, "with his men of war."

In the past we have supposed that when Jesus began to preach, and announced, "*the time is fulfilled,*" that he had particular reference to the period of the sixty-nine weeks. But he sometimes mentions time as "*my time,*" as he did to his brethren, relative to the feast of tabernacles; (John 7: 6, 8,) so that he had times which he had not revealed to mortals, to fulfill. He knew what he had to do before he should show himself as "the Prince;" and even at the age of twelve years, the time had come that he "must be about his Father's business."

Various opinions have been expressed about the first part of the 3d chapter of Luke, especially the fifteenth year of Tiberius. But one thing is certain; if the 20th year of Tiberius witnessed the death of Philip, the Son of Herod the Great, after a reign of thirty-seven years, then Tiberius' twentieth year was A. D. 38: and if the 20th was A. D. 38, then his fifteenth was A. D. 33. It is the opinion of some of the most approved writers on the scriptures, that John lived four or five years after he began to preach, and was unquestionably beheaded not far from the time of Philip's death. The Savior preached a number of years after John was dead, so that the events recorded in the first twenty-two verses of Luke 3rd, must have occupied several years. As to the whole time of Tiberius' reign, Josephus must be mistaken; for he does not agree with other historians, nor with himself. In his Antiquities he calls it twenty-five years, five months and three days; and in his Jewish Wars, twenty-two years, six months and three days. Augustus was at the head of the Roman government from Julius Cæsar's death, March 15, A. U. C. 710, B. C. 41, and held it fifty-seven years, six months and two days, and died, Aug. 11th, A. U. C. 768, A. D. 18. It will be seen that if Tiberius' years are counted from Augustus' death, twenty-two years six months and three days will reach only to Feb. 22nd, and there would be no emperor for more than three months; for it is very certain that Caligula did not begin to reign until the 24th of May, and after a reign of three years and eight months was slain, Jan. 24th. (Sir Walter Raleigh.) Clemens Alexandrinus gives Tiberius twenty-six years six months and nineteen days, which includes the time of his adoption; and it is affirmed by Cornelius Tacitus, that Jesus suffered in the reign of Tiberius. I have been thus particular, that all may see the authorities, which they may rely on, for the truth of these statements.

The number of years in the era are not at all affected by being antedated; they are only nominal; there are neither too many years, nor too few; they are all here: the only trouble is the antedating of the birth of Christ, four years; and so by following suit, other events must be antedated likewise, that there may be at least the appearance of harmony. But it is now easy to see why so many great writers have been led into error; that it is for no other purpose but to fasten the event of the crucifixion in A. D. 33. That theory must be sustained, even at the expense of true dates. We do not want any addition nor diminution to the number of years, of the present era, but we want the dates made right. Only place the accession of Caligula A. D. 41, and then bring Tiberius' death up to meet it; and by bringing the era into its true place, the four years B. C. vanish at once, without any additional year. Then remove the Paschal from A. D. 33 to A. D. 41, and all will be harmonious.

As to the Roman governors of Judea, Raleigh says,—"Valerius Gratus was appointed governor of Judea in the second year of the empire of Tiberius," which must have been in A. D. 20. By Josephus we are informed that he governed Judea eleven years; and one of the last acts of his administration was the appointment of Caiphas to the high-priesthood, He says, "When Gratus had done these things, he went back to Rome, after he had tarried in Judea *eleven* years, (to A. D. 31,) when Pontius Pilate came as his successor." (Ant. B. 18, Chap. 2, Sec. 2.) Pilate's administration continued ten years, which terminated A. D. 41.

I have now produced the foregoing historical scraps, in as candid and truthful a manner as I am capable; and now especially devote them to all who love the appearing of Christ, for whom they were particularly intended, not for the purpose of shutting your mouth against them; for if anything can be produced to disprove them, or any of them, I ask any one to produce it. They are from sources of high respectability and authority, and to me, the evidence is irresistible that this view is not far from right. Now I do not say, unqualifiedly, that the world will *end* this coming year, for I cannot know for certainty that the "seventy weeks" were a part of this vision; but I believe it; they were not a vision of themselves, but were cut off, or marked off, and bounded by certain monuments which, at their occurrence, were to "*seal the vision.*" I am pinned to this view of the crucifixion, whether the seventy weeks were a part of the vision or not; but as sure as they are a part of the vision, so sure they will terminate before the *ninth* month of next year. But the greatest weight of evidence centres in the present year, 1857.

Now, my dear Brethren and Sisters, are we almost home? Are we all ready? Paul says, "The day of the Lord *cometh* as a thief in the night." Peter says, "The day of the Lord *will come* as a thief in the night." And is it necessary to write to you who "are not in darkness, that that day should overtake you as a thief?" Is there no danger of your being "overcharged with cares of this lite, and so that day come upon you unawares?" Alas! I fear there are some, who did run well once, in whom the Son of Man, when He cometh, will find no faith. Is there no evil servant smiting his fellow? None eating and drinking "with the drunken?" Alas! for all such; "for as a snare shall it come on all them that dwell on the face of the whole earth." "Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh." Say not, "My Lord delayeth his coming;" for "the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder." "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord." "Take heed, watch and pray; for ye know not when the time is." He has given to every one "his work, and commanded the porter to watch. "Watch ye therefore, for ye know not when the Master of the house cometh; at even, or at midnight, or at the cockcrowing, or in the morning, lest coming suddenly He find you sleeping. And what I say unto you, I say unto all, *watch.*" Amen.

B. P. HILDRETH.

Extracts from Letters.

BRO. B. P. MANNING writes from Goffstown, N. H.:—"I can truly say, I never felt more like a pilgrim than I do at this time. While I see such a state of things going on as there is at the present day, I am led to cry out, 'come, Lord Jesus, and come quickly!'

I have been very unwell for some three months, so that I have not had the privilege of meeting with the dear children but a few times; but my heath, I think, is improving. To God be all the glory.

I saw a letter in the *Crisis* from a brother on the 2300 days. I hope he is correct. I want the Rest that is brought to view in the word of God. I believe that God has led out a people here to be ready for translation. We have been disappointed a number of times, yet the word of God stands sure. Jesus is coming soon. Brethren, pray for me, that God will make me whole."

—:o:—

BRO. F. TIBBALS writes from Norfolk, Ct.:—I feel that my hope is founded on the rock, Christ Jesus. My hope grows brighter. I have never felt the special blessing of the Lord from day to day as I have for five months past. But when I look around me, my heart is sad to see so many that I love, sinning away their day of grace, and trampling upon the mercies of the Lord. When I open the word of the Lord, I read,—'In the last days perilous times shall come,' but I feel to praise the name of the Lord for the promise recorded,—'fear not, little flock, for it is your Father's good pleasure to give you the kingdom.' I will try by the help of the Lord to be found among that little flock.

"The Crisis is a welcome messenger to my dwelling. I love to hear from the brethren and sisters scattered abroad."

—:o:—

BRO. P. S. W. DEYO writes from Strawberry Pt., Iowa:—"I commenced a protracted meeting here the 11th of Jan., which held on two weeks. The Lord blessed the work, and some backsliders were reclaimed. Six happy converts were baptized in the likeness of his death, and resurrection, expecting soon to share in His eternal salvation, when the mortal shall put on immortality. The work still moves on.

I commenced a meeting in another place, where I staid three weeks, and the Lord was pleased to bless the preaching of the word. A number of backsliders were reclaimed. Seven obeyed the Lord in baptism. At this place we expect to organize a church—perhaps will number over twenty.

I might write of my trials, but knowing we are all subject to them, and that the Lord will deliver us if we will trust in Him, I forbear. I hope the church will pray for the cause here in the West. We need a missionary who is able to devote all of his time to the work. May God bless us and save us, is my prayer."

—:o:—

BRO. O. BLANCHARD writes from No. Adams, Mass.:—"It is a great and solemn truth, revealed in the book of God, that the end is just before us and an ungodly world. If we believe this, what shall we do in the little time that the long-suffering of God awaits us? shall we grow more cold, more dull and stupid, more worldly-minded, and have less feeling for sinners and backsliders? No; let us pray the more that they may repent of their sins by turning to God, and believe on our Lord and Savior Jesus Christ, unto salvation.

Is it not one of the devices of Satan, to make us believe that time is so short that we cannot do much more in the cause of Christ? I believe it is. And if we had more faith in God, more of the spirit of Christ, more love and true charity for one another, we should see the work of God prosper in our midst to a much greater degree than we have for some time in the past. 'Lord, increase our faith!' Now—the question is, how shall we obtain faith in God? Faith comes by hearing, and hearing by the word of God; then we must search the scriptures, obey their precepts, deny ourselves of all that is wrong, and thus obtain faith in God."

—:o:—

SR. A. MUSSEY writes from Lake Village, N. H.:—"Perhaps some may have thought ere this, that I was sunken down through overmuch sorrow, but this is not the cause of my so long silence. I have ever borne in mind the promise, 'that everything shall work together for good to them that love God,' and the inquiry has often arisen in my mind, do I love the Lord? I could answer, 'thou knowest that I love thee.'

Was there ever a God like our God? nay, verily; he listens to our cries, bottles up our tears, yea, is a present help in time of trouble. Although our loved ones have been lying under the cold snows of this dreary winter, there is a rainbow of hope suspended o'er the tomb. 'Thy brother shall rise again.' My husband shall rise again; he'll live to die no more. Then we that mourn are comforted with the promise of the resurrection out from among the dead, and the nearness of the event makes us patient in all our trials and tribulations.

O! ye who weep, God hears your cries, and soon he will deliver you from all your sorrows; his own soft hand shall wipe the tear from every weeping eye. 'I will come again,' has music in it, and my faith is the same as in times past, that we shall soon see him whom we love.

After the death of my companion, I removed to this place to spend the winter, and although I am deprived of the society of old companions in tribulation, yet I find many warm-hearted friends, both to me and to my Savior; for which I feel very grateful. Have enjoyed some precious seasons, could almost wish I had a permanent home with them till the Lord comes. But wherever I am, wherever I roam, the God of Jacob shall be my defence, and under his kindly wing will I hide me until all these calamities be past."

MORALS OF POPERY.—From a careful digest and comparison of the criminal statistics of several European countries for several years, it appears that while the average criminal committals for murder in Protestant England were four to every million of the population, in Roman-catholic Belgium it is 18, in Ireland 19, in Sardinia 20, in France 31, in Austria 36, in Lombardy 45, in Tuscany 56, in Bavaria 68, in Sicily 90, in the Papal States 113, and in Naples 174 to the same number. The proportion of illegitimate births in London is four per cent., in Roman Catholic Paris 33 per cent., in Brussels 35 per cent., in Munich 48 per cent., in Vienna 51 per cent. In *Rome*, out of 4,542 births, 3,160 were foundlings, three-fourths of whom die in the Romish asylum!

Poetry.

LINES.

Written on the death of Louisa Palmer, who died suddenly May, 31, '56

A light is from our household gone,
A voice we love is stilled;
A place is vacant by our side.
Which never can be filled.

A gentle heart that throbbed but now
With tenderness and love,
Hath ceased its weary beating here,
To wait for bliss above.

We miss her in the fireside group,
Her cheerful voice is hushed;
We cannot see her pleasant smile—
Our earthly hopes are crushed.

Cease, my sad heart, thy mourning now,
Let tears no longer flow;
Look with an eye of faith above,
Look not on things below.

Soon our dear child we hope to greet,
On that eternal shore,
Where we will join the happy throng,
And meet to part no more.

E. COOPER.

Bath, N. H.

Choice Selections.

Duties of Christian Females.

The finishing stroke which Christianity gives in elevating the condition of women is by *inviting and employing their energies and influence in promoting the spread of religion in the world*, and thus carrying out through them, also, the great purpose of God in the redemption of the world by the mission of his Son. To them, in common with others, the Apostle says, "That ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ." The honor so liberally bestowed upon the pious women of antiquity, in ministering to the personal wants of the Savior, and in being so constantly about his person, was the least of those distinctions designed for them by our holy religion. They bear an exatted place in those acts and offices which were carried on for the setting up of Christ's kingdom in the world. How instructive and impressive it is to hear an Apostle say,—"Help these women which labored with me in the gospel!" What a register of names and offices of illustrious females do we find in Romans 16:—Priscilla, Paul's helper; "Mary, who bestowed much labor upon us;" "Phebe, the servant of the church in Cenchrea," who was sent to the Church at Rome, and entrusted with so momentous a commission as to bear to that community of Christians the epistle to the Romans; and "Tryphena and Tryphosa, who labored in the Lord." In addition to all this there can be but little doubt that in the primitive Church not only were women occasionally endowed by the Spirit with the miraculous gift of prophesying, but were also employed in the office of deaconesses. The Christian Church in modern times has gone backwards in the honor put on the female character. The primitive age of Christianity was in advance of ours in the respect thus paid to the female sex, by officially employing them in the service of the Church, and in the wisdom which made use of such available and valuable resources. It has been said that the usages of society have somewhat changed since that time, so as to render the services of women less necessary now than they were then. The friendly and social intercourse of the sexes was more limited and females were kept in greater seclusion. Some truth, no doubt, there is in these assertions, but perhaps not so much as by some imagined. Both general and sacred history, present them to us mingling in the society and sharing in the occupations of the other sex.—*Female Piety by John A. James, D. D.*

The Starless Crown.

"It was after a lingering and painful illness that we were at length called to stand by the dying bed of one who, though in the morning of life, had given her heart to Christ, before the stern necessities of a dying hour drove her to him. Calmly did she look forward to the hour of her dissolution, sustained by that hope which is an anchor to the soul, sure and steadfast. As we bent over her to catch the last whispers of love, these words fell on our ear; 'I love my Savior, and have confidence that through faith in him I shall be saved; but Oh, it seems to me that mine will be *a starless crown*. I do not think I have been instrumental in saving one soul.'

We tried to comfort her by reminding her, that often we do not see the results of our labor in this world; that it might be, her consistent walk as a Christian had been the means of inducing some soul to follow Christ, who would hereafter 'rise up and call her blessed.' But she continued repeating to herself the words,—'*a starless crown! a starless crown!*' and then most earnestly did she plead with all about her, to do something for him every day, so that at last we should have no occasion to regret that we had won no soul to Jesus, but rejoice that, under God, we had been the means of leading many to his feet.

'A starless crown;' what does it mean? What, but that we have passed through this world surrounded by those who love not that Savior who is our all in all—have seen them unmindful of his claims to their love and service, and have not the means of rescuing one of them from 'eternal death.' Full well we know that no man can come to Christ, except the Father draw him; but as well do we know that, in due season we shall reap, if we faint not;' and 'he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'

Our own salvation is not the only design for which we were called from darkness, and translated into the kingdom of God's dear Son. No; this is a narrow, ungenerous view to take of the noble and ennobling scheme of redemption. When we have ourselves experienced the preciousness of Jesus' love, and feel that by his grace we are delivered from the thraldom of sin, as well as saved from everlasting death, what can we do but endeavor with all the energies which God has given us to bring others to the same Savior who is as ready to save them as us?

Oh, fellow-christians, let us be up and doing. 'The night is far spent; the day is at hand;' what we do for our Savior, and for souls perishing around us, must be done quickly. The emissaries of Satan are busy on every side, fulfilling his errands, determined to chase to their prison of despair, as many souls as will be 'led captive at his will.' And shall we be less jealous of our Master's honor, less active in his cause? Remember, every soul saved adds one more to that innumerable throng who will cast their crowns at Jesus' feet, and ascribe to him the praise of their salvation.

Every day we may do something for Him who has done to much, aye, who has done everything for us. Then, when the golden gates are opened to receive us, and we behold Him whom not having seen we have loved; as we join in those anthems of praise which ever swell through the new Jerusalem; as we bow in adoring gratitude, wonder, and love before Him, and cast our crowns at His feet, we shall find that they are *not 'starless crowns,'* but richly bestsudded with stars which shall shine forever in the firmament of God."

L. C. S.

SPIRITUAL ROBBERY.—Fifteen minutes in prayer, and fifteen minutes in exhortation in a prayer or social meeting, what time left for others to speak and pray? Besides this same prayer and exhortation were cold, formal, heartless, chilly as an ice-berg—repetition on repetition. Good brother, what do you mean? Kill folks, tire them out by inches, patience and all? Why not pray and speak, pour out your soul, then stop awhile, take breath, and let others take your place? Why not be generous, benevolent, thoughtful, charitable? There are others present that have just as good a rignt to occupy the floor as your own dear self, and may be to better purpose. The time you occupied was sufficient for some four, six, eight or ten prayers and exhortations, soul-kindling, life-giving.

Short, pithy, pointed, heart-felt, pungent, faithful prayer and testimony are the life of a meeting, whereas, long, cold, prosy, heartless, round about ebullitions are death in the pot like cold water upon the flame—freezing the whole community. Besides this self engrossment of time is robbery, the very worst kind—it's spiritual robbery!" *Golden Rule.*

For the Crisis.

BRO. GRANT:—Here is the testimony of *Reinher*, a Roman Catholic writer, of former times, concerning the people who were converted under the labors of *Wickliff*. Do they not seem like our brethren and sisters?

EDWIN BURNHAM.

"The disciples of Wickliff are men of a serious, modest deportment, avoiding all ostentation in dress, mixing little with the busy world, and complaining of the debauchery of mankind. They maintain themselves wholly by their own labor, and utterly despise wealth, being fully content with bare necessities. They follow no traffic, because it is attended with so much lying, swearing, and cheating. They are chaste and temperate; are never seen in taverns, or amused by the trifling gaieties of life. You find them always employed, either learning or teaching. They are concise and devout in their prayers, blaming an animated prolixity. They never swear, speak little, and in their public preaching lay their chief stress on charity (love.) They never mind canonical hours, because they say that a pater-noster or two, repeated with devotion, is better than tedious hours spent without devotion. They explain the scriptures in a different way from the holy doctors and church of Rome. They speak little, and humble, and are well behaved in appearance."

The Past belongs to God; the Present only is ours. And short as it is, there is more in it and of it, than we can well manage. That man who can grapple it, and measure it, and fill it with his purpose is doing a man's work; none can do more; but there are thousands who do less. —*D. H. Mitchel.*

When we trust in frames and feelings, as soon as they are gone, the soul is discouraged and dejected; but when we trust in God's promises, which are always the same, then it is we are right; and a sense of God's unchangeable love towards us, proceeding from such trust, fires our soul with a continued love towards him.—*Romaine.*

QUESTION.—Which is the greater sin, to preach what we do not believe, or believe what we do not preach?

EDWIN TOWNE.

THE WORLD'S CRISIS.

Office of Publication, over George T. Adam's Store.

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Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

For the Crisis.

REMEMBER LOT'S WIFE.

Never look back, though the world is alluring thee,
Pleasures and charms may be strewn in thy track,
Satan exert all his wiles for securing thee,
Onward, excelsior, never look back!

Never look back, though thine ears be saluted with
Voices most winsome, loud calling thee back,
Promising riches and honors seducingly,
Heed them not, hear them not, never look back!

Never look back, though the ground may enchanted be,
Causing thine eyes to be heavy with sleep;
Friends growing weary, like cowards deserting thee,
Leaving thee lonely, in sorrow to weep.

Though thy faith falter, the word seem obscure to thee,
Shedding but dimly its rays on thy track;
Rouse from thy lethargy, gird up thy loins anew:
Ho! for the prize beyond! never look back!

Onward, still on, though thy guide be invisible,
He's the Almighty One, nought canst thou lack;
Nought that shall make thee to Satan invincible;
Fear thee not! feeble one, never look back!

Onward, still on, there is glory in store for thee,
Jesus thy captain is, follow his track;
Falter not, feeble one, He'll lead thee safely on,
On, on to victory! never look back!

JULIA A. FERRIS.

Feb. 15, '57.

Original Articles.

For the Crisis.

Infidelity.

SAMUEL MASON.

No. I.

"*Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?*" 2 Pet. 3: 3, 4.

There are few ages of the world, but what have produced various instances of persons who have treated the divine dispensations of Jehovah either with neglect or scorn. Of these, some have persisted in their folly to the latest period of their existence, while others have discovered their mistake in time, and both sought and found forgiveness of God, of whom I AM ONE, who denied and scorned the revelations of high heaven, who neglected the Sacred Writings, and treated the first and second advent of Jesus, the Messiah, with sneering and contempt.

The skeptics of old did not fall into darkness by looking at the heavens, but by stumbling over the systems of dogmatists and sophists. These systems they found to be erroneous and contradictory, and therefore they drew the conclusion, that there is no certainty.

Modern skeptics seem to attain to their disbelief in the same way. They do not set out in a natural and free mode of inquiry for themselves, but rather condemn the dogmas of false theology, the discords of sectarian creeds, or the practices of corrupt churches. Hence, I find it has ever been the custom of unbelievers to attack the corruptions of religion, and not the Bible as a whole.

But the skeptics, or scoffers of these last days, are those who are saying, "where is the promise of his coming?" "All things continue as they were from the beginning of the creation." In the first place it will be well to consider those passages which relate to our Savior's first advent, before we attempt to prove the second. Once, I rejected the theory of Christ's first advent. But I thank God that I was ever persuaded to examine the subject for myself. And I am convinced, if any one, let him be ever so skeptical, will consider the predictions and fulfillment of the prophecies pertaining to the Messiah, he cannot but be impressed with the conviction that Jesus is the Christ.

I propose considering at some length the predictions relating to the Messiah, deeming that it will not be an unprofitable investigation to the believer, and at the same time praying, that the Lord may direct these few thoughts to the homes and hearts of those who are saying, "where is the promise of his coming?"

Firstly, it was predicted, some hundreds of years before it came to pass, that Christ should come into the world for the redemption of the human family. According to promise, Messiah did come into the world, four thousand years after the first prediction was uttered. Let us take Bible in hand, and compare Gen. 3: 15, with Isa. 9: 6, 7, and Matt. 1: 18–25.

Christ is frequently spoken of under the character of him that was to come. Jesus Christ is several times described in this form by the writers of the Old and New Testament. Compare Hab. 2: 34; Ps. 118: 26; Dan 9: 26; Zech. 9: 9: Mal. 3: 1; Matt. 11: 3; John 1: 30, 4: 25, 11: 27; Acts 19: 4.

By reading ancient history I find there have been four universal monarchies, or kingdoms, in the world, one succeeding the other, more famous than all the rest. It was foretold that Messiah should appear under the last of them. Christ was born after the destruction of the three first, and while the fourth was in all its glory. Compare Dan. chaps. 2 and 7, with Luke, chap. 2 and 3.

And this same Jesus was to come before the destruction of the second temple,—Jesus Christ preached in that temple, and it was totally destroyed within forty years afterwards. Compare Haggai 2: 7, with Matt. 21: 23.

This Messiah was likewise to come before the dominion of the Jews was taken away,—Christ was born the very year Augustus Cæsar imposed a tax upon the Jewish nation, as a token of their subjection to the Roman government. Compare Gen. 49: 10, with Luke 2: 1–7.

When the Messiah should make his appearance among mankind, it was to be at a time of general peace, after dreadful wars and convulsions. When Jesus Christ came into the world, the Roman wars were just terminated, the temple of Janus was shut, and universal peace reigned throughout the empire. Compare Haggai, 2: 6, 7, 9, with the Roman History of this period.

Our Lord was to make his appearance among men, at a time when there should be a general expectation of him. When Jesus Christ came into the world, all nations were looking for the advent of some extraordinary person. Compare Haggai 2: 7, 9, with Matt. 2: 1–10, and John 1: 19–45. By referring to ancient history we find that the heathen, as well as the Jews, had a firm persuasion that some extraordinary person should arise in the world about the time our Savior was born. Suetonius says,—"There was an old, fixed opinion all over the East, that it was decreed by heaven, that about that time some person from Judea should obtain the dominion over all." Tacitus, a Latin historian, mentions the same prophecy, and almost in the same words;—"Most of the Jews had a persuasion that it was contained in the ancient books of their priests, that at that very time the East should grow powerful, and some person from Judea should gain the dominion." I might quote other historians to the same effect, but these suffice for the present.

Jesus Christ was to have existed with God before the foundations of the world were laid. Jesus Christ was in the beginning with God, and by him the worlds were made. Compare Prov. 8: 22, 23, with John 1: 1–3; Col. 1: 16, 17.

The Messiah was to be one who had been the fellow, the equal, and the companion of the Almighty. Jesus Christ thought it not robbery to be equal with God, and was with him from the beginning. Compare Zech. 13: 7, with Phil. 2: 6, and John 1: 1.

Messiah was to be the Son of God.—Jesus Christ was confessedly the only begotten Son of God. Compare Ps. 2: 7; Prov. 30: 4; Hosea 11: 1; Matt. 3: 17.

Messiah was to have had an eternal, and ineffable generation. Jesus Christ was the Son of God prior to his being born of the virgin Mary, in a way not to be explained by mortal man. Compare Micah 5: 2, with John 1: 1.

For the Crisis.

A Few Thoughts for the Brethren and Sisters.

DEAR BRN. AND SRS.:—I am still among the dying, but earnestly looking for the King to come and destroy the enemy, and give unto us eternal life. I often look back to the good times I had in '54, when I expected in a few days to see Jesus and be made like him. How good it was to feel all ready to see him. I often wonder at any one's feeling indifferent to the *time* of Jesus' coming. But so it is. I cannot say, with a good conscience, that God hath not led us, but I feel like looking for further light; and, as sure as God hath led us, so sure God will lead us on, (if we trust in him,) until we gain the victory.

The first thing I do when I get the *Crisis* is to see if any of the Brethren have received farther light on the *time* of Jesus' coming; and whenever I see anything pertaining to the time, it makes my heart rejoice, and I pray with more earnestness,—help me, O Lord, to watch and pray. I think perhaps there are brethren and sisters who feel some as I do, and would delight to look at the subject; therefore I write the following.

1. I believe the brethren in '43 considered that the commandment went forth in the 7th of Artaxerxes, and that it was established beyond controversy that the 7th of Artaxerxes was B. C. 457; therefore, the 2300 days would end in '44, for it takes the whole of 457 and 1843 to make the 2300. Therefore, at whatever time in 457 the commandment went forth, at the same time in '44 the 2300 days would end.

2. If the 7th of Artaxerxes was B. C. 457, the 20th of Artaxerxes would come thirteen years later, or B. C. 444. Now I think, from the increase of light since '43, all will admit that the commandment went forth in the 20th of Artaxerxes.

3. If the 70 weeks and 2300 days commence together, at the going forth of the commandment in the 20th of Artaxerxes, B. C. 444, then the 2300 days will end the present year.

4. According to Furgerson's Astronomy, the 20th of Artaxerxes occurred in the 4269th year of the Julian Period; to this add 2300, and we have 6569; but, inasmuch as the 20th of Artaxerxes commenced somewhere *in* the 4269th year of the Julian Period, the 2300 days would *end* at the same point *in* the 6570th year of the Julian Period, which is the present year, 1857.

These few ideas concerning the time of deliverance to the waiting church, I wish the brethren to look at, and let us all bring in our mites and see if we are not just entering into the bay that leads us to the harbor of rest. If the days are to end the present year, let us examine ourselves whether we be in the faith; let us prove our own selves, for none but the pure and holy will enter the city of God. Awake! my Brn. and Srs., awake!

Dear reader, let me ask you a few solemn questions, in view of our near approach to the great judgment day, when we must all stand before God to give an account of the time we have spent in this world, as allotted us by God to prepare for eternity.

1. Have you given all for Christ, to be his forever, and feel that it is your meat and drink to do your Master's will? If not, flee to Christ this moment, and become reconciled to God; obey his word and do his will.

2. Are you a professed christian? and do you love the appearing of Christ? would you delight to see the King come in his beauty? If you would not delight to see him, repent, before it is too late! Remember, Paul says there is a crown laid up for all that love *His appearing*. Again, he says Christ will appear the second time without sin unto salvation to them that look for him. Do you look for him? Have we not signs that uphold us in looking for him? Yea, verily, all the signs bespeak his coming near, and the saints can with joyful hope look up expecting their redemption is nigh.

May the God of all grace lead our minds into a patient waiting for Jesus, and preserve us blameless unto the glorious redemption of the purchased possession, is the prayer of your Bro. in Christ,

GEORGE L. TEEPLE.

Vermillionville, Ill., 1857.

For the Crisis.

Short Sermons.

"Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to those that love him?" James 2: 5.

Reader, art thou "*poor*" in this world? If so, art thou "*rich in faith?*" Then thou art "*heir*" to endless riches. But—

I. *What is "faith?"*

II. *What is an "heir?"*

III. *What is "that kingdom?"*

I. *What is "faith?"* Says Paul,—"Faith is the substance (or "*confidence*," margin,) of things hoped for." Heb. 11: 1. *Theoretical* "faith cometh by hearing," (Rom. 10: 17,) while *practical* "faith worketh by love," (Gal. 5: 6,) and without this "faith it is impossible to please" God. A "dead" faith will not enrich us. Belief, energized by divine love which "is shed abroad in our hearts by the Holy Ghost," constitutes faith in the highest sense of the term; while belief, devoid of this element is only *theoretical faith*, and cannot work by love. Such faith will never make us "*rich*." Let us have the *practical*, as well as the *theoretical* part of faith.

II. *What is an "heir?"* Says Paul,—"The *heir* as long as he is a child, differeth nothing from a servant," (Gal. 4: 1,) therefore an "*heir*" is not a real possessor, though he is destined to become one. We are not yet possessors, but ultimately we shall be. Now we are *heirs*, then we sh ll be *possessors*. Now we are poor, then we shall be rich. Now we are down-trodden, then we shall be exalted. Now we weep, then all tears shall be wiped away. Now we sorrow, then we shall rejoice. Now we suffer pain, then there shall be no more pain. Now we are disowned by men, then we are owned by the "King of saints." Now we are frowned upon by the wicked, then we are approbated of God. Now we are mortal, then we are immortal. Are we true "*heirs?*"

III. *What is "that kingdom?"* The "kingdom of God"—the "kingdom of heaven"—the "kingdom prepared from the foundation of the world," which the saints will come in possession of "when the Son of man shall come in his glory, and all the holy angels with him. Matt. 25: 31–34. Then the saints will realize that their trials, and afflictions, and deprivations, and persecutions, and sacrifices, have not been in vain. For trials, they have unbounded joy. For afflictions, they have angelic felicity. For deprivations, they have unmeasured glory. For persecutions, they have divine honors. For sacrifices, they have exhaustless riches. Then let us love him who has prepared untold joys, and endless felicity for the obedient and faithful. All this is prepared for those, and those only, "*who love him.*" Do we truly love him? Do our actions show it? Are we *lukewarm?* Oh! for holy zeal! Even "*hot*" zeal, according to knoweledge, in the Master's cause.

W. SHELDON.

Vermillion, M. T.

For the Crisis.

Their Aim is not Our Aim.

What strange developments I see and hear, as I go from place to place, of the thoughts, feelings, and desires of my fellow beings! One coming from some other world, unacquainted with human nature and the relations of human beings to their God, would, should he be introduced to scenes which daily pass under my eyes and ears, at once conclude that the whole duty of men and women is to eat, drink, dress, get money, and seek for selfish ends generally. From morning to night, with the mass of people, I hear nothing about God, heaven, eternity, or holy things. The live-long day, and part of the live-long night it is, "what shall we eat?" "what shall we drink?" "how shall we dress?" "where shall we go for pleasure?" "how shall we get the most money?"

Never were words fulfilled more faithfully than are those of our Savior, that "as in the days of Noah so shall it be in the days of the coming of the Son of man; they eat, they drank, they bought they sold, ... till the flood came and took them all away." We are living in the hours when that saying is being fulfilled. It seems to me that the very condition of society, morally, socially, generally, and particularly, ought to convince every candid mind that we must immediately have an important change on earth—and it does convince every simple, candid, literal Bible student thus.

The aim of the entire masses of community is becoming more and more earthly and corrupt every day. As I move among them I can continually think of the language of Watts,—

"Fools never raise their thoughts so high—
Like brutes they live, like brutes they die;
Like grass they flourish, till thy breath
Blasts them in everlasting death!"

O poor fallen, sinful human nature! Poor sickly, wretched creatures! But, thanks be unto God, I find here and there a few who aim at immortality and the kingdom of God. Earth to them has lost its charm. With them my soul is bound, in a bundle of life, with the Lord!

EDWIN BURNHAM.

Abstract of a Sermon

PREACHED BY PRES. FINNEY, AT PARK ST. CHURCH, FRIDAY, APRIL 17, '57.

Text.—Rom. 6: 11. "*Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*"

The secret of holy living is here announced. What is it to be dead to sin? It must be understood, to be without sin. What is it to be alive unto God? It must be an opposite. Being dead to God, is not having respect to God in all his endeavors, in his plans to redeem man from iniquity, having no fellowship for such plans, being dead to them.

What is it to reckon yourselves? It is generally considered summing up, regarding, accounting the one side or the other. We are not to expect to sin, but expect not to sin. This conclusion cannot be avoided. This is therefore to be reckoned through Jesus Christ, not by virtue of any efforts of our own. The preceding verse teaches this doctrine,—"For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." The meaning is, he died to redeem us from sin, to make us free from it. Now, in the natural state we are in bondage to sin, are under the curse of the law. We are as truly to expect him to save us from sin as to expect to be forgiven at all. There is not one word in the Bible that justifies any other conclusion.

Again, Christ liveth unto God, and in looking to him we are to expect him to save us from small sins as from large, outbreaking sins. You are to reckon yourself dead to sin in all its shapes, fashionable or unfashionable. This must be received and be believed in fact. The husband and wife do not run round to see if they are married, that fact is settled. Suppose that they entered that relation for experiment, then their actions are not binding on each other. But here, the whole thing is foreclosed; they do not expect to sin, it is far from the relation they enter into; they have an abhorrence of anything of the kind. So those who enter into the covenant with Christ, are to be regarded as *sacred persons, holy ones*, they are in fact *saints*, not to pretend they are, but to be so in reality. Their mind is to be settled in this matter, and the door shut. We are to live to Him every day, as well as on Sunday. You cannot expect to do what you do not reckon you may do. And truly in life, at all times, cannot you expect Christ to keep you free from sin? (not that you must die and expect death to perfect that work, the Bible does not teach that doctrine,) the whole means to be used are Christ and not death. You may say, "death may relieve from the power of temptation," but temptation is not sin. The fact is, the Holy Ghost does the work. Suppose the sinner to go to heaven; would that make him holy? What! cannot bear the Holy ones now? the husband constantlp opposed to the wife because she loves Christ and loves to obey him? What! to be angry for that? heaven would not make him any better. The fact is this; it is a great mistake that death does any thing of this kind. God represents death to be a state of great darkness as darkness itself.

This reckoning then is what is here enjoined. This believing is nothing more nor less than appropriating Christ to ourselves, that this reckoning is the faith needed. Now if this is so, who can find any fault? shall we admit the thing, and discourage the faith in it? On the other hand, the Bible encourages faith. What is this reckoning but to be dead? You cannot sin unless you consent to it. To understand this, go to the Bible. Now if this position is not preached, the gospel is not preached; this is the great fulminating power. Suppose you say to your child that you are not instructing him to live here without sin; it discourages all attempts to free himself from it. But I am sometimes met with the question, "does any body live without sin?" My answer is, if they do not, it is because they cease to reckon, cease to exercise faith. Unbelief is at the end of it all. What! expect the end without the means? Why, in the ministry this is applicable. He who gave the commission, gave also the pledge; lay down the one, the other is useless. And here is the secret of the success of preachers of the gospel. If we are to expect him to save from one sin, then are we not to expect him to save us from all? mark what I say; if we are not to expect him to save from all, why expect him to save from any? Now mark this, that if the church will come on to this ground, the world will soon see that they are not, "wretched man that I am," living in the 7th of Romans, but in the 8th,—"now no condemnation to them which are in Christ Jesus. . . . . For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his Son in the likeness of sinful flesh, and for sin (margin, by a sacrifice for sin,) *condemned sin in the flesh*; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Now mark what I say,—for mercy's sake, for the truth's sake, for self's sake, for shame's sake, do not discourage faith, reading that the thing is to be done, and with the next breath say it cannot be done, cannot be obtained. The idea that men have, that death will accomplish anything in this matter is all a mistake, and that sanctification cannot take place in this world. Why! those who take that ground make void many scriptures. What! look to death to do this work? it is an awful mistake!

Said a celebrated Unitarian minister who had looked at this subject, on

ting the premises, *did not see why they had objections to these conclusions.* Said an Infidel, a Judge in one of the high courts in the United States, whose wife was a pious person, after he had examined this subject,—"*what can they object to in this?*"

What if some say, that they never saw any one without sin? I dare not say it. This thing was so with the Jews. They would not have it that Christ was not a sinner. In a discussion on this subject, the course pursued by a student, on the attainability to such a state, said, "it must be admitted, if there was evidence to prove it; his life must be the test that settles it, why should I hesitate to admit the evidence?" Now if a person is conscious of sin, it is because his faith is defective. If he is not conscious of abiding in Christ, it is because his faith is sinfully affected. If I am asked, do you live without sinning? my answer is, if I do not it is because I do not exercise faith.

We are to assume the fact that Christ is always present. Now if we sin it is because we do not appropriate Christ as our own. Many take a course that is constantly making a disgrace of Christ. What! to save from all sin now? shall any say that he never did do this? what a disgrace to Christ to hear this! What! afraid of Christ, to trust him for all? Oh! this zeal for the cause of religion, to say that everybody is to live in sin. It makes me think of Judas' great zeal for the poor, who afterwards disgraced the cause of his Master. Oh! the great cost of the ointment!

But we find that Christ has often delivered persons from besetting sins. Take the case of Dr. Hopkins who, in his ministry, fell into a great passion with one about some matter. Now this was his besetment. He went to Christ and afterwards was not troubled in that way. He had an appropriating Christ. Here sin is put out of the heart by faith in Christ. Now suppose we take the text in 1 Thess. 5: 23, "And the very God of peace sanctify you wholly," &c. "Faithful is he that calleth you, who also will do it." Suppose that he had added that you need not expect him to do it. Again, 2 Cor. 6: 17,—"Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing." Now add, you don't expect to be separate.

This is the teaching of the day. See the children of Israel. They came up almost to the promised land, but entered not in because of unbelief. Just so in the gospel; many will fail, by disbelieving God in this matter. Now if after being enlightened, some one should say, that it is dangerous to preach it; yes, and suppose that I should say, that it is dangerous to say you are converted, reasoning from appearances; so everything is uncertain; it is all disobedience and unbelief. To expect to be sanctified by death! What a delusion! awful in the extreme! a great mistake! Whenever I have failed it has been because I did not look to Christ. Now in this matter, don't go away and call it heresy, but encourage it; honor Christ, honor his word. What an awful thing to make calculation to sin, after professing to be dead to it. What! say, "Lord, I dont't expect to live without sin;"' this practically ignores what Christ came to do.

W. C. S.

For the Crisis.

Shall I be There?

When this earth is renewed and brought back to its Eden state and all God's children gathered together no more to be separated forever, no more to suffer pain or sorrow, no more to be saddened with tales of violence, of man's shedding his brother's blood; when reports of wrong and cruelty shall never more be heard; where there shall be no strife, nor deceit, nothing to hurt nor destroy in God's holy kingdom; but where the good and the blest of all ages shall enjoy each other's society, and be ever with their Redeemer, who poured out his *soul* unto death that sinners might live; who rose from the dead and ascended to his Father; who is soon to return and gather his children, take the throne of his Father David and reign on it forever; when every creature which is in heaven and earth, and under the earth, and such as are in the sea, and all that are in them, are heard saying, "Blessing and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever,"—*Shall I be there?* or, shall I be among those to whom it shall be said, *Depart?* The thought is dreadful! [illegible] through the long-suffering and mercy of God, to be a partaker of the saint's everlasting rest. I used to think, when we expected the Lord in a few months, that I should be willing to sleep in the grave awhile, if the Lord willed, but now, I wish to live until He comes. It does seem as though death had reigned a great while, as though the time must be near. Sometimes I am afraid it is farther in the future than we are aware of. Lord, let thy grace be sufficient, that we may endure unto the end.

JULIA DODGE.

Pawlings, N. Y.

The World's Crisis.

BOSTON, MAY 6, 1856.

Follow Christ.

Not the flesh—not the world—not the professed church,—but *Christ.* He is the great Exemplar set before us in the Gospel, to imitate, and not only to imitate but have formed within, which affords peace here, making us a blessing to all within the circle of our influence, and insuring eternal glory at the resurrection of the just.

The blessed Savior once said to his disciples,—"if any man will come after me, let him deny himself, and take up his cross daily, and follow me." "And whosoever doth not bear his cross, and come after me, cannot be my disciple." And again,—"he that taketh not his cross, and followeth after me, is not worthy of me." By these declarations, which fell from the lips of One who "spake as never man spake," it is clearly to be seen that a close communion with Jesus, and a strict conformity to the peculiarities of his life and doctrine is indispensable to acceptance with him; which doctrine, when heartily adopted and practically carried out, forms a truthful basis for a christian life of obedience and faith, to be manifested in all the various avenues and departments which that life embraces.

It is not enough that we follow Christ into the Temple, and on the Sabbath discourse words of life and love; but our feet should often find the path—so often trod by Him—which leads to the abode of some poor, suffering child, or wanderer from the flock, to whom our words of comfort and deeds of love shall be like the dew of heaven, distilling the sweetness of peace and hope. Our garments must not refuse to brush the thorny way our Leader passed before us, though they be much soiled and torn, that is, if we would follow him. Otherwise, we are found unworthy of him; in him we may have no part; in us he may find no likeness, no similitude, no impress of himself, which *only* attaches the true, loving disciple to his Lord.

We must follow him in temptation—it may not be in the fast of the wilderness, and with the devil in person attempting our discomfiture and final ruin, — but temptation, as much as we can bear, *with the grace of God,* must be endured, and with confidence that deliverance will appear in our behalf, as in the case of Christ, that we be not overcome thereby. It is a blessed source of consolation that, in *every* conflict and infirmity, trial and temptation, Christ, whom we follow in all these things, is a sympathizer, and ever appears for our relief, to assuage the billows if they too heavily roll across the soul—to say, "Peace! be still!" if the elements too harshly sweep the strings attuned to faith and love.

We are to follow Christ in his submission to the will of his Father—"our Father which art in heaven." He says, "I came down from heaven, not to do mine own will, but the will of him that sent me." And, "ye are my friends, if ye do whatsoever I command you." The obedience of love, is the only true, acceptable submission. This sacrifice is like fragrant incense before God. "This is my beloved Son, in whom I am well pleased." The more the christian is submitted to the mind of Christ here, the more loved and honored is he at the court of heaven, for Jesus, the Pattern, himself forms the nucleus there, around which its shining myriads gather, before whom they cast their fadeless crowns, and worship, and adore; and for those who, like him, submit to self-mortification, self-denying, self-renunciation, self-sacrifice, thoroughly, perfectly, and all for God,—they—the angels of the heavenly world—have an especial care, and in their hands the little ones shall be upborne lest they dash their foot against a stone. For such, all heaven and the good of earth are interested. Then who would not be a submissive christian?

We must be willing to endure the experiences of affliction, poverty, want, desertion of friends, contumely, persecution; perils in the world, and among false brethren; watchings and weariness, painfulness and fastings; the battle of life in all its phases, waiting for deliverance only, and salvation complete, when the Rest which remains for the chosen shall be given, and earth be transformed into Eden again. Then, the overcomers shall be clad in white raiment; shall be pillars in the eternal Temple; upon them shall be written the name of God, and the name of the city of their God—the peaceful city,—and to them shall be granted to sit with Jesus in his Throne, for he overcame, and is now set down on his Father's throne.

It is blessed to follow Christ. Those only who tread in his steps receive and impart the hallowed influence of that pure spirit which breathed continually the atmosphere of love. If we would do good and communicate, we must learn of him. If we would well fulfill our life-mission, we must be taught at the foot of the cross. Disciplined thus, our way will be onward, our guiding star, the Star of Bethlehem, our goal the hill of Zion, beautiful for situation, the joy of the whole earth.

Then let us follow Christ. Let us cling to him through all the devious paths of this weary life,—it is our only safety,—and never be content without the assurance in the soul, that in all the road we are traveling, we can trace the blessed footprints of Him who passed that way before, tasting the bitter cup, that we through his humiliation might pass from suffering to felicity, from degradation to glory, from mortality to immortality. Thanks be unto God for the unspeakable gift of Jesus Christ! And let it be the earnest, ardent, all-absorbing effort of our lives, to imitate, follow, and exemplify Christ, from henceforth, until, according to his promise, he returns to claim his own.

Millerism.

We have been asked to give our opinion of the *morale* of this theory, and we would briefly say.

1. It is not simple faith in the second advent of our Lord. This is only the ostensible showing, the hobby, if you please, of the party. Millerism, as it is commonly called, and as we have been brought into contact with it, is a mixture of truth and fanaticism, semi-infidelity and anti-Churchism.

It professes the highest regard for the doctrine of the second advent of Christ, denouncing those who do not believe in any definite time of the advent, while at the same time many of these same persons are living without habits of practical religion. It is never found to be an element of order and subordination to Church authority, but just the contrary. The doctrine of the unconscious sleep of the soul in the grave till the resurrection morning, belongs to the materialistic philosophy, which always has, as by necessary consequence it always must, belong to the lowest type of infidelity. The doctrine of the annihilation of the wicked is but another fragment of the same system. It is Universalism a little brushed up and adjusted to the advancing light and moral consciousness of the age.

2. It is, however, a fact that many individuals have unhappily identified themselves more or less with this system, who do not penetrate its logical and moral results. It leads legitimately, and in the end, inevitably, to open infidelity. But some do not see this, and we would not charge upon each one connected with the system, all the logical and moral responsibilities of that connection. The great Judge alone can tell how far the mind of a man may drink in error or its results. Yet, every man must give account of himself to God, and his works must be tried so as by fire.

3. It is entirely inconsistent and injurious for the churches to admit such lecturers or preachers into their pulpits. Never persecute error, but never give countenance to it, or bid the errorist "God speed."

—*Northern Christian Advocate.*

We clipped the above from an editorial in the *Northern Christian Advocate.* We are thankful, that for the *truth's* sake we are associated with those of whom it may be said,—"as concerning this sect it is everywhere spoken against." Perhaps when our Bro. Editor reads his article again, he may think he ought to have been a little more *kind,* and *forbearing* towards his erring neighbor. If he were better acquainted with us, we think he would be more merciful. *We love the same Jesus* that he adores; we also love his *second* coming, and Paul says "there is laid up . . . . a crown of righteousness" for all those "that love his appearing." We may not be so "logical" as our Bro., but we do say, in all candor, that after more than fourteen years' experience in this way, we do not feel the least approach towards either secret or "open infidelity;" but on the contrary, we grow more and more attached to the Holy Bible. We believe, as the *Bible* says, that "*the dead know not anything;*" but we were not aware that we deserved to be ranked, with "the *lowest* type of infidelity," for believing this; for we find Satan declaring the *opposite* of this to our first parents, and the Bible affirms that *he* is the infidel. We have examined every verse in the Bible several times, but have not been able to find a *single passage* that teaches the immortality of the soul, excepting what Satan said to Eve, in Gen. 3: 4.

Our Bro. thinks our belief in the *destruction* of the wicked, "is Universalism a little brushed up." We think it brushes it all away. Does not the Bible say that God will *destroy* all the wicked? Does *destroy* mean to *save?* Does not the Lord say that they shall be *burnt up "root and branch?"* Is this "Universalism a little brushed up?"

Canada Subscribers.

Our Canada and Nova Scotia subscribers will recollect that we have to *prepay* the postage on their papers, 26 cents a year; hence they should send $2.26 cents for a year's subscription. We have just paid a postage bill of over $6.

Pauline Theology.

We fully concur with the following statement, from Dr. Thomas Smith.

"I think the *Pauline Theology* is the *best* work extant on the subject of immortality."

For the Crisis.

General Conference.

BRO. GRANT:—Having consulted with many of the Brn. composing the different churches in this section, I find an interest, with many earnest requests, for a General Conference. We have therefore, after due deliberation, decided to hold a Conference at Carmel, Me., commencing Thursday, June 10th, at 5 o'clock, P. M., and continue over the Sabbath.

We hope, pray, and believe that this means of grace will prove a savor of life unto life. We invite *all,* whosoever *will,* to come and partake with us; and shall *expect* as many of the household of faith as consistently can, to come in the name of the Lord, and such as *can* will feel it a *privilege* and *duty,* with open heart and hand, to help forward the cause of *truth.*

Those coming by railroad, will stop at Carmel Depot, near the village, where the meeting is held.

In behalf of the Brn.,

I. DAMMAN.
L. L. HOWARD.

For the Crisis.

Renewal of my Mission West.

DEAR BRETHREN:—There seems to be a stern and continuous *individualism,* with all the accredited and abiding laborers in the field of effort presented to the preachers and ministers of the gospel, who are called to urge the doctrine of Christ's immediate coming—the true nature of his kingdom—the scriptural and only ground of immortality. The work is a great mission-field. It has been so from the beginning. While, therefore, there may be, with perfect propriety, and according to apostolic usage, distinct congregations or churches of believers, with pastors, *there must be* a missionary effort continued in every direction; and this labor is left in the hands of authorized and faithful ministers of the word, following the same apostolic example, for Paul continued a traveling preacher, with only occasional interruptions of his journeyings, till his last great effort in Rome. But his labors, in all places, seem to have been governed by the necessity of the case—stayed longer or shorter, as the work demanded, and having ordained elders, he went far off from previous fields. I know of nothing more like his efforts than the efforts of some of the brethren who preach the coming kingdom of God now! They have no episcopal bondage to move them like chess men, in their positions; no obligations to abide in one place, by previous settlement; no promised salary to induce a residence in any given city, but are free to speak and act like the great Legate of the Gentiles, who declared, "And now having no more place in these parts, whenever I take my journey into Spain," etc. In those days, Spain was a vast distance from some portions of Asia minor, where Paul had previously devoted so much time and energy to the cause of Christ. Whether he was decidedly unpopular in the East, I have not learned, but he was determined to "go West." He was assured that, while his labors were not demanded in Asia, they were in Western Europe. He hoped to be brought on his way by brethren with whom at the same time he should be blest.

We have said that there was an individual position occupied by such preachers. This is strikingly manifest. They go alone even—go without fear—without the influences of Conferences, Associations, Presbytery, Bishop, Missionary Society, or any other human authority,—for, while they have a good standing, and the fellowship of the church, and of ministers at home, they go, not depending upon any such recommendation, but because Christ has given them a commission to preach the gospel of the kingdom, and opened a "great door and effectual," for its reception.

We must act individually, and yet we must act harmoniously, too. I propose to preach in the West this summer, and expect my work will be that of a missionary. It is possible I may not get away at present, but I hope to within a month, and shall in the next paper have appointments published. All who can aid in such an effort, by sending me information of most proper points, or by means, will, I hope, thus aid the cause of truth. There are many calls for my labors now, in the great West, some of them pressing, and I only delay, to arrange to leave the East, personally, to renew the proclamation, with others, of the kingdom's glad tidings. I do not abandon the idea of *a removal* to the West, if God continues time.

Greeting.

W. S. CAMPBELL.

For the Crisis.

Chronological View

OF THE ARTICLE ON THE VISION OF THE TWO THOUSAND AND THREE HUNDRED DAYS.

As the diagram, which was designed to accompany the above article, cannot conveniently be given, it will be necessary to present some extracts, to show that its chronology is a matter of history, and abundantly sustained by different authors. And the best way to show these facts accurately, is to adjust the Era of Rome, from about seven to eight hundred with the Common Era, before and after the birth of Christ, for the same number of years.

It is perfectly well known that many modern writers and chronologers hold that Rome was built, A. M. 3251, i. e., B. C. 753. Such are Doddridge, Scott, Butler, Clark, and many others. On the other hand, however, according to the most approved *ancient* historians and chronologers, Rome was built, A. M. 3253, i. e., B. C. 751. Prince, in the beginning of his "Chronological History of New England," gives the names of Tallents, Swan, Helvicus, and Isaacson, all chronologers, or historians, or both, who held that Rome was built, B. C. 751; and Rollin, p. 566, Vol. 2, asserts that Cato, a Roman senator, also held that Rome was built, A. M. 3253, i. e., B. C. 751, and Rollin also adopts the same view, which he declares on the same page. Such a class of ancient writers would be *as likely,* at least, to adopt true dates as the moderns; though I hold the *latter class* in great esteem, while I am constrained to differ from them, and date the building of Rome, A. M. 3253, B. C. 751.

As the Roman year began March 25th, and the Jewish year about the same time, it will be convenient to date in the same way here. Goldsmith gives the date of the first Triumvirate between Julius Cæsar, Pompey and Crassus, A. U. C. 694, i. e., a little over 56 years before the birth of Christ. He says; "A combination was thus formed, by which they three agreed that nothing should be done in the commonwealth, but what received their mutual concurrence and approbation." "This was called the first Triumvirate, by which the constitution was weakened by a new interest, A. U. C. 694, (when) Cæsar began his schemes for empire." Hist. of Rome, Vol. 1, pp. 152–3,—*small edition.* And Sir W. Raleigh, in his History of the World, states that the first Triumvirate began in the 180th Olympiad, i.e., the 720th year of the Olympiads: and this is the same time that Goldsmith gives, a little over 56 years before the birth of Christ. "In the mouth of two or three witnesses, every word may be established."

Rome then became enslaved by military despots, who undermined her constitution, chained her nobles, and reduced her to a state of bondage, from which she never regained her liberty. Crassus afterwards perished with his army, in an expedition against the Parthians. *Jos. Ant., B.* 14. *chap.* 7. Jealousy and rivalry soon sprung up between Cæsar and Pompey, which resulted in civil war, in which Pompey was defeated, fled, and was treacherously murdered by the Egyptians. Julius became sole monarch of Rome, and held the imperial dignity three years and six months, (Ant. B. 14, chap. 11,) and was slain in the Senate house, Feb. 18th, called, "the Ides of March," A. U. C. 710, (p. 31, Anal. Sac. Chron.,) B. C. 41, and Augustus succeeded *his uncle* at his death. Herod Antipater is made king of Judea by Anthony, (Ant. B. 14, chap. 13, Sec. 5,) A. U. C. 715, B. C. 37. Antigonus is slain by Anthony, and Herod is confirmed king by the Romans, (Anal. Sac. Chron., p. 30,) A. U. C. 717, B. C. 34. Battle of Actium, A. U. C. 724, B. C. 27. *Butler's Univ. Hist., p.* 382. Herod repairs the temple, A. U. C. 734, B. C. 17. *Anal. Sac. Chron., p.* 165. He builds Cæsarea, in the 20th year of his reign, A. U. C. 742, B. C. 9; slaughters his sons, Alexander and Aristobulus, A. U. C. 747, B. C. 4. An eclipse of the moon occurred March 13, A. U. C. 750, (during Herod's last sickness.) *Anal. Sac. Chron., p.* 29.

B. C. 1, Jesus is born; presented in the temple; (Luke 2: 22,) visited by the wise men; carried into Egypt; the infants are slain, and Herod dies, A. D. 1, A. U. C. 751. Augustus confirms Herod's will, and his sons Archelaus, Philip, and Herod Antipas are settled in their tetrarchies soon after. Archelaus removed and banished, 37 years after the Battle of Actium, (Ant. B. 18, Chap. 2, Sec. 1.) A. U. C. 760, A. D. 10. *Ant. B.* 17, *Chap.* 13. Jesus goes up to Jerusalem, A. U. C. 762, A. D. 12. Luke 2: 42. Tiberius adopted, A. D. 14, A. U. C. 764. *Anal. Sac. Chron. p.* 32. Augustus dies, A. U. C. 768, A. D. 18.

I am aware that some believe that 767 was the date of Augustus' death; but, commencing the Roman year March 25th, I cannot find fifty-seven years, six months and two days (the time assigned to Augustus,) until I reach Aug. 19, A. U. C. 768, which, reckoned back, must begin as soon as Feb. 18th, A. U. C. 710; and we have authority sufficient to show that Augustus died Aug. 19th, from various historians. "Valerius Gratus is appointed governor of Judea, in the second year of the empire of Tiberius." *Raleigh, Hist. of World.*

The second year of the empire of Tiberius could not end until Aug. 19, A. D. 20, and consequently he must have been appointed previous to that date, i. e., Aug. 19, A. D. 20, A. U. C. 770. He held his office eleven years, to A. U. C. 781, A. D. 31. And one of his last official acts was, to appoint Joseph Caiaphas to the high-priesthood; and Pontius Pilate succeeded him, A. D. 31, A. U. C. 781, and held office ten years, (Ant. B. 18, chap. 2, sec. 2; and chap. 4, sec. 2,) to A. D. 41. Caiaphas "continued in office during the whole administration of Pilate," (Anal. Sac. Chron. p. 168,) to A. D. 41. The fifteenth year of Tiberius from his adoption was A. D. 29, A. U. C. 779. Tiberius' fifteenth year from the death of Augustus was A. D. 33, A. U. C. 783. "Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins." Luke 3: 1–3. A. D. 33, A. U. C. 783.

Jesus is baptized, A. D. 37, A. U. C. 787. Philip, son of Herod the Great, dies (having reigned thirty-seven years,) in the twentieth year of Tiberius, (Ant. B. 18, chap. 4, Sec. 6,) A. D. 38, A. U. C. 788. Transfiguration of Christ, on Mount Tabor, in which He appears to His three chosen disciples as "the Prince" of Daniel's vision, and four hundred and eighty-three years of the vision end, A. D. 40, A. U. C. 790; and "*the sixty-nine weeks*" are past at that date. Six days before the next passover He makes a triumphant entry into Jerusalem, when the children and the multitude spread their garments in the way, and cry, "Hosanna, blessed is *the King of Israel* that cometh in the name of the Lord." Jesus is arraigned, condemned, and crucified on Friday, May 4th, A. D. 41, A. U. C. 791. Pilate accused of murdering the Samaritans, and deposed by Vitellius, (during the feast of unleavened bread, which immediately followed the crucifixion Passover,) and sent to Rome for trial, before the emperor; and Vitellius went up to Jerusalem, to the same feast, and deprived Joseph Caiaphas of the high-priesthood, and appointed Jonathan, the son of Annas, to succeed him. "Pilate made haste to Rome, but before he could get there, Tiberius was dead."

All this may be gathered from *Ant. B.* 18, *chap.* 4. Tiberius dies, May 24th following; and is succeeded by Caius Caligula, who reigns three years and eight months, and is murdered in the forum or theatre, by a band of conspirators, Jan. 24th, A. D. 44, Roman year. This view is sustained by Josephus, who gives us the speech of Saturninus, in the senate of Rome, (for the senators were determined to restore the democracy when Caius Caligula was dead,) who says, "Cherea demanded of the consuls the watchword, who gave him this word—Liberty. These facts were the subjects of admiration to themselves, * * * for it was *a hundred years* since the democracy had been laid aside, and this giving the watchword returned to the consuls; for, before the city was subject to tyrants." *Ant. B.* 19, *chap.* 2, *sec.* 3. At the foot of the same page Whiston *states*,—"Hence we learn that, in the opinion of Saturninus, the sovereign authority of the consuls and senate had been taken away *just one hundred years* before the death of Caius, * * * when the first Triumvirate began under Cæsar, Pompey, and Crassus." Note.

We have seen that the first Triumvirate began A. U. C. 694, i. e., a little more than fifty-six years before the birth of Christ; and since his birth, we find nearly forty-four years to the death of Caius, which is just one hundred years. Here is indubitable proof, that the first forty-four years of the christian Era have been violently thrown back nearly four years; and I see no cause for all this, only to fix the Passover of the crucifixion April 3, A. D. 33. "In the thirteenth century, Roger Bacon found by computation, that the paschal full moon, A. D. 33, fell on Friday; and this circumstance led him, and several others, Scaliger, Usher, Pearson, &c., to conclude that this was the year of the crucifixion." *Anal. Sac. Chron. p.* 171–8. Such authority as this is dubious; and it is surprising that so many of our great men should endorse it. We cannot impute it to ignorance, for they were learned men; nor to presumption, for many of them were pious: and it must have been a mistaken impression that He could not have suffered at any other time; and hence, the Era is forced back and falsely dated.

Another evidence, to the same effect, may be had from Josephus, who states that "Anthony had Antigonus (the last regular high priest of the Jews in succession,) brought to Antioch, and slain there. that Herod was thus made king by the Romans, B. C. 34; and from the days of Herod until the day when Titus took the temple and city, and burnt them, Herod and his successors had appointed twenty-eight high priests, and their time was one hundred and seven years. B. C. 34 added to A. D. 73 = 107 years. *Ant. B.* 20, *chap.* 10.

Thus it will be seen that all the entanglement of dates about the beginning of the Era, has been forced back three or four years; and the years of Jesus' life and death were made in consequence of forcing the date of his death into A. D. 33. But date it A. D. 41, and all is harmonious.

B. P. Hildreth.

For the Crisis.

Bro. Grant:—I would like to give you some report of a lecture delivered in the town of Gerry, Chateaugay Co., N. Y., by our aged brother, Jonathan Wilson, on the 12th day of April, the day he was eighty years old. His text was found in Pet. 3: 15. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

He first gave a brief sketch of his life to the time of his conversion at the age of thirty, and of his early education according to the Presbyterian order.

Secondly, his conversion, and call of God to preach the gospel, which he has been laboring to do for fifty years; also his change of views in regard to the teachings of the Bible, as for instance, yielding his former sentiments relative to the nature of man, and accepting the truth that man has no immortal soul. He stated that he had argued in favor of the Devil's assertion, in the garden of Eden, that man should "not surely die," when God condemned him for it; and he was speechless. Also, that the vindicators of that assertion are now plenteous and strong, and that the Spiritualism of the day grows out of it. Christ says that the Devil was a murderer and a liar from the beginning. John 8: 44, refers to this first lie we have on record

Bro. Wilson was converted in 1807, and ordained in the Baptist church in 1812. He continued with them preaching thirty-seven years, in which time he baptized thirteen hundred, who joined the Baptist churches. At this time he became convinced that he was preaching doctrine not found in the Bible, and commenced an investigation. By thus doing, he found that salvation and redemption, in its completeness, was for mortals only; so, if man had an immortal soul, and it had fallen with the body, it was eternally lost, for there was no salvation ever prepared for immortality.

Sectarian discipline takes away the right of sentiment that God had given man, independment of man, or any body of men. Therefore he left the church, taking a letter, but never united with any other.

The salvation of the mortal sons and daughters of Adam, through faith in the second Adam, have a promise from God in his holy word, which reaches from the first of Genesis to the end of Revelation. One commenced at the fall of man, the other in the time of Socrates, a heathen philosopher and idolater, at Athens. Acts 17. The systems are no more alike than their authors were.

He then gave us the following items of his fifty years' labor in the ministry. He stated he had traveled by land to preach, miles enough to go three times around the globe—75000. He preached as many as *eight thousand* times. *Eight* Baptist churches arose under his labors, and *eight* Baptist meeting-houses, under his special efforts. He baptized *thirteen hundred*, who united with the Baptist churches, and *ninety* since, making in all, *thirteen hundred and ninety-two*. He had belonged to *twenty-four* different Baptist churches, taking letters of fellowship from one to the other. He left the last in as good union as he joined the first. He had preached in *ten* different States, lived with his family in *five*. He had preached in more than *four hundred* towns, and had never averaged, for ministerial labor, the amount of fifty dollars per year. His support was gained through close economy, and working by the day, never setting any price on his labors in the ministry.

My earnest prayer is, that God will teach me the measure of my days,—He who is the maker of my frame, whose care has been over me these *twenty-nine thousand, two hundred* days, or *four thousand one hundred and sixty* weeks, or *nine hundred and sixty* months; which is just *eighty* years. Strange! that a mortal "harp of thousand strings" should keep in tune so long. As Paul says,—"having obtained help of God, I continue unto this day," witnessing in these latter years none other things than those pertaining to Jesus. God be praised, I have not lost, by reason of sickness, *ten* Sundays in forty-nine years, and am in good health now.

Bro. W. remained one hour after preaching, heard another sermon, walked home the same day, two and a half miles, and closed up his public ministry with a peaceful Amen.

A Pilgrim to Canaan,
John S. Gardner.

For the Crisis.

"Ye shall not surely Die."

From this declaration of the old serpent, death entered our world, and all our woes. This great lie was believed by our first parents in Eden, in preference to the word of God, which said,—'Ye shall surely die," and 'tis even so now. Men choose darkness rather than light, because their deeds are evil. It would seem as though the experience of six thousand years, in seeing our fellow-mortals constantly returning back to dust as God hath said, ought to convince the sons of Adam of their own mortality; but it does not. The great mass of mankind think themselves just as immortal as God himself, notwithstanding he has told them plainly to the contrary, by his servants, who were moved by his Holy Spirit.

The devil told Adam and Eve they should not die, but would become as Gods—become wise. This seems to me to be the same doctrine now taught and generally believed by the world, and the great mass of professing christians. They teach that man does not, and cannot die, but leaves the body as the locust leaves his shell behind, and flies away singing to heaven or some other place, and knows much more. Some of them are wise enough to tell all about the deep things of God, and rap, and tip tables at the request of some agent of the old serpent.

I cannot believe that Satan brought life and immortality to light, because Paul said Christ brought it to light, through the gospel; and furthermore, the Savior said the devil "was a murderer from the *beginning; and abode not in the truth*." John 8: 44.

I thank the Lord for the light he has given the little flock in these perilous times from the law and the testimony, which says, "*man dieth*," and lieth down and *sleeps* till the "heavens be no more." I believe this, though it set the devil and all his followers against me, I can say with the Psalmist, "O let the wickedness of the wicked *come to an end*." Let the earth be filled with thy glory! Let everything that lives praise the Lord! Gather thy waiting children home! Bring back life's healing tree!

J. B. D.

From Bro. Z. York.

Bro. Grant:—I feel this morning that I would spend a few moments in writing for the *Crisis*. I do rejoice to know that some are not ashamed of the hope of the gospel, but are earnestly contending "for the faith once delivered to the saints," and are willing to confess that "they are pilgrims and strangers on the earth," "looking for a better country," and "for a city which hath foundations," and one that will stand forever.

O, who does not wish to have a shelter in the day of God, when He will say to those who have waited for Him, "Come, my people, enter thou into thy chambers?" Then will the anger of the Lord be poured out upon His enemies.

The earth renewed is what we want. If we ever gain that, it will more than repay us for all our sufferings for Jesus' sake. The way may be dark and gloomy at times, and our hearts may be "grieved with trials sore," yet with the blessed hope of soon seeing Jesus, we may welcome trials, knowing all things will work together for our good. O let the surging billows roll, and the swelling tide of opposition beat against us, we have the blessed assurance that our Father is at the helm; therefore, we will face the storm knowing that soon, if faithful, we shall enter into the haven of eternal rest.

"Yes, He will come, no longer fear,
Though earth and hell assail;
His word attests the moment near,
And that can never fail."

Yours in hope of immortality,
Z. York.
Yarmouth, Me., April 1857.

From sister Elmina Grant.

Bro. Grant:—
"How cheering is the Christian's hope,
While toiling here below!"

The question arises, What is the Christian's hope? Is it the hope of going to heaven at death? Is it the hope of hovering round, and watching over our friends after we have left the body, as some teach? Methinks not. It is the hope of seeing Jesus and being made like him; of being free from sin and the power of the tempter; free from the cares and anxieties of this mortal life; free from sickness, and sorrow, pain and death; the hope of a resurrection if we should be laid in the grave. The word of God declares that the dead saints shall arise, clad in immortality and eternal life. Jesus said, "this is the will of him that sent me, that every one which seeth the Son, and believeth on him may have everlasting life; and I will raise him up at the last day." John 6: 40. "How the dead will be raised we know not, but we know that they will rise, and we may rest assured that he who has revealed the fact, has both power and wisdom to accomplish it." "The resurrection body of every saint will resemble the glorified body of Jesus, which is now at the right hand of God, for we know, 'that when he shall appear we shall be like him, for we shall see him as he is.'" Yes, and we shall see our friends that have slept in Jesus, for them also will God bring with him. Praise his name forever. And shall we not know them? Those whom we have loved, who have loved the Lord, those whom we have had sweet fellowship with in serving our Master here; shall we not know them in a world of perfection? I believe we shall. The poet has it,—

"If our fellowship below,
In Jesus be so sweet,
What heights of rapture shall we know
When round his throne we meet."

Some will say that a knowledge of our friends at the left hand in the day of judgment, will destroy our happiness, and fill us with grief; but we shall doubtless have such views of the equity of the Judge that nothing will distress us that is done by him. All his works and ways will appear fit and proper, and we shall be ready to say, "It is the Lord, let him do what seemeth him good."

"Oh! who in such a world as this,
Could bear his lot of pain,
Did not one radiant hope of bliss
Unclouded, yet remain?
That hope the sovereign Lord has given,
Who reigns above the skies;
Hope, that unites the soul to heaven,
By faith's endearing ties."

May we all possess that hope which maketh not ashamed, which is an anchor to the soul, sure and steadfast, entering into that within the vail, whither our forerunner has for us entered.

Yours in the hope of the gospel,
E. Grant.
Torrington, Ct.,

Poetry.

For the Crisis.

MOURN NOT.

Mourning pilgrim, bound for Zion,
Sad, and lonely, and opprest,
Mourn not,—He whom ye rely on,
Soon will bring the promised rest.
Though the night be dark and dreary,
Every shade must soon recede;
Pilgrim, mourn not, land is near thee,
Morning dawns—the morn decreed.

Does the "din of war" alarm thee?
Have thy friends to battle hied?
Pilgrim, mourn not, what shall harm thee,
If by TRUTH thou dost abide?
Art thou bound for realms all glorious?
Do malicious foes pursue?
Rise on wings of faith victorious!
Christ will bring thee conqueror through.

O! decreased is thy number?
Are thy cherished ones laid low?
Do thy friends unconscious slumber?
Hath death claimed them?—is it so?
Hark! methinks some father's bending
O'er a form to him once dear;
See! the tears and smiles are blending,
As he views his sable bier.

Father, whence thy seeming pleasure?
Why do smiles adorn thy brow?
'Tis thy last, thine only treasure,
And the tomb awaits him now!
Hark! he speaketh: "Thou hast left me,
Yet I smile amid the gloom;
For 'tis God who hath bereft me,—
I'll submit to this my doom.

Well I know on that blest morning,
When adown the opening skies
Christ shall come, with bliss adorning
All around, He'll bid thee rise."
Prompted by such pure emotion,
E'en in grief will praises swell;
Bear me onward, restless ocean,
To those joys no tongue can tell.

Maria.
Danville, C. E.

Foreign News.

SEVEN DAYS LATER FROM EUROPE.

ARRIVAL OF THE AFRICA.

Sandy Hook, May 1—2.30 P. M.

The R. M. Steamship Africa, from Liverpool on the afternoon of Saturday, the 18th April, has just passed this Point.

GENERAL INTELLIGENCE.

Queen Victoria has safely given birth to another girl.

In the political world there was quite a lull.

A report prevailed that Napoleon intended to visit Algiers shortly.

Extravagant rumors of conspiracies in France still prevailed.

It was rumored that the four powers, wearied of the Neufchatel trifling, were about to impose terms on Turkey and Switzerland.

It is reaffirmed that France and England are mediating in the Spanish Mexican quarrel.

The Russian Government has sent extensive orders to the north-east ports this spring for iron screw steamers to be built for the Black Sea.

The income derived in Great Britain from the consumption of tobacco was, last year, upwards of £32,192,943, the duty on which was more than £5,220,000. This return is independent of cigars, which was about £150,000.

A French Gunpowder Plot.—It is confidently stated that there really was ground for the rumor, that dangerous plots against the life nf Louis Napoleon were discovered recently, only at the last moment before the time appointed for their execution.—

"The Paris correspondent of the Manchester Guardian says—A plan did exist, not only for putting an end to the Emperor's life, but for committing murder wholesale, after the fashion of the gunpowder plot. The details have been confined, with comparatively wonderful secrecy to the people about the Tuileries and prefecture of police. The affair would seem to have been organized for some tolerably long while, and the moment of action was fixed for the first night that the court should visit the Theater Francais.—This theatre, situated at the end of the Rue Richelue, and annexed to the Palais Royal, is, for a greater part, built over a ground floor of shops. Most of these are occupied by tradesmen well known to the authorities; but in the narrow and somewhat dark passage, which runs from one entrance door of the theatre into the Palais Royal, there is a collection of small shops, one of which is unoccupied, and had escaped the notice of the police.

This line of shops lies immediately under the imperial box at the Theatre Francais, and this shop was accordingly hired by the individuals who meditated the attack I am going to relate. Little by little, and, as they hoped, unperceived, they had introduced combustibles of all sorts into this closed shop, which was thus representing Guy Fox's cellar. The day before the Emperor's visit, however, to the theatre, to witness the performance of "Fiamina," the locality being minutely examined, this shop excited attention, and the very day of the State visit it was opened, entered into, and the whole of what it contained was discovered, there was not a sufficient quantity of combustibles amassed to render the execution possible."

FOUR DAYS LATER FROM EUROPE.

Quebec, May 4.

Steam propeller Indian, from Liverpool at 9 A. M., 23d ult., arrived at this port at thirty minutes past one this afternoon.

France.—The Grand Duke Constantine has arrived at Toulon, where he was received with the usual honors.

Dometic Summary.

LATER FROM CALIFORNIA AND THE PACIFIC.

WALKER IN A DESPERATE CONDITION.

New York, April 29.

Steamer Illinois, from Aspinwall on the evening of the 20th, arrived here this afternoon.

WSLKER'S AFFAIRS IN NICARAGUA.

The 20th of April was the day set by the Costa Ricans for the finishing attack upon Walker. The Costa Rican papers give a different version of the battle of the 5th of March, at Rivas. Walker, they say, at the head of 300 men was routed, with great loss of men, arms, and ammunition.

In the battle of the 16th, near San Jorge, 100 Fillibusters were killed, as stated by deserters from Walker's camp. The allies lost 25 killed, and 60 wounded.

At the last accounts, in the same papers, Gen. Mora held a position on the north and south sides of Rivas for four days, without much impression on either side.

A correspondence had taken place between the Costa Rican General Xatruch, and Capt. Davis, of the American sloop-of-war St. Mary's, in which the latter refused to interfere between the belligerents.

Costa Rican papers of April 8 contain letters from Gen. Morea to the Minister of War. He says Gen. Walker is shut up in the Plaza at Rivas, the Allies being entrenched within 400 yards of the lines. Walker and his men are subsisting on mule and dog flesh.

An American Slaver Taken—Dreadful Report.—Kingston, Ja., April.—An English man-of-war has carried into St. Anns an American schooner, from Africa for Cuba, with 378 slaves; 137 had died on the passage, and the remainder were in a starving condition. It was rumored that another slaver was off the coast, and a British steamer has started in pursuit.

Appointments.

Special Notice!

H. L. Hastings will hold a series of meetings at North Blandford, Mass., beginning Thursday Evening, May 7th, and continuing over Sunday. Let the Brethren in adjacent towns come up and help us. Pray for us—it is a new field of labor.

Bro. A. Ross appoints to preach in Boston, May 10.

Providence permitting, I will preach in Lowell, May 10. M. Grant.

Providence permitting, I will preach at
Bridgeport, Ct., on Friday evening, May 22
Newark, N. J., Sunday, May 24
New York, Cor. of Grand and Elizabeth Streets, Sunday, May 31
During the week, at Newark and New York as may be demanded.
W. S. Campbell.

If the Lord will, and time continue, I will preach at
Litchfield, (South Farms,) May 2
" " Sunday, May 3
Roxbury, Ct., " 10
Lanesville, " 12
Bridgeport, at the old Chapel, Sunday, " 17
C. Goodrich.

Missionary Tour Westward.

Buffalo, N. Y., Tuesday, Wednesday, and Thursday evenings, May 5, 6, 7.
Seneca Falls, N. Y., Sunday, May 10.
Brewerton, N. Y., Wednesday and Thursday evenings, May 13, 14.
South Butler, N. Y., Sunday, May 17.
Edwin Burnham.

Bro. Edwin Burnham appoints to preach at
Portsmouth, N. H., Sunday, May 24
Kennebunk, Me., Sunday, May 31
Salem, Mass., (for Bro. George Burnham's charge,) Sunday, June 7

Bro. T M Preble appoints to preach at West Boscawen, Pond school house, May 10th.

Eld. S. W. Bishop appoints to preach in Roxbury, where Bro. Haynes or Wyman may appoint, Sunday, May 10.
If these appointments interfere with others, brethren will inform me immediately by letter, directed to Manchester, N. H.
S. W. Bishop.

Providence permitting, I will preach at
Friday Eve., May 1st
Roxbury, Monday Eve., " 4th
Boston, Tuesday Eve., " 5th
Lawrence, Wednesday, " 6th
Lowell, Thursday, " 7th
River Point, R. I., " 8th
W. S. Campbell.

Providence permitting, I will meet with the Church of Christ in Westford, Mass., the second Sunday in May, where the Brethren may appoint. Stow, May 17th, where the Brethren may appoint. Lee, N. H., May 24th, where Brother Dirgin may appoint.
B. P. Manning.

I will preach as follows:
Lawrence, Mass., May 13, 7 1-2 P. M.
Exeter, N. H., " 14, " "
Portsmouth, N. H., " 15, " "
Great Falls, Sunday, May 17th
Waterloo, " " 24th
S. W. Bishop.

Bro. Hemenway appoints to preach in
Thorndike, May 17th
Portsmouth, N. H., " 24th

Providence permitting, I will preach in
N. Dana, the first Sunday in May.
Brimfield, the second Sunday in "
Lynn, (Dye House Mill,) third Sunday in "
D. E. Morrison.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

A Smith 104, S Rudlong 114, S A Tanner 114, W T Eavens 113, J King 113, W S Deveraux 104, Z T Wood 107, M A Wilkins 86, C Dirk 114, M. Whitney 104, W Brown 108, C Cady 104, Laura A Rorabacher 110, H J Peck 106, Mrs. E Reed 104, John Tubbs 114, J Harlow 114, J P Babcock 128, Elvira S Fenn 114, N S Latimer 114, E R Southwick 114, P Hardy 87, W Bradbury 91, W Allen 111, D Bates 78, Mrs. E. Spencer 114, Sarah E Stevens 100, Seth Rogers 104, Geo. Whipple 102, B. McLain 114, J Perhams 114, D Ward 114, E Barnes 114, W Elmore 84,—$1 each.

B Williams 102, J Pulsifer 130, A A Webster 140, H. McCullock—$2 each.

Brn. in Albany $4; E Dexter $6; Lucy Carsley $1.30.

B Lord 101, C Fox 101, H Grinnel 101,—S Elliott,—50 cents each.

For Books.—M W Corliss $2.50; B Fifield 45 cents; N Hanson 33 cents.

For the Poor.—C C Bowker $1.

Books Sent.—N. Hanson, J. H. Stevens, B. Fifield.

Our subscribers in North Hermon, Me., and in other places, can pay the money to Bro. N. F. Nason, who will see it forwarded to the office.

To Correspondents.

B. Fifield—Having no bound tracts, we send the unbound.

M. Merrill—The money was credited to you in No. 6.

The P. O. address of Nathaniel Pease is Buchanan, Berrien Co., Mich.

Bro. Grant:—There was a letter in the *Crisis* last fall from some brother in the West, who could not preach in consequence of a palpitation of the heart. I have forgotten the place and name, or I should have written to him. The cure is *Camphor Gum*. Put some in a little bag, place it on the part affected, and confine it there until it all evaporates.
Seth Smith.
Sandy Hill, N. Y., April 24, 1757.

Bro. R. H. Clark's P. O. address is East Holden, Me.

Eld. S. W. Bishop's P. O. address is Warner, N. H.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not prepaid, it will be half a cent a number in the State, and one cent out of it.

Canada Subscribers

And all others in the *British Provinces* will remember that we have to *prepay* the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

Treatise on Matt. xxiv. By I. C. Welcome. Price 33 cents—postage 6 cents.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Bound Tracts. By H. L. Hastings. Nearly 200 pages. Price 40 cents—postage 6 cents.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

Church Debts By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

The World as It Was, as It Is, and as It Will Be. By Mrs. A C Judson. Price 38 cts.—postage 3 cents.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

This World and the Next: The impossibility of making the best of both. An interesting English work. Price 25 cents—pos. 1 ct.

The First Fruits: a Scriptural Inquiry into the Time and season of the First Resurrection, and Change of those who are Alive and Remain. Price 10 cts.—pos. 1 ct.

Jubilee Harp. By S. S. Brewer. A good selection of hymns. Price, single copy, 25 cts.; per dozen, $2.50—pos. 7 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts.—postage 10 cents.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 30 cts.—postage 3 cts.; cloth gilt, 40 cts.—pos. 8 cts.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts.—pos. 1 ct.

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Milton on the State of the Dead—Intermediate State—each 24 pages. Price 5 cents single copy; $3 per hundred. ——Outline of the coast of Man—Ancient Landmarks—Destiny of the Wicked—The Great Incentive—3 cents single; $1.50 per hundred. ——Future Punishment—Key of Truth—The Night Cometh—price 2 cents single; $1 per hundred.

[☞ The above-named works can be obtained of H. L. Hastings, Rochester, N. Y.]

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 8 cts.—postage 1 ct.

A Review: Giving the main ideas in Dr. Edward Beecher's "Conflict of Ages," and a reply to them. To which is added the Bible meaning of the word "Hell." Also, 200 texts quoted to show the Nature of Future Punishment. By J. Blain, Baptist minister. Price 8 cts.—pos. 1 ct.

Poetry.

For the Crisis.

OUR GOD SHALL COME!

Ps. 50: 3.

Our God will come,
And silence will not keep;
Awake and sing,
Ye saints who mourn and weep.
Our God will come;
His word proclaims him near,
And in the sky
His reign will soon appear.

Our God will come;
Go spread the sound abroad;
Let nations hear,
And wait their coming Lord.
Our God will come;
Ye saints, dry up your tears;
Lift up your heads,
Redemption now appears.

Our God will come;
O sinner now beware,
And for *that day*
With humble heart prepare.
Our God will come;
Now to the Savior flee,
Wash in his blood,
Which he has shed for thee.

Our God will come,
His enemies consume;
Sinner, prepare
To 'scape that awful doom.
Our God shall come;
The heavens and earth shall flee:
O sinner, haste!
While mercy waits for thee.

That day is near,
And soon the trump shall sound,
To wake the saints,
Who're in death's slumber bound.
Our God will come,
O let it quickly be;
Haste that bright day,
When we shall reign with Thee.

H. E. Felton.

For the Crisis.

THE EPITAPH.

When my last sun has 'lumed the west,
And evening gathers with its gloom,
I'd lean, my Savior, on thy breast,
While passing to the darksome tomb.

I ask not for a brighter hope,
My heart in that dark hour to cheer;
Than that my Lord will raise me up,
When in His glory He'll appear.

I ask no place among the great,
When I am laid beneath the sward;
But in some humble spot I'd wait,
Till I am wakened by my Lord.

I ask no monument to rear
Its sculptured form above my dust,
Nor flattering lines their tales to bear,
To place my name among the just.

But should some trav'ler chance that way,
And pause beside my humble stone,
And weeping, point beneath, and say—
"I knew him well—his work was done;

"He strove to walk the narrow path,
Hard in the steps his Savior trod,
Nor craved earth's smile, nor feared its wrath,
But sought alone to please his God;—

"He loved his race, and sought their good,
And to the cross the sinner led;
He clothed the poor, and gave them food,
And smoothed at last their dying bed;"—

This epitaph is dearer far
Than lines engraven deep in stone;
And brighter far it will appear,
When the great Judge ascends His Throne.

S. A. Porter.

East Boston, April 6, '57.

Extracts from Letters.

Eld. J. Merriam writes from Concord, N. H.:—"I hope ere long to be able to furnish a few short communications for the *Crisis*. My whole being would be engaged in it if I had sufficient health and sight.

My eyes are gradually becoming less painful, but are still exceedingly weak. I can neither read nor write, but if Providence opens the way for some one to write for me, you may hear from me ere long."

—:o:—

Bro. D. Wilson writes from East Shelburne, Mass.:—"I rejoice that God has a few chosen ones that are waiting for his Son from heaven. We hail with joy that day, when Jesus will come and take his waiting Bride. Let us see to it, that we have on the wedding garment, that spotless robe, white and clean, which is the righteousness of the saints. 'Blessed are they which are called unto the marriage supper of the Lamb.' I expected before this to participate in this supper, with all the redeemed, in the kingdom of God; but all the jots and tittles must be fulfilled before the Lord comes. The saints must be ripened for glory, the wicked for destruction."

—:o:—

Bro. J. Wentworth writes from Tunbridge, Vt.:—"There are a few of God's elect in this part of His moral vineyard that are striving for the Kingdom. Glory to God, the time is not far distant when the saints will take the kingdom and possess forever and ever.

I thank God for the gift of his Son, by whom we can find remission of sins, and be made partakers of His grace, that we may be thoroughly furnished unto every good word and work.

I long for the time to come when "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, lo, this is our God we have waited for him and he will save us; this is the Lord we have waited for him, we will be glad and rejoice in His salvation.'"

—:o:—

Bro. J. Gibson writes from Houghtonville:—"While surrounded with the unhallowed influences of the ungodly—while iniquity abounds, and the love of many is waxing cold, we have the comforting words of the blessed Jesus saying, 'but he that shall endure unto the end, the same shall be saved.' How important it is then, that we struggle on a little longer, for I am confident that we are near the end of the gospel age—the end of the world."

—:o:—

Sr. C. Cole writes from Orange, N. H.:—"I live a lonely pilgrim here, and can find no help in Zion, only what I find in the spiritual communications I read in your excellent paper. I must say that it is the most devoted weekly paper that I ever read.

I praise the Lord that nothing unholy can enter that rest that remains for his people. I have been looking for that rest for a number of years, not through death, not through the grave, but at the coming of the Lord. I praise God for this precious hope set before us in the gospel.

'Praise him, all ye heavenly Host,
Praise Father, Son, and Holy Ghost.'"

—:o:—

Bro. M. Stuart writes from Chateaugay, N. Y.:—"I have read the *Crisis* with interest for some time past, and I can truly say, to me it is food in due season—it is just what the church needs in these last moments of time.

We have had a powerful revival of the work of God here, and it still continues. There have been some fifty hopeful conversions. We are strong in faith, and expect to be ready when Jesus comes, to walk with Him in white on the New Earth.

We should be glad to have some good brother, that can preach the whole truth, come this way. Such will find plenty of friends."

—:o:—

Sister R. G. C. writes:—"Holiness is much talked about, but little lived up to as God requires. He wants us to come out from the world. 'Be ye separate saith the Lord, and touch not the unclean thing.'

Paul exhorted the saints to yield their members servants to righteousness, unto holiness. Let your 'fruit be unto holiness, and the end everlasting life.' Brethren and sisters, God requires us to deny ourselves. We must put on the Lord Jesus Christ in order to stand the temptations of these days. We must be pure in heart."

—:o:—

A Sister from Portland writes:—"I sigh for home. I am traveling to a city which has foundations, whose maker and builder is God. My longing heart beats high with anticipations of future prospects. A few more days of conflicts of this troubled life, and if faithful, we shall gain the victory through Him who conquered death and rose victorious over the grave. I long to be there with the pure and the blest and range the fair fields of our eternal home.

In the morning of the resurrection, when the light of eternal day shall break forth, then shall the prisoner so long bound by the cruel foe come forth clothed with immortality, to die no more. How sweet the thought, that in our Eden home the monster death will not enter.

While my ravished soul contemplates the future, and longs to enjoy the rest prepared for those that obey God and his word, the thought presents itself, can I face the storm of opposition from those I love so dearly, and breast the waves which so often threaten to overwhelm me? Yes, by the grace of God I will strive to gain an admittance into the new earth—our happy Eden home—the everlasting kingdom of the blessed Redeemer—the saints eternal home!"

For the Crisis.

Bro. Grant:—I admire Bro. B.'s remarks on "Short Articles," in the *Crisis*. I think if all that write long letters had to pay one dollar a column, they would be shorter. I think time is short; this life is short, and our prayers and sermons should be short. Our paper credit should be in advance. Amen.

N. F. Nason.

Choice Selections.

The Fashions—Follow the Fashions.

Why not? No matter how expensive, foolish, dangerous, ridiculous, soul-ruinous, follow the fashions—take the popular course! No matter whether the bonnet is trimmed with white, black, blue, red, or scarlet, turned up or turned down, on the back side of the head or on the front side, stuck on the forehead or the back of the neck, all right—it looks beautiful! No matter whether the dress be long or short, hooped or not hooped, Bloomer or not Bloomer, up to the knee or trailing in the mud and dirt, so be—it is in the fashion. If it is fashionable to wear tight shoes, pinching the feet and toes, wear them—corns or no corns, all the same. If it is fashionable to wear jewelry, wear it—on the breast, the arms, the fingers, in the ears, on the nose—load them down, Bible or no Bible, cost or no cost. If a dress or shawl cost fifty, a hundred or two hundred dollars more, instead of five or ten, on with them, bankruptcy or no bankruptcy—it's the fashion—we'd go it, sink or swim.

If high-crowned hats are in vogue, wear them—if low, low. If short brims, wear short brims—if long, long. If bob-tailed coats are the cut of the day, wear bob-tailed coats—if long, long. If stocks to choke the neck, and high collars become popular, buckle them on, tight as a drum-head, breath or no breath, bronchitis or no bronchitis, all the same. If the fashion comes round to wear long beards and moustaches, cover the face, chin, upper lip and lower lip, stop the mouth, look like a beast, a bear, a wolf, a goat, or an owl! All right, minister or no minister, church-members, deacons, class-leaders, all the same—it's the fashion.

If it is fashionable to write, puff and read novels, go to the theatre, the dance, and play the fiddle, follow the wake. "On with the dance, let joy be unconfined."

If it is fashionable to pay five, ten, twenty, or a hundred dollars for a ticket to hear Jenny Lind sing in a theatre or a church, to fill Barnum's pockets, hurrah for Jenny Lind, hurrah! On they go, ministers and people—it's the fashion, it's popular!

If it is fashionable to make holiday feasts, New Year's calls, load the tables and side-boards with wines, cordials, rich dainties, poisonous confectionaries, eat, drink, gormandize, play the glutton, the drunkard, and starve the poor, go ahead, it's the fashion—no matter, all right! "Like priest, like people." If it is fashionable to hold fancy fairs, tea-parties, soirees, oyster suppers, pic-nics, &c., to raise money to sustain the pastor, pay off church debts, cushion the pulpit, &c., have a jolly time of it, eat and drink to the full, return home before the morning dawns—no matter, let us do evil that good may come. Sometimes, also, sinners, men of the world, have balls, dancing parties, &c., for the benefit of the poor, the widows and the orphans, on the same principle—it's the fashion.

It is the fashion now to have high steeples, away up out of sight, that cost two, three, four, perhaps ten thousand dollars! It is the fashion, moreover, to have fashionably ornamented churches, costing one or two hundred thousand dollars, with fashionable choirs, organs, instrumental music, after the temple worship or popish worship—sing by proxy, pray by proxy, live by proxy. This is the fashion. Once it was customary to kneel in prayer before God or rise up before the King of kings, but now the easy sitting posture is the fashion. Once the house of God was open to the poor, but now the fashion is to sell the slips, rent the pews, knock them off under the auctioneer's hammer to the highest bidder, make God's house a house of merchandise. "Once, twice, three," "going, going, gone,"—two, three, five or ten thousand dollars for pew rents is quite an object these hard times, to pay the minister, the sexton, and church incidentals—no matter about seats for the poor. Christ, to be sure, remembered the poor, preached the gospel to them especially, but the times are changed. Ours is a progressive age. The rich man, with a gold ring, in goodly apparel, is told, "Set thou here in a good place;" to the poor, "Stand thou there, or sit under my foot-stool."

Churches once meek, humble, Christ-like, on which the candle of the Lord shone brightly, that looked upon the choir system, instrumental music in the house of God, building costly, ornamental churches, renting pew-seats under the hammer, sitting idly and indolently in prayer-time singing by proxy, &c., as little better than sacrilege or blasphemy, have gradually yielded the palm, fallen into the popular wake, said, "Give us a king also, like to the nations around us." All right! It is the fashion. Going to church now in silver slippers, with gold rings, gold studs, dangling watch chains, keys and seals, and itching ears, is the fashion.

No matter for the poor, the oppressed, the perishing; this is an age of progress, of steam, of telegraph. The Bible? Poh! What have we to do with the Bible? Luther, Wesley, Whitefield, Baxter, Bunyan, Doddridge—these were good men in their day, but we are in the advance. Our age is progressive, telegraphic. The old standard writers are now measureably obsolete, antiquated. Paul was a good man, no doubt. So was Wesley, Baxter, and many others at that period—but—but—but. Some parts of the Bible, of Wesley's writings, Baxter's, &c., will do—but—but—but.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 14: 12.—*Golden Rule.*

Bro. Grant:—I have been requested to copy for the *Crisis* the following remarkable Dream, as it appeared in the "Midnight Cry," Jan. 25th, 1844. To many of your readers it will doubtless be new, and by others may be re-read with interest.

M. T.

A Warning Slighted.

The following article has been often published with the title, "A well authenticated Fact."

In the year 1814 the late Mr. and Mrs. Foster were acquainted with three sisters, residing in London, two of whom were serious, retiring women, and the third gay and volatile. They were all elderly, which rendered the gaiety of the third less becoming, and also inclined her the more easily to take offence at any remarks made upon it; she hated the piety of her sisters, and opposed it in many spiteful, petty ways, though they endeavored to render the differences of their opinions as little disagreeable as possible. One night, towards the close of the year 1814, she had been out at an assembly very late, and the next morning at breakfast was remarkably different from her usual manner. Instead of her usual incessant chatter about every person she had met, every thing they wore, and said, and did, she sat silent, sullen, and absorbed. The gloom upon her brow was a mixture of temper and distress, which seemed to indicate a fixed determination to pursue her own will, though it should lead her into trouble, rather than pursue the course she knew to be right, that would reduce her to submit to the control of another. As she ate nothing, one of the sisters asked her if she was unwell? "No." "What is the matter?" "Nothing." "Had nothing distressed her?" "She had no idea of people prying into what did not concern them."

The whole of the morning she spent in her own room, and at dinner the same scene as in the morning occurred. She ate little, never spoke but to answer uncivilly, and then with an appearance of depression and melancholy, that spread their influence very powerfully over the cheerfulness of her companions. She retired to rest late, and with the spirit of one who expects from sleep neither alleviation nor refreshment.

The next morning she again scarcely tasted breakfast, and seemed in the same distressed, uncomfortable state of mind as on the preceding day. Her sisters again renewed their inquiries. She said, "I am well, and nothing pains me." "Then you have something on your mind; why will you not tell us? Do we not love you? Have we not the same earthly interest as you, and can we seek any good but yours in our anxious wish to share your sorrow?" "Oh, you have superstitions enough of your own without mine being added; I shall not tell you what ails me, so you have no occasion to rack your curiosity. I dare say you will think it some spiritual triumph, but I laugh at such things. I am not quite old enough yet to be the victim of dreams and visions." "We do not believe in dreams and visions, Anna," was the reply. She answered harshly, "No, and I do not intend you shall." The sisters looked at each other, and remained silent.

The second day passed as the first. Anna was gloomy and moody, and her sisters, from pity and anxiety, were unhappy. The third morning she again entered on the day as one who loathed the light, who has no object in living, and to whom the lapse of time, in the prospect of futurity, brings neither comfort nor hope. As her sisters looked on her, one of them suddenly said, "Anna, what was your dream?" "Ha! what was it? You would give the world to know, but I shall not tell you. I thought you did not believe in dreams." "Neither do we, in general. We know them to be the offspring of a disordered stomach, confused images, and fancies, when reason is dormant, and the memory of them passes away as soon as we engage in our daily avocations; yet there is no doubt some dreams are no more sent in vain than any other affliction or warning. There is a verse in scripture which mentions God as speaking 'in the vision of the night when deep sleep falleth upon man.'" She laughed again. "You have a verse for every thing that suits you, but I do not choose to be warned in such a manner, and there is no doubt I shall get it out of my head in a day or two." "Anna, we do beseech you to tell us. If you really have a dream from heaven, you surely would not wish to forget it; and if not, we will help you laugh it off." She answered, "well, if I must tell you, I must; no doubt it was very extraordinary and very frightful; I should have thought it the effects of the ball, but that I never saw anything anywhere the least like it.

"I thought I was in the wide street of a great city. Many people were walking there beside myself, but there was something in the air which immediately struck me. They seemed thoughtful and cheerful, neither occupied with business nor with pleasure, but having about them such a dignity of repose, such high and settled purpose, such grace and such purity as never was stamped on mortal brow. The light of the city was also strange. It was not the sun, for there was nothing to dazzle. It was not the moon, for all was clear as day. It seemed an atmosphere of light, calm, lovely and changeless. The buildings seemed all palaces, but not like palaces of earth. The pavements were all alike of gold, bright and shining, as clear as glass. The large and glittering windows seemed like divided rainbows, and were made to transmit none but the rays of gladness. It was indeed a place to which Hope may bend, and wherein Charity might dwell. I could not help exclaiming, as I passed along, 'truly, these are the habitations of righteousness and truth.' All was beauty, bright and perfect. I could not tell what was wanting to make me wish for an eternity in such a place; and yet its very purity oppressed me. I saw nothing congenial, though looks of kindness met me in every face of that happy throng. I felt nothing responsive. I returned in silence their friendly greeting, and walked on alone, oppressed and sad. I saw that all went one way, and I followed, wondering the reason. At length I saw them approach a building, much larger and finer than all the rest. I saw them ascend its massive steps, and enter beneath its ample porch, but I felt no desire to go with them, further than to the foot of the steps. I approached from curiosity. I saw persons enter who were dressed in every variety of costume of the nations, but they disappeared in the porch, then crossed the Hall in white. O, that I could describe that Hall to you. It was not marble—it was not crystal—it was not gold, but light, pure light, consolidated into form. It was the moon, without its coolness, it was the sun, without its dazzling ray; and within was the staircase mounting upwards, all of light; and I saw it touched by the snowy feet and white and spotless garments of those who ascended. It was indeed passing fair; but it made me shudder, and I turned away. As I turned, I saw one on the lowest step looking at me with an interest so intense, and a manner so anxious, that I stopped to hear what he had to say. He asked me in a voice like liquid music, 'why do you turn away? Is there peace elsewhere? Is there pleasure in the works of darkness?' I stood in silence. He pressed me to enter, but I neither answered nor moved. Suddenly he disappeared, and another took his place with the same look and manner. I wished to avoid him, but I seemed riveted to the spot. 'Art thou come so far,' he said, 'and wilt thou lose thy labor? put off thine own garments, and take the white livery here.' He continued to press me till I got weary and angry, and said, 'I will not enter; I do not like your livery, and I am oppressed by your whiteness.' He sighed, and was gone. Many passed by me with looks of mingled kindness and pity, and pressed me to follow on with them, and offered me a hand up the stairs which led to their mysterious change, but I rejected them, and stood melancholy and distressed. At length, one bright young messenger came up to me and entreated me to enter, with a voice and manner that I could not resist. 'Do not turn away,' he said, 'where canst thou go? Do not linger, for why shouldest thou weary thyself for nought? Enter now and taste of happiness. Do not all tribes and colors enter into the Hall? Are they not clothed, and washed, and comforted?' He gave me his hand, and I entered along with him. Here I was sprinkled with pure water, and a garment of pure white was put upon me, and I know not how, but I mounted the white staircase with my happy guide. Oh, what a light burst upon me, when I reached its summit! Mortal words cannot describe it, nor mortal fancy conceive it. Where are the living sapphires? Where are the glittering stars that are like the bright radiance in which I stood? Where are the forms, or the looks of love that breathed in the innumerable company before me? I sank down overpowered and wretched. I crept into a corner and tried to hide myself, for I felt that I had nothing in unison with the blessed creatures of such a place. They were moving to the harmony of sounds that never fell upon mortal ear. My guide joined in raptures, and I was left alone. I saw the tall forms, all fair and brilliant, in their ineffable felicity, their songs and looks of gratitude forming the circumstances and differences of each. At length I saw one taller than the rest, one every way more fair, more awful—surpassing thought—and to Him every eye was turned, and in His face every face was brightened. The songs and the praises were to His honor, and all seemed to drink from Him their life and joy. As I gazed in speechless and trembling amazement, one who saw me, left the company, and came where I stood. 'Why,' he asked, 'art thou silent? Come quickly and unite in the praises.' I felt a sullen anger in my heart, and I answered with sharpness, 'I will not join in your song, for I know not the strain.' He sighed, and with a look of surprising, humiliating pity, returned to his place. About a minute after another came, and addressed me as he had done; and, with the same temper, I answered him in the same words. He seemed as if he could have resigned his own dazzling glory to have changed me. If Heaven knows anguish, he seemed to feel it; but he left me and returned. What could it be that put such temper into my heart? At length the Lord of the glorious company of the living forms of light and beauty saw me, and came where I stood. I felt my blood curdle, and the flesh upon me tremble, and my heart grew hardened; my voice was bold. He spake, and deep-toned music seemed to drop from his lips. 'Why sittest thou so still, when all around thee are glad? Come, join in the song, for I have triumphed! Come, join in the song, for now my people reign.' Love ineffable, unutterable, beamed upon me as though it would have melted a heart of stone, but I melted not. I gazed an instant, and then said, 'I will not join the song, for I know not the strain.' Creation would have fled at the change in His countenance! His glance was lightning and his voice was thunder. He said, 'then what dost thou here?' The floor beneath me opened—the earth quaked, and I sunk into tormenting flame. With the fright I awoke."

There was silence for a time, for the sisters were struck with awe. They considered the dream—the impressions it had made. "Anna," said they, "we cannot wish you to forget this dream; we surely believe it is from God. Your description of the holy city is much the same as we find in the Bible. 'The city hath no need of the sun, nor of the moon to lighten it, for the temple of God is there, and the Lamb is the light thereof.' All who enter there must put off their garments, that is their own righteousness, and must be clothed with linen, clean and white, even in the righteousness of the saints, and 'their righteousness is of me, saith the Lord.' Those that walk in the heavenly temple are 'those that have come out of great tribulation, and washed their robes and made them white in the blood of the Lamb.' Wisdom daily waits on the steps to call the sons of men into that temple, and the people of God try to persuade their followers to tread in their steps. O, dear sister, you know something of the way; do listen to the faithful warning. Join us, and walk in the path that leads to Heaven."

Anna's brow was darkened, and she answered, "I will do as I please; I do not intend you to preach to me." She continued in this state till the end of the week, and was found in her room, a corpse! No one knew the cause of her death. She died without disease, and without change.

—*Christian Intelligencer.*

Benevolence.

At a missionary meeting among the negroes in the West Indies, it is related, these resolutions were adopted:—

1. We will all give something.
2. We will each give according to our ability.
3. We will give willingly.

At the close of the meeting, a leading negro took his seat at the table, with pen and ink, to put down what each came to contribute. Many advanced to the table and handed in their contributions, some more and some less. Among the contributors was an old negro who was very rich, almost as rich as the rest united. He threw down a small silver coin.

"Take dat back again," said the chairman of the meeting. "Dat may be 'cordin' to de fust resolution, but not 'cordin' to de second."

The rich old man accordingly took it up, and hobbled back to his seat much enraged. One after another came forward, and all giving more than himself, he was ashamed, and again threw a piece of money on the table, saying:—

"Dar, take dat!"

It was a valuable piece of gold, but it was given so ill-temperedly, that the chairman answered:—

"No, sir, dat won't do! Dat may be 'cordin' to the fust and second resolutions, but not 'cordin' to de third."

He was obliged to take it up again. Still angry with himself, he sat a long time, until nearly all were gone, and then advanced to the table, and with a smile on his countenance, laid a large sum of money on the table.

"Dar, now, dat berry well," said the presiding negro, "dat will do; dat am 'cordin' to *all* de resolutions."

Reader, this simple narrative contains in a nut-shell the whole formula of benevolence. The first duty is to give—the second is to give according to your ability—and the third, which is equal to all the rest, is to give willingly.

The Jews at Jerusalem.—The late Samson Sampson, Esq., a Jew long resident in New York, bequeathed the sum of $50,000, the interest of which is to be applied to ameliorate the condition of the Jews at Jerusalem, "by promoting among them education, arts, and by teaching them mechanical and agricultural vocations."

There are twenty-six orphan asylums in the State of New York, in which nearly nine thousand little ones are fed, clothed and educated.

Eld. S. S. Brewer

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Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town county and State in which they reside, and direct to Eld. Miles Grant, Editor of the World's Crisis, Boston, Mass.

Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.* Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

For the Crisis.

MY HOME.

It was on yonder mountain side,
Where wild flowers ever bloomed;
And they were plucked with childish pride,
As o'er the hills I roamed.
It was in nature's wild retreat,
Where groves in beauty stood,
And feathered songsters sang so sweet
Their anthems to our God.

My home, it is 'tween towering hills,
Upon the river's bank;
And pleasant flow the murmuring rills,
Whilst I the Giver thank
For such a dear and sunny spot,
To call my pilgrim home;—
O blessed is my happy lot,
My Lord is soon to come!

And then, I pray my home may be
Where flows the stream of life;
Permitted then his face to see,
Where ends the mortal strife;
Where bud and bloom immortal flowers,
Where mountains stand sublime,
All decked with Eden's lovely bowers,—
This glorious home be mine.

A. M. Stark.

Green River, Vt.

Original Articles.

For the Crisis.

Infidelity.

SAMUEL MASON.

No. II.

It will be well to notice, before we proceed any further in this investigation, that there may be no doubt respecting the priority of the predictions to the birth of Christ, because it is well known to every person, who is at all conversant in these matters, that the Old Testament was translated out of Hebrew into the Greek language, and dispersed over the world, many years before Christ was born, and that the latest of the predictions was upwards of three centuries before the birth of the Redeemer.

In my last I showed that he (Christ) should profess to be the Savior of mankind; that he should be described as one who was to come; be born under the fourth monarchy; while the second temple was yet standing; before the dominion of the Jews was entirely taken away; in a time of profound and universal peace; when there was a general expectation of some extraordinary person; that he should have existed with God before the foundations of the world were laid; been the companion of the Almighty; sprung from the Deity by an ineffable generation. And again,

The Messiah was not to be born according to the ordinary course of nature, but to descend from a pure Virgin,—Jesus Christ was born of the Virgin Mary. Compare Gen. 3: 15, Isa. 7: 14, and Jer. 31: 22, with Matt. 1: 22, 23.

The Messiah was to be the son of Abraham, the father of the faithful, and the friend of God,—Jesus Christ was, and sprung from that illustrious Patriarch. Compare Gen. 21: 1–12, with Matt. 1: 1–16.

Messiah was to be the son of Isaac, and not of Ishmael,—Jesus Christ sprung from Isaac, and not from Ishmael. Compare Gen. 17: 16–21, with Matt. 1: 1–16.

Messiah was to be the son of Jacob, and not of Esau,—Jesus Christ did descend from Jacob, and not from his brother Esau. Compare Gen. 25: 24–34, Gen. 27: 27–29, Gen. 28: 13, 14, with Matt. 1: 1–16.

Jacob had twelve sons; Messiah was not to spring from any other of the twelve, but from Judah,—Jesus Christ claimed Judah as his ancestor in a direct line. Compare Gen. 49: 8–12, with Matt. 1: 1–16.

Messiah was to spring from Jesse, the father of David, king of Israel,—Jesus Christ was his descendant. Compare Isa. 11: 1, with Matt. 1: 1–16.

Messiah was to be born in a poor and mean condition, when the family should be reduced to a very low estate,—Jesus Christ, both on his father's and mother's side, was of very low and mean appearance, though descended from such illustrious ancestors. Compare Isa. 53: 2, Luke 1: 48, 52, Luke 2: 7, 24.

Messiah was to have a messenger go before him, to make ready a people prepared for the Lord,—Christ had a messenger going before him, who fully bare witness to his pretensions. Compare Mal. 3: 1, with John 1: 19–34, and John 3: 26–36.

The forerunner of Messiah was either to be Elijah himself, or one in the spirit of Elijah,—John the Baptist, the forerunner of Christ, was altogether in the spirit of that great Prophet. Compare Mal. 4: 5, 6, with Mark 1: 1–8.

The forerunner of Messiah was to preach in the wilderness, and to prepare the minds of the people for his coming,—John the Baptist did preach in the wilderness of Judea, and professed himself to be sent to prepare the Jews for the advent of Christ. Compare Isa. 40: 3–5, with Matt. 3: 1–6.

The forerunner of Messiah was to be considerably successful in his office,—John the Baptist was treated with great respect by his countrymen, and made large numbers of disciples. Compare Isa. 49: 3–5, with Luke 3: 7–21.

Messiah was not to be born at Jerusalem, the Capital of his kingdom, but at Bethlehem, an obscure country village,—Jesus Christ was born at Bethlehem, by a very peculiar providence. Compare Micah 5: 2, with Matt. 2: 1, 2.

Messiah was to go down into Egypt, and to be called out from thence,—Jesus Christ went down into Egypt, soon after his birth, and was called out from thence by an angel of the Lord. Compare Hosea 11; 1, with Matt. 2: 13–23.

Messiah was to be a preacher to his countrymen in the great congregation,—Jesus Christ was indefatigable in his public ministrations, both in the temple, and in all other places where the people were disposed to hear him. Compare Ps. 40: 9, 10, with the four Gospels.

The tribes of Zebulon and Naphtali were first to be greatly distressed, and afterwards highly honored and exalted, by the appearance of Messiah among them. These tribes principally suffered in the first Assyrian invasion under Tiglath Pileser, and were afterwards among the first that enjoyed the blessing of Christ's preaching the gospel, and exhibiting his miraculous works among them. Compare Isa. 9: 1–4, 2 Kings 15: 29, 1 Chron. 5: 26, and Matt. 4: 12–16.

Messiah was to converse and preach the gospel in the regions of Galilee,—Jesus Christ lived and conversed so long in that obscure and despicable part of the land of Israel, that he was, by way of contempt, denominated the Galilean. Compare Isa. 9: 1, 2, with Matt. 2: 22, 23, and Matt. 4: 23, 25.

Messiah was to have a temple to which he should come, when he made his appearance in human flesh,—Jesus Christ, as the Son of God, claimed the temple of Jerusalem as his own, in a sense which no mere mortal could presume. Compare Mal. 3: 1, with Luke 2: 46–49, and Matt. 21: 12, 13.

Messiah was to be the servant of God, whose is the Branch,—Jesus Christ was emphatically the servant of God, and the Day-Spring from on high. Compare Isa. 4: 2; 11: 1; Jer. 23: 5; Zech. 3: 8; 6: 11; Isa. 42: 1; Matt. 12: 18, and Luke 1: 78. I would observe here, that the word translated "Branch," also signifies *Day-Spring.*

Messiah is spoken of by the ancient Prophets under the characters of an Angel, a Messenger, a Redeemer, an Interpreter, One of a thousand, a Plant of renown, a Captain, the Beloved of God, the true David; Jesus Christ was all these, and whatever else was peculiar to that august Being, as will more fully appear from the following instances: Compare Gen. 48: 16; 32: 24–30; Hosea 12: 3, 4; Exod. 23: 20–23;* Mal. 3: 1; Job 19: 25; 33: 23; Ezek. 34: 23, 24, 29; Josh. 5: 13, 14; Isa. 42: 1; Rev. 1: 1; Matt. 3: 17; Heb. 11: 10.

(To be continued.)

* I may differ with most of my brethren in the application of these texts, but it is the only reasonable conclusion I can come at.

For the Crisis.

Whom Will Christ Reign Over?

Will Christ come to reign over the saints? So think some of our friends—so I think not. The Bible does not teach me so. On the contrary, it teaches that the saints will reign *with* Christ. Rev. 5: 10;—"And has made us unto our God kings and priests: and we shall reign on the earth." 2 Tim. 2: 12;—"If we suffer, we shall also reign with him." Rev. 20: 6;—"But they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 1: 6;—"And hath made us kings and priests unto God and his Father."

Christ was raised up to reign over the "house of Jacob," and "over the Gentiles." But there is not, to my knowledge, one single text in all the Bible that teaches that Christ will, in the world to come, reign over *saints immortal.*

Anciently, God promised the people of Israel, that if they would fulfill certain conditions, He would constitute them "a kingdom of priests." The conditions were, at length, broken. When the Lord was on earth He told them, that "the kingdom" should be taken from them, "and given to a nation bringing forth the fruits thereof." What nation is this? Let Peter answer. 1 Pet. 2: 9;—"But ye are a chosen generation, a ROYAL *priesthood,* an holy nation." The literal of "royal priesthood" is, *kingly* priesthood. So then, the nation of saints is a nation of *king-priests.* They have the right of being "a kingdom of priests;" and shall reign with Christ "over the house of Jacob," and "over the nations" of the Gentiles, even as He has received of His Father.

Error will do us no good: search and look!

Edwin Burnham.

For the Crisis.

Questions.

1. Where is there *one* command of God to keep holy the seventh-day Sabbath prior to the time of Moses?

2. Where is there *one* command of God to any of the Gentile nations, either in this or any preceding dispensation, to observe the seventh-day Sabbath?

3. Where is there *one* command of God to any believer in Christ, to observe the seventh-day Sabbath subsequent to the crucifixion of the Son of God?

4. Where is there *one* text in the Bible that tells us that there was *more* holiness, spirituality, or sanctity attached to the seventh-day Sabbath, than there was to the sacrificial offerings? Num. 18; 8, 9.

5. Where is there *one text* in the Old or New Testament, stating that the *ten commandments* ALONE constitute God's moral, holy, or spiritual law?

6. Where does the Holy Ghost, which is to guide the church into *all truth,* command any one to keep the seventh-day Sabbath? Pet. 3: 15.

So anxious am I for truth upon these questions, if I have not got it, that I will award to any one a premium of $10, on condition that they will annex a plain "thus saith the Lord," to the affirmative of the above questions. Prov. 23: 23.

Alva N. Seymour.

For the Crisis.

LO! HE COMETH!

Soon the trumpet will sound, and the dead will arise
To hail their Redeemer descending the skies,
And we who are *waiting* shall join the glad song,
And sing hallelujah! to God and the Lamb.
O bright will the morning then dawn on us here,
When Jesus shall come—to *his* people appear,—
When he shall then reign o'er the world's wild domain,
And the earth be restored to its Eden again.
Hallelujah! Hosanna! to Jesus we'll sing,
While heaven's high arches with music shall ring;
Salvation! salvation! this song shall obtain;
Hallelujah! Hosanna! to God and the Lamb!

W. S.

For the Crisis.

The Three Angels in the Midst of Heaven.—Rev. 14: 6–12.

BY J. F. SWEET.

No. IV.

(Continued from Crisis Vol. 3, Nos. 34, 35, 36.)

Having shown in the three previous numbers,

1st, that the sealing message began with the Gospel in the days of the Apostles;

2nd, the 144,000 to be the believers from every nation, kindred, tongue, &c.;

3d, the fall of Babylon, the Apostasy of the Catholic Church, we will now consider an objection to these views. It is said, the first angel having the everlasting Gospel announces the hour of judgment has come; therefore he must be located in chronology in the last generation. This view has the appearance of plausibility, to say the least. We have heretofore taken for granted that the hour of judgment has reference to the time when God will judge the secrets of all men by Jesus Christ; but we now see that this view is not correct, for these reasons; viz., an angel or angels in the midst of heaven must be after the sixth and before the thirteenth century; an angel ascending from the east must be before the year 600; an angel coming down from heaven (chap. 20 exc.) always represents a class of messengers this side of the thirteenth century. As proof of this we call attention to the following Facts.

1. Paul tells us, that the saints were sealed by believing the gospel. Eph. 1: 12, 13; 4: 30. They could not have been sealed before the sealing angel ascended from the east; hence, as before shown, the angel ascending must represent those that first preached the gospel with the Holy Ghost sent down from heaven; and those that believed were sealed with the Holy Spirit of promise.

2. The first we hear of an angel in the midst of heaven is after, or subsequent to the sounding of the fourth trumpet, when the sun, moon, and stars were smitten, so that the third part of them were darkened. This refers to what Gibbon calls the ruin of Arianism. A war, or controversy had continued from the time of Arius A. D. 315, (I write from memory,) up to the year A. D. 600; and was then terminated by the conversion of the Arian Lombards of Italy. The Nicene faith had triumphed within this period of time; the Vandals, Ostrogoths, and Alemani, Arian kingdoms, had been plucked up by Clovis, the King of the Franks, who was the eldest son of the self-styled Orthodox church. He said in an assembly of the chief men of his nation, "it grieves me to see the Arians possess the fairest portions of Gaul; let us march against them, and take and divide their fertile provinces."

Previous to the commencement of the seventh century, the Burgundians, Vandals, Ostrogoths, Alemans, Spaniards and Lombards, were either converted or subdued; and the Trinitarian faith triumphed, and has continued triumphant through the dark ages, to the present day. The sun, (Gospel) the moon, (Old Testament) the stars, (Epistles of the Apostles) have been smitten, and the third part of them were darkened; and in this darkness the doctrine of the Triune God has been in the ascendancy. After this smiting was completed, by the sounding of the fourth trumpet, an angel is seen "flying through the midst of heaven, saying, with a loud voice, wo, wo, wo to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!" Here we find the angel in the midst of heaven subsequent to the fourth, and previous to the fifth trumpet. The fifth trumpet introduces the Saracen invasion of the Roman Empire in the East; hence the chronology of the fourth and fifth trumpets determined the chronology of the angel in the midst of heaven. In perfect keeping with this arrangement, we find the angel of chap. 10, coming down from heaven after the sounding of the fifth and sixth trumpets, who lightens the earth with his glory; and referring to the seventh angel, tells us, in the days of his voice, "the mystery of God should be finished."

Here is symbolized a class of messengers living near the end of time, between the sixth and seventh trumpets; and these messengers are represented by an angel descending. Now we have positive proof that the messengers of our day are represented by an angel coming down or descending from heaven; while the messenger that announces the three woes is seen in the midst of heaven.

The sixth trumpet sounded nearly 400 years; the fifth, 150 years, commencing about A. D. 630; the sixth commencing about A. D. 1450, leaving nearly 700 years to intervene between the two, which proves the angel in the midst of heaven to have been some 1250 years or more before the end of time. Hence, the angel with the everlasting gospel, saying, the hour of his judgment is come, must be somewhere between the sixth and the thirteenth centuries. As the angel of the 10th chapter was seen subsequent to the sounding of the sixth trumpet, so the angel of the 18th chapter was seen coming down or descending, while John was in the wilderness, and after five of the seven heads had fallen.

In the 17th chapter we have an account of the woman seated on the seven-headed, scarlet colored beast; and on her forehead a name written, "Babylon the Great," &c. The angel tells John the mystery of the woman and the beast that carrieth her. As for the beast, he says it "was, and is not." As the beast was a symbol, we inquire what it symbolized? Ans. A kingdom or government. As the beast had seven heads, the kingdom which it represents will be found to have seven distinct heads, or governors; and these are consecutive,—five of them are in the past, and one now is, making six, when John sees the woman with her name in her forehead, her cup in her hand, and she was drunken with the blood of the saints. While John is beholding this representative of the apostate church, an angel is seen descending from heaven, and the earth is "lightened with his glory." And he cried mightily with a strong voice, saying, "Babylon (the woman that was on the beast,) the great is fallen, is fallen." He then hears a voice from heaven saying, "Come out of her, my people!"

The chronology of the sixth head of this beast will determine the chronology of the angel that was seen descending. It must certainly be this side of A. D. 800, for the beast could not have had but one head up to that time. It must be previous to 1798–1800, for then the beast came out of the abyss and made war on the witnesses; and when he came out he was the eighth king. But again, it must be before 1793, for then was completed the work which marked the end of the 1260 days; it must be within those days, for the woman was to be nourished and fed by the nations for that length of time, in the wilderness; and as John says she was boasting, "I sit a queen, and am no widow," it follows, her time of nourishment in the wilderness had not yet ended. In short, John was carried by the angel into the wilderness to see her, and there she was seen sitting on the sixth head, viz., the Spanish branch of the house of Hapsburg, the seventh head being the Austrian branch of the same house. Next to Austria is France, which makes the eighth and goes to perdition. The eighth is the beast himself, that was in the days of Charlemagne, when he revived the western Roman Empire. The beast "is not," while the western empire is Germanic, or under the dominion of the Saxon, Franconian, Suabian, and Hapsburg houses; but it "is," when the emperor of France once more obtains the supremacy. France, then, is the eighth and is of the seven; viz., the the second in order, for Charlemagne succeeded the Greek, which is the first head French second, Saxon third, Franconia fourth, Suabia fifth, Hapsburg sixth, Charles the V., emperor of Germany and king of Spain. And it was in the days of this emperor that the woman sat upon the sixth head, and the Reformers raised the cry, "Babylon is fallen!" and proved her to be the Apocalyptic harlot. They exposed her corruptions, and the earth was lightened by the teachings of Luther, Melancthon, and others of the Reformers of the sixteenth century. Luther was excommunicated from the church, or Babylon, and after that we have the cry, "come out of her, my people!" This leads us to consider the angel of Chapter 20, coming down from heaven.

The question will naturally arise, where shall we locate the angel of Chapter 20, as he was seen coming down from heaven? We answer; this coming down must be in the sense of falling from an exalted position; and this will be seen to be correct when we consider the fact, that the angels of Chapter 10 and 18 were invested with great power, and the earth was lightened with their glory. It is manifest that their coming down could be in no other sense than that which we have applied to them; they were not fallen, they were not apostates, and yet they were creatures of earth, preachers of the Gospel. If the angel of the 20th Chapter had been clothed with a cloud, a rainbow about his head, or had he lightened the earth with his glory, we should then conclude he was an angel of light, notwithstanding he is said to be coming down or descending. But when we contrast this angel with the other two that preceded him, we are inevitably led to the conclusion that he is an angel who has forsaken his high and holy calling, and hence he is seen by John in vision coming down from heaven.

Again, this angel was seen coming down "a thousand years" and "a little season" before the lake of fire which is the everlasting fire into which the Devil and his angels will be cast, with those goats at Christ's left hand, when he comes to be glorified in his saints. As he comes down more than one thousand years previous to the end of this world, it will carry us back to the time when the three angels were in the midst of heaven, viz., the ninth century. We find at that time the angel of the Thyatira church seated on the second head of the scarlet beast, "or image to the Leopard beast," which is the Western Empire. Pope Stephen II. received as a donation from Pepin, the French king, the Exarchate of Ravenna, in 756. This, with the Duchy of Rome, constitutes the government symbolized by the two-horned beast. This two-horned beast proposes to the men that dwell on the earth (Western Empire,) to make an image to the Leopard beast, that had been wounded to death by the Saracen invasion, which event was the first Wo under the sounding of the fifth trumpet. In the year 800, Charlemagne was crowned emperor of the Romans by the pope; this pope was the angel that bound the Dragon, and gave the Western Empire to the French King.

The *fact* that the second head of the Dragon was a Frenchman, shows the first head had lost its supremacy, and hence, the binding of the Dragon's first head. In 912, the Carlovingian Dynasty fell; and in 962 Otho, the Saxon emperor, constitutes the third head of the Dragon. Now the first head of the Dragon has been bound 162 years. The scarlet beast, or "image," goes into the pit, and continues while the Saxon (3d.) Franconian (4th.)

Suabian (5th,) and Hapsburg, Spanish branch (6th,) Austrian (7th,) all German heads, exercise their supremacy in the Roman Empire; after them comes up the second head of the Dragon out of the bottomless pit, viz., the French empire, in 1800, Napoleon at its head; and he is the eighth and the second of the seven; and France to-day is the representative of the Dragon that has been bound a thousand years, and is now deceiving the nations preparatory to the great battle when the Lord comes and takes the beast (Austria) and false prophet alive, and casts them into the lake of fire. The false prophet is the Papacy that works miracles before the beast, as did the Papacy in the ninth century, when at the head of the government symbolized by the two-horned beast. The Dragon, Devil, Satan and Serpent, will be cast into the same lake of fire, "where the beast and false prophet are, and shall be tormented day and night forever and ever." (That is, to the end of this age, or *Cosmos*. Forever and ever is limited by day and night.)

But an objection will arise here. It is said the angel of Chapter 20 is our Lord Jesus Christ, and the Devil, Dragon, Serpent, or Satan, that is bound, is the personal Devil, which he will bind when he comes, and shut up a thousand years between the two resurrections; and then he will be loosed, and go out to deceive the nations after the second resurrection. As to this angel being Christ we remark, when he (Christ) comes, he comes in all the glory of his Father, and the holy angels with him. Now it is not admissible, for one moment, that earthly creatures should be attended with such glory as the Advent messengers are represented with, by the angel of Chapter 10, and the Reformers of the sixteenth century, by the angel of Chapter 18; and when our Lord is introduced in vision, that he should be symbolized by an angel unattended, either with glory, cloud, or rainbow. Our Lord is introduced in this book as the Lamb, Lion, King of Kings, Lord of Lords, Prince of the Kings of the earth, &c.; but he is never symbolized by an angel; angels are always symbols or messengers of earth. Again our Lord is seen by John coming with the armies of heaven upon white horses; and he is so described that there can be no mistake as to his character.

Now where is the Dragon, we ask, if the Devil, of Chapter 20, is the personal Devil; there was a Dragon on the earth when the sixth vial was poured out, a symbol of government, out of whose mouth went one of the frog spirits, whose work was to gather the nations to the battle of the great day of God Almighty. The Dragon, beast, and false prophet issued out of their mouths three frog spirits. They accomplished their work of deceiving the nations; the Kings of the earth and their armies were gathered together, and Christ comes and takes two of them, and they are cast into the lake of fire. Now we want to find that old Dragon, and see if he goes into the same lake of fire with his associates. If we do not find him in Chapter 20, then we have no account of his end; he must have escaped the judgment. If he was shut up in the pit one thousand years, then it was not the personal Devil, for the Dragon of this book had seven heads and ten horns, and we are told that these horns are seven kings, and these heads are seven kings, which reign in consecutive order. The scarlet beast having these appendages, same as the Dragon, was seen while the sixth of these seven heads was in the ascendancy; and at that time the beast was in the pit.

We learn this from the fact, that the angel tells John, "the beast that thou sawest" "was, and is not, and yet is.' *Query*. When? *Ans.* After one more head, or king has come and continued a short space, then the beast, himself shall ascend out of the bottomless pit, and he is the eighth king, and goeth to perdition. Now we have, the fact plainly stated, that the eighth king is subsequent to the seventh, and previous to the day of perdition. The state, or place symbolized by the bottomless pit is proved also to be previous to the reign of the seventh or eighth king; consequently, the sixth and seventh heads of the Dragon are proved to be in the bottomless pit before the day of judgment, or, in other words, the Dragon is in the pit while these heads rule. We then inquire as to the heads preceding the sixth. We run back in the history of the Roman Empire, from the time that France came out of the pit, when Napoleon declared in the name of the French nation, "We are the successors of Charlemagne; the inheritors of Cæsar's power,"—and we find Austria (7th,) Spain (6th,) of the house of Hapsburg; Suabian (5th,) Franconia (4th,) Saxon (3,) all German houses as heads of the Dragon.

(*To be continued.*)

The World's Crisis.

BOSTON, MAY 13, 1856.

Thief on the Cross.

A Bro. wishes to know how Lk. 23 : 43, can be harmonized with the belief that the whole man is unconscious between death and the resurrection.

In answer we would say, we find no difficulty in harmonizing this passage with our views of the state of the dead. In considering this subject, there are several points that demand attention.

1. *The question* of the thief in ver. 42,—"Lord, remember me when thou *comest* into thy kingdom." Observe, the thief does not carry any idea that he thought of going *with* the Savior to a kingdom at death, but wishes to be remembered when the Lord *comes* into his kingdom. Where will the Savior's kingdom be located? After the seventh angel sounded, John heard "great voices in heaven, saying, the kingdoms of *this* world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Rev. 11; 15. This event is yet *future*, therefore the thief cannot be in the kingdom, yet, for the reason, that our Savior has not yet come to take possession of it. "Blessed are the meek for they *shall* inherit the earth." Matt. 5 : 5. When the meek shall inherit the earth, then Christ will have come into his kingdom, and the thief may *then* have his petition answered. The new earth, Christ's kingdom, and Paradise are evidently used in the Bible to represent the same thing; and we have yet to learn that the saints of the Lord will have a reward anywhere else than on *this* earth, after the curse is removed; consequently, the thief is not *now* with Christ in his kingdom.

2. *The Savior's answer.*—"And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in paradise." Ver. 43.

a. We will notice first, the *place* where they are to meet—in paradise. Where is paradise? Some tell us, it is a concealed place in the earth, where souls go at death; that the good in that condition are happier than when here on the earth; that the wicked are more miserable, but the souls of both classes must wait for the resurrection of their bodies before they can enter upon their eternal state. This may do for heathen philosophy, but we do not see how the Bible student can adopt such an idea and adhere to the scriptures! We all believe that Adam was in paradise before he disobeyed his Creator, but we are as well agreed that no such beautiful garden is in the land of Eden at the present time; still we do find a *promise* to the faithful christian, that he shall yet partake of the fruits of paradise; or in other words be *restored* to the glorious state of the first happy pair, before sin entered. Jesus says in his last Revelation,—"To him that overcometh will I give to eat of the tree of life which is in the midst of the *paradise* of God." This scripture plainly shows that the "tree of life" will again bear fruit in paradise, which we cannot think is some deep cavern, or subterranean place, but the new earth which the meek shall inherit. We think this point is made plain in the Revelation to St. John. In the 21st chap., our Savior gives us an account of "a new heaven and a new earth," and of the holy city, the New Jerusalem, that is to be upon it; and in chap. 22 : 2, he says,—"in the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month."

We have now found that the tree of life is in Paradise, and at the same time, in the new earth, which is the kingdom of Christ, where the thief wished to be received when our Savior comes; and hence it follows again, that the thief is not *now* in paradise, because it is not yet prepared.

b. *The punctuation* of this verse demands attention. It should be borne in mind, that our system of punctuation was introduced by "Manutius, a learned printer, who lived at Venice in the 15th and 16th centuries," and that the scriptures were written originally without any pauses, hence any one has a right to punctuate the Bible as the sense may demand. We will instance some examples where the meaning is changed by the use of the comma. "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Heb. 10 : 12. In many Bibles the comma is put after *sins*, instead of *forever*, which would make the passage declare that Christ had "forever sat down," and therefore will never rise up again, to return to this world to set up his kingdom; but such a view would be a palpable contradiction of the Bible; but if the comma is placed after *forever*, then the verse teaches that he is never to offer himself as a sacrifice again, but that this one is sufficient, which is the true meaning.

Again, in Matt. 19 : 28, is a passage where the power of the comma is shown.—"And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." We have frequently seen the comma placed after *regeneration*, instead of *me*; and when this is done, the passage teaches that Christ was *regenerated*, (which many understand to mean converted,) and that if we will follow him in regeneration, then we may all sit on twelve thrones, and judge the twelve tribes of Israel; but if we put the comma after *me*, then the verse teaches that the twelve apostles, who had forsaken all and followed Christ, shall, in the regeneration, or when they rise from the dead, sit with him in the throne of his glory, which gives the true idea.

Now we will return to our text,—Lk. 23 : 43. If we put the comma after *to-day*, then *to-day* qualifies the verb *say*, which makes this passage harmonize with the whole Bible, but if we leave it where it is, then it qualifies *shalt be*, and would go to show that the Savior and the thief both went to Paradise that day; but we have already seen that Paradise is in the new earth and yet to come, consequently, the present position of the comma gives a wrong idea to the verse. The Greek adverb *seemeron*, here rendered "*to-day*," may be translated by the word *now*, and we think the sense of the original would be much better expressed, if it read,—now I say unto thee, thou shalt be with me in paradise,—not between death and the resurrection, but when Christ comes into his kingdom. If our readers will observe the common use of language, they will notice that all classes of persons frequently use *to-day, to-night, this day, and this night*, in the same sense that *to-day* is used in the text, provided it qualifies *say*. I am informed that one of the best translators places the comma *after* "to-day." Some may object, by saying that *to-day* is superfluous in our arrangement; no more so than in many cases in the Bible. The Lord instructs Moses to say to the children of Israel,—"I command thee *this day*,"—"I denounce unto you *this day*, that ye shall surely perish." Deut. 30 : 11, 18. He does not mean that they shall perish that day, but declares the denunciation is that day, which fact was perfectly apparent without stating it, but it is a common mode of expression. Again, the Lord says in Deut. 15 : 15,—"I command thee this thing *to-day*." Here, *to-day* is used in the same sense as in Luke 23 : 43,—"verily I *say* unto thee to-day, thou shalt be with me in paradise." If the phrase, *to-day*, is superfluous in Lk. 23 : 43, if made to qualify *say*, it is equally so in Deut. 15 : 15, and in the following extracts from the speeches of Daniel Webster and Mr. Choate. Says Mr. Webster, on the 7th of March, 1850,—"I speak *to-day* for the preservation of the Union." All knew he was speaking *that* day, without his declaring the fact. Mr. Choate, at another time said,—"*To-day*, fellow-citizens, we also speak for the Union." These distinguished orators use *to-day* in the same sense as it is used in Luke 23 : 43, when the comma is placed after the phrase.

This verse is one of the strongest to support the doctrine of the immortality of the soul, and is more frequently brought by our opponents to prove their position, than any other; but we see that their whole argument rests upon the *very doubtful* position of the comma. If the pause be placed after *to-day*, then this verse is in harmony with the whole Bible. Shall we make this *doubtful comma* the corner stone of our foundation, and set aside plain and *positive* scripture?

c. Again, if it could be proved that the thief went to heaven or paradise the day of the crucifixion, it was forty-three days before the Savior ascended. The Savior says, "thou shalt be with *me* in paradise." Three days subsequent to this, after the Savior had risen from the dead, he says to Mary, "touch *me* not, (the same *me*) for *I* (the same one) am *not yet* ascended to my Father." He remained on earth forty days longer, and then ascended to heaven.

From this brief examination, we conclude that the prayer of the thief is not yet answered, and *cannot* be, until Christ comes into his kingdom, when paradise will be restored; consequently this passage is in harmony with the doctrine of the sleep of the dead.

Forty Questions on Immortality.

This little Tract of only *four pages* seems to be creating quite a stir for one of its size. One paper has already devoted some *three columns and a half* to a notice and *review* of it. We judge from this that there must be considerable backbone in the little thing; and no wonder, for the questions are all answered by passages of *scripture*, and the Tract contains all the passages in the Bible which speak of immortality. Let the Tract have a wide circulation—it will speak for itself and take care of itself. The Forty Questions are put up with five Ancient Landmarks, at 5 cts. per sett; $3.00 per 100 setts. The Questions are also put up with Landmark No. 4, at 2 cts. single sett; $1.00 per 100 setts. Send in your orders to this office or to H. L. Hastings, Rochester, N. Y.

By the way, we recollect that one of the "Scripture Searchers" once made work for a Seventh day Baptist minister some weeks in his pulpit, and finally resulted in some preaching of life and immortality through Jesus Christ alone, in the neighborhood, and in stirring up the community and scattering tracts and Scripture Searchers all over the village. So mote it be!

Carmel!

Dear Brn. Howard and Damman:—I am very much pleased to see from you a notice, in the Crisis, of a Conference in Carmel, Me. I think the move is by the will of the Spirit. I hope there may be a general attendance. I am impressed that it is my duty to be there, and shall expect to attend. Let us come together and consult for the good of each other, and the good of all. Edwin Burnham.

For the Crisis.

Come Over and Help Us.

Bro. E. Whitney:—As we are destitute of stated preaching, we want you should come over and break to us the bread of life. Will you come?

Please respond through the Crisis, or by letter, and oblige M. L. Clark.

Barnston, C. E.

For the Crisis.

Shall I Believe a Report?

Yes! if it is well founded. How shall I know whether it is true or false? Or how determine what its qualifications, or modifications are, that I may know what to think and what to say, to answer questions, or to caution others? Investigate! Hear both sides! Look into the matter! But I have not sufficient interest in the affair to take the necessary trouble and labor. Then should you say anything about it? But a brother asks me if it is so. Possibly it is not his business to ask you; if so, you are under no obligation to answer. May I not tell what I heard? Doubtful. If you have heard only one side, better say you do not know, and leave it, for it is morally certain you do not understand it. And it is *folly* to judge a matter, as you would by passing it to another, before you understand it.

But if it is a *report* affecting a brother's character and position in the community and in the church, it may be duty to examine into the causes of the scandal—certainly it would before passing it on to others, even should you do it in that polite and *seemingly innocent* way,—"*I heard so, but I don't believe it.*"

Shall we now illustrate? A year or two ago, I heard it stated with all the assurance of law and gospel, that such a sister—a woman of known devotion and earnest piety—had gone into *spiritualism*, attended the circles, received communications in writing from the dead, *was a believer*, &c. I called upon her soon, and found her afflicted that such a report had gained currency, but happy in the old faith of the gospel. She did indeed contend more fully than some for the power of the Divine Spirit. She had been at a circle or two, had seen some of the developments, but had not swerved from the faith of Christ. Is not this nearly parallel to Bro. H.'s case, who attended to investigate, but says he "did not get a ray of light upon Bible truth"—believes as he did before? Dr. J. experiments with the phenomena, and controls the manifestations, but I know he does not believe anything in it, *as to spirits*. The same is true of Dr. Y. Yet I hear that they favor it. *Let us have charity!*

Not long since I heard, with regret, of a brother, a man of years, and good standing and influence, and in the ministry, abusing his family, using improper language, &c. I knew it was not true, but being passed from one to the other, it might seriously injure him; and those who started and promoted the scandal, "*abuse*" him and his family too. I *told him* of it soon, and we looked the matter over.

Charity will not believe an *evil report* till it is compelled to. Delta.

For the Crisis.

To the Church.

Brethren and sisters:—I feel it a duty I owe to the church and my friends, to acknowledge publicly the receipt of timely aid from a portion of them, but as I have acknowledged the receipt of nearly all by private letters, and intend to the remainder as soon as convenient, I will not here give the names of any, only state the amount received in all.

I have up to this date received by letter and in person $31.00, and through the Crisis $8.00 making $39.00. I see that the last *Crisis* has credited $3.00 more for me which makes the whole amount $42.00.

This money has helped me very much in my almost helpless comdition, and I hereby tender to each donor my heartfelt thanks for his or her gift, and pray that the blessing of the God of the afflicted may rest upon and abundantly crown each one who has kindly remembered me in *this* my severe trial.

Nearly every dollar has been a gift from such as have already done their part to pay the old debt, and but one old debtor has heard my cry, yet, to my knowledge.

Some have written me and complained of a part of my previous note to the church saying I have tied the hands of my friends by requesting those who have given to pay the old debt not to feel called upon by Bro. Boutell's letter, as if I almost felt above receiving a gift at all.

I felt not thus dear brethren, but felt rather that I would be glad to evade the obligation such gifts impose on the receiver, being unable to labor for them now, and fearing I might remain thus for weeks—perhaps months to come. I am not ashamed to own that I am embarrassed—needy, nor ashamed to receive a gift, but I would rather have my dues and give to others. My sickness has added much to my embarrassment, and I may never rise above it, but I shall try.

Know therefore, brethren, that though I receive your donations as a christian gift from you to me, *an unmerited gift*, all I thus receive shall make that old debt just so many dollars smaller; but let the unrighteous debtor know, that their gifts will not cancel his debt at the bar of God, if he is able to pay it.

My health is gradually improving. I recover flesh faster than I do my strength, yet I am growing stronger, and hope in a few weeks more my lungs will so far recover that I can again preach. I trsut I feel thankful that I have thus far recovered. I wish to be able to labor on or I wish to sleep! I pray that I may not outlive my usefulness. Brethren, pray for me. J. Turner.

For the Crisis.

"Judge not that Ye be not Judged."

This passage of Scripture has often forced itself on my mind. And if all would look at it in its true light and always bear it in mind as well as practice it, they would find it better for themselves, and more pleasing to God. I believe it is taking away a part of God's authority, and that is a serious subject.

What! take away God's authority? You would not do that, my christian friends, no more than you would take his name in vain. And if you judge the judgment shall be measured to you again. "And why beholdest thou the mote that it is in thy brother's eye? . . . first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." "Ye shall know them by their fruits." Jesus taught as one having authority, and would you assume that authority? Would you be his rival? No, my christian friends, you would not. Ever guard against such a disposition. And may God bless you.

E. W. Dickinson.

North Cambridge, Mass.

For the Crisis.

The Third Heaven.

WHERE, AND WHAT IS IT?

On this question there are but two positions taken.

1st. That it is the place where Christ ascended and is seated at the Father's right hand. This position is supposed to be sustained by certain texts of scripture, some of which I desire to notice. The following is quoted:—"he (Christ) that descended, is the same also that ascended up far above all heavens." Every one, I think, must readily discover that this proves nothing on the point. Instead of saying that he ascended above two heavens into the third, it reads that he "ascended up far above *all* heavens;" consequently, any construction put upon this text to prove a plurality of heavens would prove that Christ, instead of being in the third heaven, has ascended above them all, and therefore, is in no heaven at all. This would be similar to the heaven of which Dr. Watts sang,—

"Beyond the bounds of time and space,"

But what are we to understand by this text? I answer: not that God in using this language designed to number the place where Christ is gone, but simply to mark his glorious exaltation. This text is parallel with many others that speak of the same thing, among which I quote the following from Eph. 1 : 21, where we are told that God has exalted him "far above all principalities, and power, and might and dominion."

The next text I shall notice, tells us that God "rideth upon the heavens of heavens." It is claimed that in this text, heavens is used in the plural, therefore there must be more than one. That the one on which God rides is the next beyond the plural or second heaven, therefore the heaven here spoken of, where God sits, must be the third.

If we could prove, that because "heavens" is here used in the plural, therefore, there must necessarily be two and no more, this text would answer our purpose. But when we remember that any number above one is just as much plural as two, this text can just as consistently, and with as much show of argument, be quoted by spiritualists, and Mohammedans to prove the existence of seven heavens in that direction, as it could by us to prove that there are three.

The idea contained in this text is, not that God designs to tell us *numerically* where his glory dwells, but in language awfully sublime, he is describing the greatness of that glory. In the 18th Psalm, 10th verse, we find a parallel text and a similar expression.

But, lastly, we are told that the Bible tells us of three heavens. 1, The open firmament where the fowls fly; 2, That region occupied by the sun, moon, and stars; 3d, Where God and angels dwell; to which heaven Christ ascended from Mt. Olivet. Is the above strictly true? I answer emphatically, NO! The firmament, and the region of space occupied by the sun, moon, and stars, according to the unerring word, instead of being two, are one and the same. In proof, I refer you to the following scriptures. In Gen. 1 : 8, we are told that "God called the firmament heaven." In the 20th verse we are told that God caused the fowl to fly in this "firmament of heaven;" and in the 15th, 16, and 17th verses we are positively told that God formed the sun, moon and stars, and placed them as lights in this same "firmament of heaven." Thus, if we go here to reckon, instead of three heavens, we find but two. The conclusion is that no third heaven is spoken of in the word of God as existing in that direction. "But," says one, "it must be there." I answer if it is there it is not a matter of revelation.

But where is it? I answer: it does not now exist, but is to exist in connection with the New Earth, as brought to view in 2 Peter 3 : 13. In this chapter we have most clearly marked, the result of two great changes, which are specified in many portions of the word of God. The first change, namely, the flood, affected the entire creation of God, and a new order of things obtained. The second will do no less, and another and the last state comes into being. As a matter of course, if a thing passes through two different changes, it must exist in three different forms. To illustrate: if I were to take any iron body and cast it first into a stove, then in-

to a globe, it would of course exist in three different forms. 1st. The bar of iron. 2. The stove. 3. The globe.

Now if, as we must admit, these two changes are to take place, and a new state of things is the result of each, and therefore the creation or universe of God is to exist in three different states, what name shall we give them each? *I* know of no way but to let Peter answer. He names them as follows: First, he calls the state before the flood, "the *heavens*" and the "earth" which "were of old." Second, the state next after the flood, he calls "the *heavens* and the earth which are now." Third, the state that is to come into existence after the general conflagration, he calls "the *New Heavens* and New Earth." We find, then, that Peter does give us just *three heavens*, that do actually exist in their successive order in the plan of God. Now it looks to me to be so exceeding simple, that any one may see, that if there are to be three heavens in regular succession, the last one in the series must be the third. Well, it was *the third* to which Paul was caught in vision. But was it *to this one?* I answer; this being *the only third heaven* named in the Bible I think this must be the one.

But it may be objected, that the heavens in Peter are plural, I think we have seen sufficiently clear from what has been said and many scriptures that might be quoted, that an argument based wholly on the *number* of a name of this character is very liable, on a close investigation, to be found faulty. *Heaven* and *heavens* are used interchangeably, and synonomously, in many portions of the word of God. Again, it may be said that the present heavens are called, in Rev. 21, "the *first* heaven." I reply, this word *first* does not mark its *numerical* existence, for if that were so, Revelation would contradict Peter. This text is parallel with Isa. 65 : 17, where the present heavens are called the "former" heavens—*first* in Rev. 21, is used simply in the sense of *former*.

Now for the conclusion. We have seen as above that the third heaven is to exist in connection with Paradise. Paradise is a word of Persian origin, and signifies "a garden of delights." See Dr. Clarke on this word. The Lord God planted a Paradise in Eden, (See Septuagint Version, Gen. 2 : 8,) and placed man in it in a state of trial, or on probation; and man was to have Paradise as a possession, or kingdom, just so long as he was found in the path of obedience. But man lost this goodly heritage by transgression. Christ came into the world to seek and to save that which was lost. He came to seek and to save Paradise, for Paradise was lost. He paid the price of its redemption with his own life. Inasmuch as Christ has died to purchase what Adam lost by transgression, Paradise must be restored; and when brought back it will be Peter's "New Earth." The heavens being restored in connection with the earth, they will exist in their third state in connection with the New Earth, or, Paradise restored. Thus we shall have in actual existence what Paul saw in a vision, viz., the third heavens, and Paradise co-existent forever.

It is in this Paradise that they that overcome will eat of the tree of life, for it is to grow in the midst of the Paradise of God. Remember what John and Paul saw concerning this matter. They saw *in vision*, not as then existing, but as it will exist in eternal perfection when God shall "make all things new." May the Lord help us to be overcomers, that we may inherit Paradise forever. Amen.

S. W. Bishop.

From Bro. C. F. Churchill

Bro. Grant:—I have received the *Crisis* from March 25th. My heart has been cheered from time to time to hear of the upbuilding of God's heavenly cause in other lands, though I feel to mourn that it languishes here. I mourn when I see so many living without God and without hope in the world—no hope of immortality beyond the grave—God's professed children indifferent to their awful case. O, God! what can I say? the day of God is at hand; the perishing inhabitants of time without a shelter from the approaching storm! O, could some weeping child of God come this way, feeling the good of his fellow men at heart, having the glory of his heavenly Master in view, much good might be done in the name of the Holy child Jesus.

Brother Spaulding was with us last winter. I think good has resulted therefrom. He labored with us faithfully, and since he has returned home, has sent us some books, which have been read with interest. The Lord reward him for his labors of love, and give him an admittance into his kingdom.

Before I close, I should like to speak a word to my brethren and sisters scattered abroad. I can claim them such. I have made them the people of my choice. O, ye weeping, waiting ones, press on a little longer, soon, soon the saints of the Most High shall possess the Kingdom. Soon your sorrow and grief will end; soon your trials will end in a great and eternal, unfading and glorious reward. O let us love one another, even as Jesus has loved us.

Pray for me that I may be preserved blameless unto the appearing and kingdom of our Lord and Savior. O how unspeakable and full of glory the reward which awaits the conquerers.

Your brother, looking for the coming of the Just One,

Christian F. Churchill.
Salmon Brook, Aroostook Co., Me.

From Bro. G. W. Barnes.

Bro. Grant:—Thinking that some of my friends in the East would like to know where I am, and what I am doing, I thought I would write a few lines for the *Crisis*.

I came out here about three years ago, and bought a farm about twelve miles west of Portage city, in Sauk Co., Wis., on which, by the blessing of God, I raise my living. I have not heard an Advent sermon since I came into this State, except I preach occasionally myself. Generally, I have a good hearing. I preach Christ and him crucified, his rising the third day his going up to the right hand of his Father, and his coming again in like manner as he went up. I preach that man is mortal, the whole of him, and that the righteous are made immortal at the coming of Christ, and the resurrection of the just; and that the wicked are like sheep lain in the grave (Ps. 49 : 14) and brought forth in the day of wrath to suffer the second death. I preach all the time that I am in hearing of any one, until I am almost worn out; and never did I view myself so nigh the judgment as I do now. I never felt more of a realizing sense of the awful condition that man is in while out of Christ. I often feel that I must leave my farm and go out and warn men to flee from the wrath to come. I weep between the porch and the altar, and sometimes feel to exclaim, like Jeremiah, "O that my head were waters!"

But I feel as though I wanted to make one extra effort in this place to save men from the second death. If we can I think we shall see sinners converted and made ready for the kingdom of God. I therefore invite some one of God's ministers to come and labor with us a few weeks. I will not name any one in particular, but I will say what kind of a man I would like to have come. In the first place we need a man that is full of faith and the Holy Ghost. In the second place, we would like to have a man come that can sing. In the third place, we want a man to come whose main object is to glorify God and save men from the second death.

Who will respond to the call? who will say, "Lord, here am I, send me?" Is there no one between Maine and Minnesota?

Brethren, "say not there are four months and then cometh the harvest, but lift up your eyes upon the fields, are they not all white, ready to harvest? The harvest truly is great but the laborers are few. Pray ye therefore the Lord of the harvest to send forth laborers into the field."

If there is any one that will come and labor with us a few weeks, please write to me, give me a little notice, and direct to Russell's Corner, Sauk Co., Wis.

George W. Barnes.
March 10, 1857.

From Bro. E. R. Southwick.

Bro. Grant:—It has been a long time since I have been privileged with reading the *Crisis* or any other (only perchance) of those little winged messengers which proclaim the everlasting gospel; not, however, because I did not desire them and long for their comforting influence upon my heart, but other reasons combined, such as being poor, and family greatly afflicted with sickness, trials, &c., have caused a delay or procrastination of this order for the *Crisis*. The *Watchman* and the *Reformer* were my favorite papers while they continued. The principles taught in the *Crisis* are equally as interesting to me as those of the *Reformer* and *Watchman*; But Bro. Turner had the oldest claim on me, and my heart was with him for his labors of love; but now they have ceased, yet Bro. T. has an interest in my becoming a subscriber to the *Crisis*—and I certainly have—therefore I gladly comply with the proposition in Bro. T.'s "Circular." May we all be benefited thereby, and my prayer is that God will sustain this little messenger of truth until Jesus comes. It will help me to preach the gospel to others, as well as comfort my own heart.

O how the truth languishes; how starved are God's little ones for the truth, and yet they find it not, save here and there a crumb. Dear Brother, I could spend all my time, and my life also, in preaching from my little store of knowledge in this region of country, and good could be done in the name of Jesus; but I am poor and have a poor helpless wife who has been so for six years out of the last nine; and I have sometimes thought God would not have his gospel proclaimed any more in this place. When the blessed truth was proclaimed here the people would not hear, and now they appear to desire to hear, and there is no one to teach them. I feel an interest in the truth, but I stand measurably alone in this place, only a few in this county, and they half-way believers.

I am frequently invited to preach and even by members of other churches, who desire to hear the ground of our faith, but they hear with their ears, and understand not; they cannot endure sound doctrine, they have heaped to themselves teachers, who only tickle their ears; their hearts are far from God, and though God's word is truth it is ofttimes like water poured upon the ground, when it is opened to their understanding with all the clearness, simplicity, and harmony that rational creatures could ask for. But the end of all things is at hand and nothing appears strange or uncommon to the Bible student. Not one jot or tittle of God's word will fail but according to divine inspiration and revelation all will come to pass as it is written.

Your Brother, in hope of immortality at the coming and kingdom of Christ,

E. R. Southwick.
Marysville, O., April 1857.

From Bro. Henry J. Peck.

Bro. Grant:—I feel like enlisting my sympathies with the dear Brethren and Sisters scattered abroad, in the soon coming kingdom of Christ, which theme is truly delightful to dwell upon. The Apostle Peter, in speaking of the day of the Lord, says it "will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up." But to the children of God who are looking, and are ready for his coming, it will not come as a thief. Let us then, Brethren, be up and doing, and stand with our loins girt about with truth, our lamps trimmed and our light brightly burning, so that day overtake us not unawares. Let us give all diligence to make our calling and our election sure, and add to our "faith virtue, and to virtue knowledge, and to knowledge temperance," &c. For if we do these things, we shall not be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ.

And in view of these things, I am led to cry out,—O Lord, how long shall thy children toil on in this sin-cursed earth? how long ere our sorrows end, and thy kingdom will come, and thy will be done on earth as it is done in heaven? Seeing we look for such things, let us be diligent, that we may be found of him, without spot and blameless, at his coming and kingdom, and be gathered with the righteous to swell the chorus round the throne, and range those blissful fields of the Paradise of God.

Blessed be God for the christian hope, and for the consolation which it affords the child of God while traveling on to his haven of rest. It is truly a "blessed hope," a hope that maketh not ashamed. Why? "Because the love of God is shed abroad in the heart." A hope that is sure and steadfast, and which entereth within the vail. Let us look forward to the consummation of this hope. Lift up your heads, ye desponding, and rejoice! hold on your way a little longer, and your reward will be given. Would ye endure unto the end? keep pure the wedding garment, so that when our blessed Lord shall appear we may appear with him in glory.

Yours truly, Henry J. Peck.
South Farms, Ct., Apr. 21, '57.

Serious dissensions have arisen among the Mormons at San Bernardino and Salt Lake.

Poetry.

For the Crisis.

A. B. C.'S.
—OR—
LINES TO MY YOUNG FRIENDS.

All things, my friends, are fading fast,
You soon will hear the trumpet's blast;
Before your God then weeping bow,
Examine well your hearts just now.
Commit yourselves to endless keeping,
Where God has said shall be no weeping.
Drop on your knees before too late,
Vice, folly, *all* that God doth hate,
Eradicate from your young heart,—
Act wisely, and the noble part.
For God the city will destroy,
And burn to *ruin* base alloy.
Give him your heart, your all resign,
With christians' prayers your own combine.
How long delay, when mercy's free?
Return and live—like Jesus be.
In judgment, friends, 'twill be too late
To seek a part in God's estate;
Join then at once and with us go,
Lest Satan prove your overthrow.
Kind invitations you have had,
By loving ones now cold and dead;
Let not such warnings be in vain,
But *strive* eternal life to gain.
Make now your peace with God above,
Seek christian friendship, heavenly love.
Now let the promptings of thy heart,
Cause you to act the better part.
Oh! shun the path that leads to death,
And *work* for God while you have breath.
Prepare to meet thy friends at last,
Where weeping is forever past.
Quench not the spirit of your God,
But try the way your Savior trod;
Remember that it leads to bliss,
A path of God and holiness;
Search for no *other* one, but this;
But seek it now in love and truth.
Then seek, and you shall find it, youth;
And dwell with Christ at God's right hand.
United with his angel band.
There be a child He'll not disown,
View there the beauties of His throne,
There freed thy soul from every care,
Where crowns of glory you can wear.
God offers you such joy as this,
'Xalts you unto a Heaven of bliss,
And frees you from a world like this—
Yield them at once, do not delay,
While christians for your souls do pray.
Zealous now, for the Bible saith,
A sinner's wages sure is death!
But wages to God's people given,
Is joy alway with Him in Heaven!

S. C. K.

Domestic Summary.

Velocity of the Electric Current—Some early experiments on the velocity of electricity in high tension led to the assumption of an almost inconceivably high speed as that always natural to the electric fluid. The experiments lately made, to test the feasibility of the great submarine telegraph project, indicate about one thousand miles per second as the average velocity. It has also been proved that several waves of electricity may be traveling on the same wire at one time, a fact which will tend greatly to facilitate the rapid working of the great telegraph. In one case, where the ends of one thousand and twenty mile of wire were brought near together and a succession of shocks produced, three signals of a signal stroke bell were distinctly heard after the hand had ceased to transmit.

Another Bold Case of Garroting in Boston.—*A Country Trader robbed of* $1100. About 9 o'clock last evening, a man named Cyrus Smith, belonging in Piermont, N. H., was garroted by two men at the corner of Brookline and Tremont streets. The villains seized Mr. Smith around the body, and while one held his hand over the struggling man's mouth the other threw him down and robbed him of a memorandum book containing nearly $1100 in bank bills, on the Bradford Bank, Bradford, Vt.

Mr. Smith arrived in the city last evening for the purpose of purchasing goods, and was stopping near the scene of the robbery with a friend.

A Steam Stage Wagon has been constructed to run on common roads by a company formed of citizens of Cincinnati and Dayton, Ohio, which was recently tested, and is said to give complete satisfaction.

A New Volcano in Virginia.—A volcano has just burst forth in Virginia, at a point on the mountain directly between the dry fork of Cheat and the south branch of the Potomac rivers, at a place known by the name of the "Sinks," so called from the depressed condition of the mountain at that point. These "Sinks" are funnel-shaped, and each one embraces as much as an acre of ground. On the first of January the reports caused by the bursting forth of the subterranean fires were heard for a distance of twenty or thirty miles. Vast columns of flame and smoke issued from the orifices, and red hot stones were thrown up in the air several hundred feet above the mouth of the crater. The people in the vicinity are becoming alarmed at the pertinacity with which the flames are kept up and the red hot masses of rocks thrown out. A heavy, rumbling noise, like distant thunder, is continually reverberating through the deep cavern of the mountain, which at times seems to tremble from summit to base.

We clipped the following from the *Christian Spiritualist*:—

WORLD'S CONVENTION.

It is proposed to hold a World's Convention in the city of New York, to take into consideration the phenomena and philosophy of the wonderful manifestations of angels and of the spirits of just men made perfect, which it is alleged have been transpiring in our midst for a period now of nearly ten years. Some three millions of persons in the United States are now *wholly deluded on this subject*; besides many millions in Europe, unless they have facts and undoubted evidence to support their belief in man's immortality, and of his ability to communicate freely with the earth after it ceases to occupy the material body. It is proposed to discuss in this convention the entire subject in all its bearings—physical, mental, spiritual and philosophical; and bring to bear upon it all the light that science is capable of shedding from every source and from every channel, aided by the Divine light of Revelation. In this way it is thought great good may and will result to the human race in bringing out clearly the Truth. If these manifestations and revelations are from the source claimed for them by some ten millions of intelligent human beings living in almost all parts of the civilized world, it is high time the whole world in every corner was enligtened on the subject.

On the other hand, if they are false, it is certainly time that positive proof was furnished of their utter fallacy, and that the delusion be put down by the strong light of truth which shall show it is all a lie.

Such a Convention will awaken public attention generally from North to South, East to West, and land to land, and give all persons interested in the subject an opportunity of seeing, hearing, and expressing their views, either for or against; for the Convention invites all who wish to join in the discussion. The day of Pentecost will again come, and all men shall know the Lord as *he is* from the least even unto the greatest, for he will reveal himself again unto us in power and great glory.

Foreign News.

TWO DAYS LATER FROM EUROPE.

Halifax, Wednesday, May 6.

The steamer Europa, from Liverpool April 25, arrived here yesterday morning. The Neufchatel question was in a fair way of amicable adjustment. The city of Sarawak, Borneo, had been nearly destroyed by Sir James Brooke, at the head of a body of Malays, and 2000 of the Chinese inhabitants killed. The attack was owing to the massacre of several Europeans by the inhabitants of Sarawak.

Persia.—The Persian accounts of the recent battle of Bushire are published. They state the English advanced until, meeting with the main body of Persians, they set fire to their (British) camp equipage, and retreated towards Bushire, where, being reinforced, the battle began and lasted four hours, both parties retiring in consequence of torrents of rain, which fell the whole time, rendering the ground unfit for cavalry. The Persians left some guns in the mud, but afterwards recovered them. The Persians estimate the British loss at 1000, and their own at 400.

The latest dates from Bushire are to the 6th of March. They bring no intelligence of fresh operations in the Persian Gulf.

Spain.—The troops destined for Cuba, are to be despatched from Cadiz at the end of this month.

Russia.—At Sebastopol the engineers have succeeded in raising 25 of the vessels sunk in the harbor, the greater part, however, of light tonnage. Upwards of 60 other vessels, of which some 25 or 26 are first and second rates, remain to be lifted. The divers employed affirm that, with some three or four exceptions, the whole of the operations can be crowned with success; so that, in the course of three or four years, the two old divisions of the Black Sea fleet may be as numerous as before the war. Some of the vessels, however, must be worm-eaten and useless.

Turkey.—The last ship of the British fleet which has been cruising in the vicinity of Constantinople, has passed out through the Hellespont, and has arrived at Smyrna. As soon as the Turkish government received the intelligence, it issued a circular to announce that the Dardanelles are henceforth closed to ships of war of all nations that are not provided with a special firman for going through, thus re-establishing the rule in existence before the war.

Appointments.

Providence permitting, I will preach at
Bridgeport, Ct., on Friday evening, May 22
Newark, N. J., Sunday, May 24
New York, Cor. of Grand and Elizabeth Streets, Sunday, May 31
During the week, at Newark and New York as may be demanded.
W. S. Campbell.

Bridgeport, at the old Chapel, Sunday, 17
C. Goodrich.

Missionary Tour Westward.

Brewerton, N. Y., Wednesday and Thursday evenings, May 13, 14.
South Butler, N. Y., Sunday, May 17.
Edwin Burnham.

Bro. Edwin Burnham appoints to preach at
Portsmouth, N. H., Sunday, May 24
Kennebunk, Me., Sunday, May 31
Salem, Mass., (for Bro. George Burnham's charge,) Sunday, June 7

Bro. Hemenway appoints to preach in
Thorndike, May 17th
Portsmouth, N. H., " 31th

Providence permitting, I will preach in Lynn, (Dye House Mill) third Sunday in May.
D. E. Moulton.

I will preach as follows:—viz.,
Nashua, N. H., Sunday. May 17th
Roby's Corners, Sunday, May 24th
By request, I will preach in Manchester, N. H., 79 Elm St., the first Sunday in June.
My appointments beyond Roxbury are withdrawn.
S. W. Bishop.

The Lord will, I will attend to the following appointments:
Freeport, (Swamp School-House,) May 24
" (Flying Point,) " 31
Brunswick, June 7
R. R. York.

Bro. A. Ross appoints to preach in
Exeter, N. H., May 30 and 31

Tour East.

Bro. Grant:—Let me say to those calls from the East that I purpose, the Lord will, to spend the most of June on the Penobscot, and will meet the brethren in Holden, Orrington, Exeter, or elsewhere, as they may arrange. I shall try and be at the Conference at Carmel.

Your Bro. full of hope, L. Boutell.

I will preach in Vernon, Vt., May 24, spending the following week there. Once at Northfield.
L. Boutell.

General Conference.

Bro. Grant:—Having consulted with many of the Brn. composing the different churches in this section, I find an interest, with many earnest requests, for a General Conference. We have therefore, after due deliberation, decided to hold a Conference at Carmel, Me., commencing Thursday, June 10th, at 5 o'clock, P. M., and continue over the Sabbath.

We hope, pray, and believe that this means of grace will prove a savor of life unto life. We invite *all*, whosoever *will*, to come and partake with us; and shall *expect* as many of the household of faith as consistently can, to come in the name of the Lord, and such as *can* will feel it a *privilege* and *duty*, with open heart and hand, to help forward the cause of *truth*.

Those coming by railroad, will stop at Carmel Depot, near the village, where the meeting is held.

In behalf of the Brn.,
I. Damman.
L. L. Howard.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

M M Flint 104, N Pease 115, S A Proctor 96, D Bunn 108, J Bunn 82, S Walker 134, W Hamlin 67, M A Cotton 110, Ida E Sherman 115, P S Taylor 115, C H Cotton 156, M Reed 104, A Hunt 104, H J Hammond 82, George Hayden 115, Mary Scammon 115, B Woodside 98, Anna Churchil 118, G B Lawrence 110, George Hale 104, A Bissell 115, Mary Keyes 115, M J Peirce 115, C B Wilson 115,—$1 each.

D Manderville 140, W J Ripley 104, J Brooks 119, W S Willey 130, Harriet Kingsbury 8,—$2 each.

W F Higgins, S J Eaton, $4 each.

M. Waterhouse 93, J Blaisdell 93,—50 cents each.

C W Hodges 104, $2.58; G D Hatch 104, $2.04; N Atkins 104, $1.75; C Fleming 125, $1.50; E M Haggett $ 3

To be used as Bro. Spaulding may direct,—$1.

For the Poor.—S R Eddy 61 cents; J. Morrison $1.

For Books.—S R Eddy $1.39; G D Hatch 96 cents; C Fleming 50 cents.

Books Sent.—M L Clark, J Whitman, G D Hatch.

For Bro. Turner—Joseph Pinkham, $3.00.

To Correspondents.

J. Crosby—The 2$ was credited to you in the *Crisis* of April 1st.

I C Welcome—The paper has been directed "W. J. Pean," and the back Nos. can probably be had by inquiring at the office for that name. We now send properly.

Married.

In Buffalo, New York, May 6, by Eld. Edwin Burnham, Mr. Gorham Umberhind, of Maine, to Miss Lucinda P. Rogers.

May 7, Mr. Thomas Toy to Miss Livonia A. Storms.

Query.

Why do Canada Postmasters require postage on the World's Crisis, a strictly religious paper, while the *American Messenger*, *Child's Paper*, and *Sunday School Advocate* go free? Answer who may.
M. L. Clark.
Barnston, C. E.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* prepaid, it will be half a cent a number in the State, and one cent out of it.

Canada Subscribers

And all others in the *British Provinces* will remember that we have to *prepay* the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

Treatise on Matt. xxiv. By I. C. Welcome. Price 33 cents—postage 6 cents.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Bound Tracts. By H. L. Hastings. Nearly 200 pages. Price 40 cents—postage 6 cents.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

Church Debts By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

The World as It Was, as It Is, and as It Will Be. By Mrs. A C Judson. Price 33 cts.—postage 3 cents.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

This World and the Next: The impossibility of making the best of both. An interesting English work. Price 25 cents—pos. 1 ct.

The First Fruits; a Scriptural Inquiry into the Time and season of the First Resurrection, and the Change of those who are Alive and Remain. Price 10 cts.—pos. 1 ct.

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Poetry.

For the Crisis

ARE WE MORTAL?

Are we mortal, are we mortal?—
Go inquire of yonder tomb;
It may answer while some loved one,
Is enshrouded by its gloom;
Ask the inmate,
Of some circle-broken home.

Are we mortal? ask the records
Of the brave in ages past;
Who for joys faith saw before them,
Life upon the altar cast;
Ask yon warrior,
While his life-blood ebbeth fast.

Are we mortal? look within you,
Do you suffer "mortal pain?"
Do you shudder while before you,
Death presents his icy chain?
Do you often,
Of life's ills and woes complain?

Aye, we're mortal; yet a morning,
In the future doth appear;
When life's woes, its pains, its sighing,
Shall oppress God's people ne'er;
Faith beholds it—
Wipe away each falling tear.

But our "blessed hope" descendeth
To the dark, remotest tomb,—
Twines around our kindred dearest,
Bound by death low in its gloom,—
We behold them,
Raised to reign on earth, their home.

MARIA.

Danville, C. E.

For the Crisis.

THE JUDGMENT DAY.

Ah! hear the trumpet loudly roar,
The judgment trump of God;
Now mercy's day is surely o'er,
Sinners must feel his rod.

The day of wrath is truly here,
And judgment has begun;
The sinner's heart is filled with fear—
A voice proclaims, "'tis done!"

The sinful tribes of earth now mourn,
They see their doom is sealed;
The hope of life from them is torn,
And vengeance is revealed.

They wail, they shriek, they mourn, they cry,
Bid mountains on them fall;
But rocks and mountains from them fly,
Nor heed their anxious call.

Life's precious harvest now is past,
Its lovely summer spent;
The sinner's die forever cast,
No time now to repent.

The judgment trumpet sounds on high,
But saints rejoice and sing;
Lo! down from yonder opening sky
Comes their immortal King.

Living and resurrected saints
Ascend to meet their Lord;
They now are free from all complaints,
And have their sweet reward.

W. SHELDON.

Correspondence.

From A. R. Oakes.

BRO. GRANT:—Thanks be to God that I, an unworthy recipient of His bounty, am once more permitted to write a few lines for the *Crisis*, which is such a source of pleasure and comfort to me. I hail with unfeigned joy its weekly visits, for I derive much benefit from its contents. I pray God that it may have a large circulation, and be the means of doing much good, and that its publishers may have the satisfaction of knowing that, by the blessing of God, they have been the means of turning many from the paths of sin into the narrow way that leads to the better land.

I am still striving to press my way on towards the kingdom, hoping and believing that it is very near, and praying that I may be found worthy to share in its glories. I am firmly convinced that we are living in "the last days," when "perilous times" should come, and when men should be lovers of pleasure more than lovers of God, having a form of Godliness but denying the power thereof. O, it does appear to me that these are the times spoken of in the Bible; for when has iniquity so fearfully abounded as now? May God help us who are looking for His glorious advent, to be more earnest, more devoted, and to keep ourselves unspotted from the vain things of earth! Let what will come, I am determined to serve the Lord and follow in His footsteps until I reach the better land. I know that the nearer I live to the Lord, the more I shall have to endure; but I am willing to bear anything for the sake of Christ.

Since I embraced the truth and left the church to which I formerly belonged, I have been persecuted, tempted and tried, but the Lord has never left me; and although former friends shun and despise me, and say all manner of evil against me, I am happy and rejoicing in God. I care but little for the friendship of the world, knowing that it is enmity against God. I do sincerely thank the Lord that I have been permitted to join that little company of pilgrims who are striving to live just right. What if we are "everywhere spoken against," "despised and rejected?" We know that all these are but "light afflictions," which will work for us a far more exceeding and eternal weight of glory, and also that the warfare will soon be over. O let us take courage, and with patience and faithfulness perform every duty assigned us, gird on the whole armor of God, fight the good fight of faith, and gain eternal life at last.

May the Lord bless all the readers of the *Crisis*—revive their drooping spirits, sustain and strengthen them, and give them the crown of unfading glory. Pray for me that I may be faithful, and when the Master comes that I may with all the pilgrims pass through the pearly gates and walk the golden streets of the New Jerusalem. A. R. OAKES.

Yarmouth, Me., April, 1857.

From Bro. P. S. W. Deyo.

BRO. GRANT:—The Lord is still blessing the word here in northern Iowa. I have just returned from a two days' meeting. I baptized two—some more added to the church. I have baptized sixteen since the first of February. I feel to rejoice in the Lord, when I forget the things that are behind—the trials of a western life. I once in a while read a piece in the *Crisis* from brethren who live near me. I sometimes feel lonely and would like to get acquainted with them if I could find their whereabouts. There may be some preachers among them, if there are, let me know. I feel settled and grounded in the hope of the gospel that I am trying to establish in the West.

I do believe we are almost home. Were it not for this "lively hope" I should almost be discouraged, and think to die would be gain. O brethren, let us contend earnestly for the faith once delivered to the saints—live godly—keep ourselves unspotted from the world, and soon we shall reap everlasting life, if we faint not. Brethren, pray for me.

PETER S. W. DEYO.

Strawberry Point, Iowa.

From Sr. B. Gould.

DEAR BRETHREN AND SISTERS:—Although I am not personally acquainted with many of you, yet I trust we are all children of the same family, and shall soon meet around our Father's table at the marriage supper of the Lamb.

"O that will be joyful,
When we meet no part no more,
On Canaan's happy shore,"

and shout our sufferings ended in the kingdom of God. O how good the Lord is to his poor erring children. What precious promises! what a glorious reward is held out to those that endure to the end! Yes, we must endure all things, be willing to suffer affliction with the people of God, have our names cast out as evil among men, and perhaps by those we have dearly loved and taken sweet counsel together. If we love Jesus better than anything earthly, we can suffer the loss of all things even if it takes a right hand. Jesus has promised to go with us through all our trials even unto the end.

"With such a guide we'll never fear, but
gird our armor on,
And trust our Leader to the end, and gain
th' eternal home."

I am tired and sick of wandering here in this vale of sin and death. I long to meet with dear friends where the weary are at rest.

Dear fellow pilgrims, let us take courage and not cast away "our confidence which hath great recompense of reward," but try and stir up each other's pure mine by way of remembrance. Do not let us forget what St. Paul told us should come in the last days. He said there would be perilous times, and that some would depart from the faith, giving heed to seducing spirits and doctrines of devils. We can see very plainly that we are living in the last day perils. Truly the love of many has grown cold, and they are eating and drinking with the drunken; the inhabitants of the earth are being made drunk with the wine of their fornication, and instead of adorning themselves in modest apparel, they are arrayed in purple and scarlet colors, and decked with gold, and precious stones, and pearls, holding out the captivating cup and inviting all to partake.

May the Lord help us to walk in the narrow way and live separate from the world; to be as a city set on a hill which cannot be hid. Then our light will shine so that others can see our good works and glorify our Father which is in heaven. Your sister striving to overcome the world,

BETSEY GOULD.

Erving, April, 1857.

For the Crisis.

A THOUGHT.

What startling thought is this that fills my soul,
Enchanting all my powers with rapturous joy;
Eclipsing things terrene from Pole to Pole,
And all the splendors of the beauteous sky?

O! tis the thought, my God, I now recall,
That while eternal ages onward roll,
Thy glorious Self shall be my ALL IN ALL,
And fill with grateful joy my ransomed soul.

H. G.

For the Crisis.

A Request.

THE IOWA MISSION FREE LIBRARY.

Dear Brethren:—I wish to engage in spreading tracts and books. I have long been studying which was the best way to do it. I have plenty of them to sell, and the people want to read, but are not able to buy them. Now if the books can be paid for, (as I owe Bro. Hastings,) I will put them in a form to have them read and returned; that is, keep them in a library. In this way, the books can be read by more people than if given away. Now a few dollars will make a good assortment, and they can be kept going from one to another until they are worn out. I feel anxious about this, and if I had the means I would buy them myself and thus prepare them for doing good. But I cannot. In one place I have preached since last August, every two weeks, five miles from here, and the most of the time went on foot. I have received, $5.25.

Now you that have plenty of this world's goods, help us bear some of the burden. Friends here have hearts to do, but do not have the means, and the gospel must be preached to the poor. Will you help us? If so, send your letters to

Strawberry Point, Clayton Co., Iowa.

PETER S. W. DEYO.

Cancer Notice.

My object in sending a receipt to cure cancers was to benefit the actual sufferers not speculators. It takes me one day in a week to answer all the letters that come. Those that send for receipts to speculate on, will please to mail me one dollar for the same. I will send two receipts for Cancers, one for Rheumatism and other pains. The last named receipt is worth what I ask. I cannot furnish paper, envelopes and time, in my poverty, to gratify the curiosity of everybody. All I get over enough to pay my expenses, shall go to send the *Crisis* to the poor.

N. F. NASON.

Extracts from Letters.

SR. J. S. STUART writes from Burke, N. Y.:—"It has been but a short time since I resolved to serve the Lord, but by his grace assisting me I am determined to serve him the remainder of my days. I hope to reign with him in his eternal kingdom.

I have often thought how delightful it will be when we all get home to glory, and are clad in white, with hearts to praise him through one eternal day. May we all be faithful.

'O how I long to see that day,
When the redeemed shall come
To Zion, clad in white array,
Their blissful, happy home.' "

—:o:—

BRO. H. B. BALDWIN writes from Bethel:—"I am still a firm believer in the glorious doctrine of the second, literal, personal coming of our blessed Jesus, to raise the dead, destroy the wicked, and give eternal life to the righteous. I am trying to live so as to be prepared for that event; my future hopes all centre there. Brethren and sisters, let us all strive to overcome the world, that we may at last have right to the tree of life, and be prepared to sit down to the marriage supper of the Lamb."

—:o:—

BRO. S. E. LEAVENWORTH writes from Woodbury:—"Truly, these are trying times. All need to be continually at the throne of grace, crying earnestly to God to stand by us, that we may keep the narrow way, and not turn to the right or left. Jesus will come again and receive us to himself, that where He is, there we may be also. Blessed promise! I sigh for home!

'O how I long to be there, where no sorrow
or care
Can disturb that sweet heavenly rest.'
Where I shall be freed from all the trials
and temptations of this life, and have
pleasure without end; and anguish cannot
enter, but all will be harmony and peace."

GOD.—Faith beholds God; devotion cleaves to him; love enjoys him; obedience serves him.

Choice Selections.

The Bible.

It is a book of laws to show the right and wrong.

It is a book of wisdom that maketh the foolish wise.

It is a book of truth that detects all errors.

It is a book of life that shows how to avoid everlasting death.

It is the most authentic and entertaining history that was ever published.

It contains the most remote antiquities, remarkable events and wonderful occurrences.

It is a complete code of laws.

It is a perfect body of divinity.

It is an unequalled narrative.

It is a book of biography.

It is a book of travels.

It is a book of voyages.

It is the best covenant that was ever made; the best deed that was ever sealed.

It is the best will that was ever executed; the best testament that was ever signed.

It is the school-boy's best instructor.

It is the housewife's best guide.

It is the learned man's masterpiece.

It is the ignorant man's dictionary, and every man's directory.

It promises an eternal reward to the faithful and believing; but that which crowns all is, *the Author*. He is without partiality, and without hypocrisy. "With whom is no variableness, neither shadow of turning."

"Men's books with heaps of chaff are
stored;
God's book doth golden grains afford;
Then leave the chaff, and spend thy pains
In gathering up the golden grains."

Self-forgetful Love.

It is related of certain birds, that they pluck from their own breasts, the feathers with which they line the nests of their young.

What a beautiful type of a mother's love,—that most unselfish of all human affection.

I saw, not long since, an account of a mother who plucked the last hope of life from her own bosom, to insure it to her child.

A poor woman who had been deserted by her husband, set out on foot, with her infant in her arms, to reach her native village. She was overtaken by a snow-storm, lost her way, and after wandering about until nearly exhausted, sank down to die.

But even in that fearful hour, her own sufferings were all forgotten in care for her child. With her remaining strength she divested herself of almost every article of clothing, and carefully wrapped it around her babe.

A traveler passing by on the next morning, discovered them; the baby warm and well, but the loving heart of the tender mother forever stilled in death.

How our hearts throb as we hear of such instances of holy love. How we reverence the being capable of feeling it, and yet how strangely indifferent we are to that most self-forgetful, self-sacrificing of all love,—the love of Jesus.

The mother and the bird suffer, for the loving Jesus suffered for the hating, persecuting, and blaspheming; for the degraded, vile and ungrateful. Beautiful as is the affection of mother and of bird, they are but a faint shadow of that most wondrous of all love.—*Sunday School Gazette.*

Ye are not Your Own.

Rev. Wilbur Fisk, in Baltimore, in 1838, before the Preachers' Aid Society, rehearsed the following dialogue between a preacher and the Lord of the harvest, in which objections to entering into the ministry are plainly stated, and as plainly answered. It is understood he meant himself, as he had many struggles and inward conflicts before he entered into the ministry.

Christ.—Go preach my Gospel.

Answer.—But, Lord, I have other engagements.

C.—You are not your own, you are bought with a price.

A.—But, Lord, I have been preparing myself for another profession. I have been struggling for an education. I have high prospects before me, &c.

C.—What have you that you have not received?

A.—Lord, I have strong domestic feelings; I hope one day to have a family and home of my own.

C.—He that loveth house and lands, wife or children more than me is not worthy of me.

A.—Lord, I have aged parents, and I am an only son. Filial love and duty require that I should look after them.

C.—He that loveth father or mother more than me is not worthy of me.

A.—Lord, is there no excuse? May not another answer?

C.—The gifts and calling of God are without repentance.

A.—At least let me first stop and bury my father and mother.

C.—Let the dead bury their dead.

A.—At any rate I must wait awhile, and acquire some property, &c.

C.—He that putteth his hand to the plough and looketh back, is not fit for the kingdom of heaven.

A.—Lord, I cannot go.

C.—Wo unto you if you preach not the Gospel.

A.—But, Lord, wilt thou not pity a poor helpless wretch who begs for an excuse as one would plead for his life?

C.—Ye know the grace of our Lord Jesus Christ, that though he was rich, for your sakes he became poor, that ye through his poverty might be made rich.

Here he said the dialogue ended. The young man covered his face with his hands, and bursting into tears, exclaimed,—

"Nay, but I yield, I yield,
I can hold out no more."

The bond was signed and sealed, and the youth was consigned over, soul and body, to the church. The next thing I saw of him he was treading a pathless forest among the Green Mountains bordering upon the Canada line, driving his horse before him, because of the roughness of the wilderness, cheerful as an angel on an errand of mercy. And I heard his song, with which he made the rugged mountain tops that hung over his path reverberate. And what, sir, do you think it was?

"No foot of land do I possess,
Nor cottage in this wilderness,
A poor wayfaring man;
I lodge awhile in tents below,
Or gladly wander to and fro,
Till I my Canaan gain.

Nothing on earth I call my own,
A stranger, to the world unknown.
I all their goods despise;
I trample on their whole delight,
And seek a city out of sight,
A city in the skies."

Direct Preaching.

A correspondent of the New York *Observer*, writing of Rev. C. G. Finney's preaching for some weeks past in Boston, remarks of his discourses, that they are "said to be characterized by simplicity, directness, great tenderness of feeling, and a fullness of the marrow of the Gospel. We certainly need such preaching. It is undoubtedly a fault with most of our New England preaching, that it is too predominantly rhetorical. The sermon is prepared with too much comparative reference to its finish and beauty as a mere piece of composition. Any one who has experience as a preacher and writer, can easily understand how a minister in his preparation for the pulpit may lose sight of the great end of a sermon, which should be the conversion of sinners and the edification of Christians, and fix his mind on the question, how he shall make a discourse which shall bear the test of the scholar's criticism, or gain for him the reputation of an accomplished and skillful writer. Ministers, like other men, are open to temptation, and at this day, when the intellectual is so much lauded, and the moral and physical left so much out of view, in the popular estimate of a preacher, there is surely danger that ministers will err on this score, and give their people scholarly and finished sermons, rather than sermons which shall convict of sin and lead to Christ. Indeed this evil has already come to pass in many places, and many churches in New England are under the sore affliction. I say not this in a spirit of fault-finding; I simply state the fact, which is patent to every careful observer, and of which intelligent laymen complain. They see, they feel, that our pulpit ministrations lack simplicity, the earnest simplicity which characterizes every intellectual effort that aims at a great and self-engrossing end. Style, ornament, classical allusions, glittering paragraphs, and it may be, a formal logic, all of which are well in their way, take the place of doctrine and of that affectionate exhortation in which lies much of the power of any sermon. The evil is widely deplored, but the difficulty is to get rid of it. We are, some, in the *Sophomoric age*, and such *sophorism* the intelligent and truly cultivated must endure for the sake of those who do not appreciate simplicity and real power in the pulpit, while others hope that a better time is near. One thing is certain, and that is, that a general revival of religion which should bring ministers and christians back to primitive ideas and feelings in regard to the true nature and design of the gospel and all evangelical ministrations, would work, in a good degree, the needed change. The truth of God would then be preached in greater simplicity and less of intellectual display, and the people would receive it and love it and sinners be converted, and the church be edified. And the Gospel preached in such simplicity will always be the most fitting and hopeful means of promoting a religious revival."
—*Watchman and Reflector*.

Life a Journey.

Consider heaven as your home; yourself as on a journey to it; the afflictions you meet with as a course of discipline to prepare you for it; and the treasures you may possess, as given to defray your expenses on the way, and to enable you to do something for those who enjoy not your blessings.

MUTUAL FORBEARANCE.—The use willob be kept in a turmoil where there is no toleration of each other's errors. If you lay a single stick of wood in the grate, and apply fire to it it will go out; put on another stick, and they will burn; and half a dozen, and you will have a blaze. There are other fires of a kindred nature. If one member of a family gets into a passion, and is let alone, he will cool down, and possibly be ashamed and repent. But oppose temper to temper; pile on all the fuel; draw in others of the group, and let one harsh answer be followed by another, and there will soon be a blaze that will enwrap them all.

Prayer is a key which unlocks the blessings of the day, and locks up the dangers of the night.

For the Children.

Are you Kind to your Mother?

Young reader, always, in everything obedient? Do you aim studiously to do all in your power to make her happy? Do you reflect frequently and thankfully on what she has done for you from early infancy? Has she not toiled day and night to make you comfortable, quiet, peaceful and happy? O children, do you know a mother's love? can you fathom it?

There's music in a mother's voice,
More sweet than breezes sighing,
There's kindness in a mother's glance,
Too pure for ever dying.

Never, never displease your dear mother by a cross look, an angry word, a disobedient action, *never*.

A mother *is* a mother, and no friend like her. Beware how you offend or grieve her heart. God will not hold you guiltless. "Cursed be he that setteth light by his father or mother; and all the people shall say, 'amen.' "

"Sweet is the image of the brooding dove!
Holy as heaven a mother's tender love!
The love of many prayers and many tears
Which changes not with dim declining
years,
The only love, which, on this teeming
earth,
Asks no return for passion's wayward
birth."

You know not, young friends, how soon God may take this dear friend from you, consign her to the cold grave; and Oh, how keen the anguish of past disobedience and unkindness to one so dear, so lovely, so patient, so forbearing. But she is gone, gone! The tear of scalding grief cannot wipe away the guilt; your mother is gone, her lips are silent in death!

"Could I so ungrateful be,
As to cause a mother pain?
She was always good to me,
Can I yield her ill again?

Heavenly Father, thou didst give
Such a gift as this to me;
Grant me ever as I live,
Gratitude to her and thee."

—*Golden Rule.*

DON'T WASTE anything, little friends, not a particle, not a crumb. Some children, we know, are very loose and wasteful in their habits, in almost everything. They go to the table, cupboard or pantry, between meals, and eat to the full, till ready to burst, then throw away choice bits of food, while thousands are ready to perish for lack of bread, and who would be thankful, even for a dry crust to eat or a bone to pick. Now, such wasteful, gormandizing habits are shameful, wicked in the sight of God, the bountiful giver. There is no necessity of wasting at all; even the crumbs that fall from our tables may go to feed the innocent birds.

What did Christ do, when he fed thousands miraculously, with the remainder that was left? throw it away? Nay. "Gather up the fragments that nothing be lost."

"Good children will be careful never to waste a crumb of bread; for a crumb will be food for the starving birds in winter. The sparrows chirp to you, and the robin redbreasts sing, and this we will call their thanks for the kindness of their little benefactors."

That little red robin will sit here and sing
His thanks for the crumbs that in deep
snows you bring,
And still for your pleasure, the whole summer long,
Will warble the notes of his own pretty
song.

—*Golden Rule.*

Let Me Pray First.

A very intelligent little girl was passing through the town a short time since, when she came to the spot where several idle little boys were amusing themselves by the very dangerous practice of throwing stones. Not observing her, one of the boys, by accident, threw a stone towards her, which struck her a cruel blow in the eye. She was carried home in great agony. The surgeon was sent for, and a very painful operation was declared necessary. When the time came, and the surgeon had taken out his instruments, she lay in her father's arms, and he asked her if she was ready.

"No, father; not yet," she replied.

"What do you wish us to wait for, my child?"

"I want to kneel in your lap and pray to Jesus first," she answered. And then kneeling, she prayed a few minutes, and afterward submitted to the operation with the patience of a woman.

How beautiful this little girl appears under these trying circumstances! Surely Jesus heard the prayer made in that hour; and he will love every child that calls upon his name. Let every boy and girl learn to pray, and let idle boys be careful how they throw stones.—*Ex.*

THE Bible divides men into two classes: those who trust in themselves, and those who trust in God. One class walk by their own light, trust in their own strength, fight their own battles, and have no confidence otherwise. The other, not neglecting to use the wisdom and strength which God has given them, still trust in his wisdom and his strength to carry out the weakness of theirs. The one class goes through life as orphans; the other has a Father.

Eld. S. S. Brewer

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All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. Miles Grant, Editor of the World's Crisis, Boston, Mass.

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Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

For the Crisis.

THE LORD'S SUPPER.

A supper Jesus did prepare
For his disciples dear;
The elements they all did share,
While Christ himself was here.

He bade his church observe the same,
Till he should come again;
Now while in heaven he doth remain,
This custom we'll retain.

We celebrate the dying love
Of God's beloved Son,
Who for us left the realms above,
And died for sinful man.

His blood was spilt, his body broke,
For us, on Calvary;
What matchless love this act bespoke,
While dying on the tree.

W. Sheldon.

Vermillion, M. T.

Original Articles.

For the Crisis.

Infidelity.

SAMUEL MASON.

No. III.

Let the sceptic, who has hitherto imagined the Old Testament writings to have been devised by knavish priests or kings for selfish purposes, and to keep the multitude in awe and subjection, account upon any merely human principle, for the scriptural prophecies concerning the kingdoms of Israel, Judah, and Egypt, or concerning the cities of Tyre, Nineveh, Babylon, and Jerusalem. Nay, not to take so large a compass, but to bring the matter to one point, I defy any sceptic under the canopy of heaven, on simple human principles, to account for the present state of the Jews. Let any, be they ever so sceptical, give themselves time soberly to compare the twenty-eighth chapter of Deuteronomy with the history and dispersion of that extraordinary people, they cannot fail having their minds strongly impressed with conviction. This one argument is invincible, and not to be fairly got over by all the wit of men.

Again, I would say, let any reasonable sceptic ponder the remarkable features pertaining to the Messiah in all their extraordinary contingencies; let him consider that this doctrine depends, not upon any one prophetic annunciation, but upon the combined exhibitions of several different prophetic writers, each of whom communicate particulars to the grand description not mentioned by the other; let him then consider that these prophetic intimations commenced, not with the Jews, but with the first parents of mankind, and were continually extended by the revelation of new particulars from time to time, until about four hundred years prior to the manifestation of the individual thus prefigured, when the prophetic vision ceased, leaving the recorded annunciations in the hands of the Jewish nation, by which they were to verify the fulfillment of the revelations of the prophets after the very last of these inspired messengers had been for four centuries numbered with the dead; and I would ask whether such a personage as the Messiah has made his appearance or not? I, as a christian, affirm, the Jews and the sceptic deny.

There is but one way to decide the question, and that is by the Scriptures, which furnish us with no evidence by which the Messiah may be known, but by the works he will do. Then, the Messiah was to be the Messenger of the covenant between God and his people, Jesus Christ was that messenger. Compare Jer. 33: 20, 21; Mal. 3: 1; Isa. 63: 9; Heb. 8: 7–13; 10: 9; 13; 20, 21.

Messiah was to sustain the office of a prophet, when he came to redeem mankind,—Jesus Christ sustained that office in all its extent. Compare Deut. 18: 15, 16; Acts 3: 22; Luke 24: 19; Matt. 24th chap.

Messiah was to sustain the office of a Priest,—Jesus Christ was a Priest, and offered, not indeed the blood of bullocks and of goats, but his own most precious blood. Compare Zech. 13: and 11: 14.

Messiah was, moreover, to sustain the office of a King,—Jesus Christ would have been King of the Jews at his first advent, had the Jews received him. Compare Zech. 9: 9, with John 18: 37.

Messiah was to be the Sun of Righteousness, which should arise upon the world with salvation in its rays,—Jesus Christ was the Light of the world, who illuminateth every man that cometh unto him. Compare Mal. 4: 2 with John 1: 5, 9; 8: 12; 9: 5; 12: 35, 46; Luke 1: 7, 8; Rev. 22: 16.

Messiah was to be emphatically the Just One,—Jesus Christ not only answered the description, but is repeatedly called by that name. Compare 2 Sam. 23: 3; Isa. 11: 5; Acts 3: 14; 7: 52; 22: 14.

Messiah, to whom belonged the land of Judea, was to be denominated Immanuel,—Jesus Christ was the proprietor of the Holy Land and was expressly called by the name of Immanuel. Compare Isa. 7: 14; 8: 8; Matt, 1: 23.

Messiah was to be a great Shepherd, and to lay down his life for the sheep,—Jesus Christ was the great and good Shepherd and shed his blood in defence of his flock. Compare Zech. 13: 7; Ezek. 34: 23, 24, with John 10: 1–18.

Messiah was to be like the lion, which is the king of animals, of a noble and generous spirit,—Jesus Christ was the Lion of the tribe of Judah. Compare Gen. 49: 9; Rev. 5: 5.

Messiah was to be anointed with the Holy spirit in a larger degree than any other man ever was,—Jesus Christ was favored in this respect beyond all other persons that ever lived. Compare Ps. 45: 7 with Matt. 3: 16, and John 3: 34.

Messiah was to be of a meek and lowly disposition, humbling himself for the redemption of the world,—Jesus Christ was meek and lowly in mind, and answered the prophetic description in every respect. Compare Zech. 9: 9, with Matt. 11: 28, 29; John 13: 1–17; 2 Cor. 8: 9.

Messiah was to teach mankind the doctrine of salvation without ostentation and noise,—Jesus Christ was quiet and unambitious in all his public as well as private deportment. Compare Isa. 42: 14–21, with John 9: 3–7.

Messiah was to be endowed with a peculiar degree of wisdom and understanding,—Jesus Christ, his enemies being judges, spake as never man spake, and taught a more pure and excellent doctrine than ever had been received among mankind before. Compare Isa. 11; 1–5; John 7: 46; Matt. 13: 34–58; Matt. 5: 6, and 7th chap.

The doctrine of the Messiah was to be of the most healing, encouraging, and consolatory kind,—the doctrine of Jesus Christ was peculiarly adapted to the healing of wounded minds. Compare Isa. 61: 1–3, Matt. 11: 28–30; John 14: 1–3.

Messiah was to be peculiarly kind and affectionate to young, distressed, and tender-spirited persons,—Jesus Christ was singularly attentive to all such characters. Compare Isa. 40: 11; 55: 1–3; 61: 1–3; Matt. 12: 10-20; Mark 10: 13–16.

In confirmation of his divine mission, Messiah was to display many wonderful works among the people,—Jesus Christ wrought an abundance of miracles in confirmation of his pretensions, and the doctrine he taught. Compare Isa. 35: 5, 6, with Matt. 8th and 9th, chap. John 21: 25.

Messiah was to have but little success in preaching the gospel among his own countrymen, the Jews,—Jesus Christ was almost universally rejected by them. Compare Isa. 53: 1; 49: 4; Rom. 10: 1–4, 21.

If it should be objected that several of these circumstances are trifling, and unworthy of the spirit of prophecy to reveal, it may be very justly answered, that, the more minute some of these circumstances are in themselves, the greater and more convincing is the evidence that Jesus is the Messiah.

For the Crisis.

Spring.

Spring, the balmy, gentle Spring has come again, and a halo of living beauty is flung o'er the renewed face of Nature. O, there's much of the beautiful in this world of ours, much to raise the reflecting mind in adoring love to its infinite Creator—much to inspire the pure heart with emotions of gratitude and joy. Beautiful is the softened azure sky, with its clouds of silvery whiteness; beautiful beneath lies the blue lake, with its sparkling mimic waves; beautiful are the gushing streams and the green vales, the bursting buds and opening leaves, and thrice beautiful the fair young flowers that look up to us in the gleam of the warm, light sunshine, that rests on their mossy beds. O the sweet flowers! We greet them as children of a fairer clime, wandered down to us from our lost Paradise. Yes, Earth has much of beauty, but it is beauty in ruin—bright, fading, transitory bloom. While we gaze, it is passing away. The worm is concealed in the rose-bud—change and decay claim all; and look where we will, despite atheistical philosophy and vain reason, the candid mind meets unmistakable evidences of man's sad fall and the dread curse, and feels that "the trail of the serpent has passed over all."

Earth has its many joys too. Glad tones are struck from Nature's countless harps—the murmuring rills, the warbling wild birds, the humming insects, the echoing forests tell of joys. But, hark! borne to us on the fragrant breeze come sounds of woe—the sigh of the breaking heart—the moan of the suffering—the groan of the bondman—the wail of the orphan. List again,—mingled voices—the Past and the Prophetic, breathing of sadness and hope, are whispering ever,—*earth is not as it was—not as it will be.*

Yes, the Spring-time comes, ever welcome, with its verdure, sunshine and gladness, restoring a thousand things of loveliness and joy. But it brings no light to the bosom shrouded by despairing grief; it imparts no bloom to the pallid, sunken cheek of the dying; it restores not strength and vigor to the trembling, wasted limbs of sickness and age; it gives not back the missing one to the broken circle; it brings not to us the loved and lovely, hidden away from our eyes in the damp, dark grave, beneath the springing grass and the budding flowers.

What wonder if, with uplifted eye, we pray for the promised "restitution of all things?" What wonder if we long for the uprising of the "Sun of Righteousness?"—to feel the immortalizing influence of his "healing" beams? What wonder if our ears oft turn away from all earth-music, while we long to hear that voice, that once pronounced all things "very good," uttering from the great white throne,—"Behold, I make all things new!" and at his mandate, new, and fair, and good shall the heavens and earth become, to "wax old" no more, to know no more curse, but wear eternally their primal purity, loveliness and glory. No note of sadness shall blend with Creation's song in that glad morning; no tearful eye shall look out upon the fair scenes of restored Nature; its healthful gales shall fan no pale and aching brow; no sorrow-stricken heart shall wander lone and joyless amid its unfading beauty and delight; no weary, trembling feet shall tread those bright plains,

Where everlasting Spring-time reigns,
And never-withering flowers.

Maria T.

Cold Spring, Mass., May, '57.

For the Crisis.

"The Last Enemy that shall be Destroyed, is Death."

"How long shall death the tyrant reign.
And triumph o'er the just;
While the rich blood of martyrs slain,
Lies mingling with the dust?"

Cruel death! what hast thou done? robbed us of all our earthly joys, and nature mourns her comforts fled. Thou art a common traveler through the length and breadth of the land. Thou mayest triumph now, but thou art to be destroyed; thy triumph is short, for He who has the keys of death and the grave will conquer thee at last. What hast thou done, and what art thou still doing? Thou hast entered the abodes of peace and happiness, broken their ranks, sundered earthly ties, and caused hearts to bleed. We esteem thee not as a friend, but as a cruel enemy, the greatest enemy mortal man has upon earth; but the word has gone forth from Him who cannot lie—"the last enemy that is to be destroyed is death." He will "destroy him that hath the power of death, that is, the devil."

Thou hast slain fathers and mothers, brothers and sisters, companions and children, yea, no age is exempt from thy ruthless hand; the aged, the middle aged, the youth, and the child, are alike subject to thy tyrannical power. And can we esteem thee a friend? no, never; we love thee not, and we rejoice the time is drawing near when thou wilt have run thy race, and destruction shall be thy portion.

We know it is often said, thou art a friend in disguise, yet we shrink from thee—we love thee not. We know the troubles thou hast caused us, will work for our good, but no thanks to thee, our cruel foe.

Behold thy cruel power as we enter the sick room of that dying man, the companion of our youth, the father of our children. See those children as they draw near the bedside of that dying father; hear them sigh, behold their tears—what is the cause? The beloved father is struggling in the agonies of death. They must soon be left, without a father to counsel them in their youthful days. Can they feel a friend has come to rob them of an earthly parent? Nay, they shrink from him and fear his cruel darts.

Look again. Behold that heart-stricken wife, as she softly moves by the bedside of the beloved companion of her youth, death stamped upon his brow—her best, her dearest earthly friend; hear her sighs, her groans, while she bends her face to his and bedews his pallid cheek and brow with her briny tears. Her heart-strings almost broken, she exclaims from the bitterness of her soul, "was there ever sorrow like unto my sorrow?" She looks up to her Father, God, and what is her fervent prayer in that sad hour? "O! my Father, pity and strengthen me now! Behold me in affliction, and give me strength equal to my day!" God sees, he listens, he pities, strength is imparted, and, like drops of honey and oil, his promises fall into the wounded breast. "Thy Maker is thy husband." "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." Faith takes hold of the promises, and buoys up the spirit; calmness reigns within the soul while she remembers, death is not a perpetual sleep, and the sure promise—"thy brother shall rise again." He breathes his last—he is clad in the habiliments of the grave—he is laid in the coffin—she takes her last look, and silently follows him to the lone prison-house. She sees him deposited in the cold damp grave—she weeps and mourns—a widow left in sadness to pass through life's uneven journey alone. Oh, thou enemy, thou hast done this; but she listens to the voice of inspiration;—"I will redeem them from death. O death, I will be thy plague; O grave, I will be thy destruction."

Has the reader ever felt the pangs of sorrow caused by our common enemy? then look up with confidence, believing the promise sure—"thy dead shall live, together with my dead body shall they arise. Awake, and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Full well does the writer know the sorrows of a widow's heart, for she has drank the bitter cup to the very dregs, and knows how to sympathize with the afflicted. O, ye that weep for your loved ones, trust in God! look upward! your friends that have died in the Lord are not lost. When Jesus comes, the graves will be opened, death will be conquered, the dead awaked, to die no more.

Abigail Mussey.

Lake Village, N. H.

For the Crisis.

Our Rule of Life.

"Let us hear the conclusion of the whole matter. Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12: 13. It is confidently affirmed by some that the "commandments" here referred to *mean* the *ten* on the tables of stone, no more, no less, and that the *ten* precepts constitute *man's whole duty*. By what law or rule of theology any one affirms this, I am quite unable to determine, unless it be the law of inference or assumption. If I understand the Sacred Oracles aright, the above language was uttered in a previous dispensation, and the commandments of God here announced embrace *all* the precepts embodied in the *law* God gave to Moses on Mt. Sinai, and this *whole law* which was perfect, holy, spiritual, and righteous altogether, the observance of which constituted *man's whole duty* during that age or dispensation. So I understand the *ten* commandments *alone never* constituted man's *whole duty* in any dispensation prior to the crucifixion of the Son of God; and surely they (the ten) do not in the gospel dispensation, for in this we find many other duties. Now then, let me inquire, what are some of the *duties* enjoined upon the people living in the gospel age? and every commandment which I may adduce, that is not found on the tables of stone, will demonstrate that the *ten* commandments do not constitute man's *whole duty*.

1. Is it *duty* to have faith in Christ the Life-giver? Ans. 1 John 3: 23.

2. Is it *duty* to confess that faith? Ans. Rom. 10: 9, 10.

3. Is it *duty* to believe the *record* that God has given of his Son? Ans. 1 John 5: 10, 11.

4. Is it *duty* to *repent* of your sins and forsake them? Ans. Acts. 3: 19.

5. Is it *duty* to put on Christ in the act baptism? Ans. Rom. 6: 3–5.

6. Is it *duty* to observe the Lord's supper? Ans. 1 Cor. 11: 23–26.

7. Is it *duty* to search the scriptures? Ans. John 5: 39.

8. Is it *duty* to be filled with the Spirit? Ans. Eph. 5: 18.

9. Is it *duty* not to be conformed to the world? Ans. Rom. 12: 2.

10. Is it *duty* to prove all things? Ans. 1 Thess. 5: 21.

11. Is it *duty* to pray without ceasing? Ans. Heb. 5: 17.

12. Is it *duty* to resist the devil? Ans. James 4: 7.

13. Is it *duty* to go into all the world and preach the gospel? Ans. Mark 16: 15.

14. Is it *duty* not to be overcharged with surfeiting, drunkeness, and cares of this life? Ans. Luke 21: 34–6.

15. Is it *duty* for husbands to love their wives? Ans. Eph. 5: 22–23.

16. Is it *duty* for the wife to reverence her husband? Ans. Eph. 5: 33.

17. Is it *duty* for the saints to esteem each other better than themselves, and not to look every man on his own things, but upon the things of others? Ans. Phil. 2: 3, 4.

18. Is it *duty* to comfort one another with the words of the Lord's coming, resurrection, &c.? Ans. 1 Thess. 4: 18.

19. Is it *duty* to be sanctified, and be ready always to give a reason of our hope to every man? Ans. 1 Pet. 3: 15.

20. Is it *duty* to fight the good fight of faith and lay hold on life eternal. Ans. 1 Tim, 6: 12.

21. Is it *duty* to love your enemies, and bless them that curse you? Ans. Matt. 5: 44.

None of the above requirements are found in the Decalogue, consequently our *whole duty* is to be found elsewhere. May the good Lord lead his people out of all error into the truth, and, ultimately, into the kingdom of God, is my sincere prayer.

A. N. Seymour.

For the Crisis.

The Three Angels in the Midst of Heaven.—Rev. 14: 6–12.

BY J. F. SWEET.

No. V.

(Continued from Crisis Vol. 3, Nos. 34, 35, 36.)

When we come to the second head, we find the western empire under Charlemagne, A. D. 800. The empire now being under two emperors, one in the east, and one in the west, the western empire becomes an image, or likeness to the scarlet beast, or eastern empire. This answers to the scarlet beast of seven heads and ten horns, which continued for about one hundred years and then fell to decay, and was succeeded, in 962, by Otho the Great, of the Saxon house of Germany. The Roman empire is Germanic from this time onward through the reign of the four succeeding heads;—Franconian, Suabian, Spanish and Austrian branches of the House of Hapsburg. This completes the Dragon's seven heads. While the last five of the Dragon's heads were reigning, the second head, or scarlet beast, "was not;" the same is true of the Dragon, from the time of Charlemagne until the second head of the Dragon again succeeds to the supremacy in the western empire, and becomes the 8th king, which was one of the seven and goes to perdition.

Infidel France succeeded Austria, the seventh head, in the year 1800. The battle of Marengo, June 14th, 1800, decided the fate of Italy. France now is in the supremacy in the western Roman Empire; hence, the scarlet beast or Dragon's second head, that "was," from A. D. 800 to 912, and "was not," from the downfall of the Carlovingian Dynasty, now hath ascended out of the bottomless pit. France has fulfilled the prophecy concerning the beast that ascendeth out of the pit. She has slain the two witnesses, which were to lie dead three and a half days; this was fulfilled in the French Revolution, 1793–6.

We have now proved by these facts, that there has been a bottomless pit in the past; that the government which constituted the second head of the Dragon, was in the pit, or abyss, for nearly 900 years. We are told the Dragon was bound a thousand years, that he should deceive the nations no more, until the thousand years should be fulfilled; and after that he must be loosed a little season, and will go out to deceive the nations in the four corners of the earth, Gog and Magog, to gather them to battle, &c.

Let us now go back from the time that the French, under Napoleon, succeeded the Austrians, June 14, 1800, when the battle of Marengo decided the fate of Italy, to the time when the Carlovingian Dynasty fell into decay, in the year 912. This gives us a period of 888 years, from 912 to 1800. From 800 to 912, the French enjoyed the empire, under eight emperors; when Louis III. the last prince of the race of Charlemagne, dying without male issue, Conrad, count of Franconia, son-in-law to Louis, was elected emperor, but was not acknowledged in Italy, nor in France. Mosheim, Vol. 2, p. 155. When

we add to the 888 years, (when the scarlet beast, or French Empire was in the pit,) the 112 years that they enjoyed the empire, under eight emperors, we have 1000 years from the time the French succeeded the Dragon's first head; and hence, the year 800, when Pope Leo III. crowned Charlemagne, is the year when the angel that came down from heaven bound the Dragon and shut him up, that he should deceive the nations no more until the 1000 years should be fulfilled. And then, France, in her infidel character, will come up as the representative of the Dragon, and out of her mouth will issue one of the frog spirits, and out of the beast (Austria,) another, and out of the false prophet, (Papal hierarchy,) a third; and these three spirits will go out under the sixth vial, to gather the kings of the earth to "the battle of that great day of God Almighty;" and they will encompass the beloved city, in the same sense as the Leopard beast trod it under foot forty-two months; and fire will come down from heaven and devour them. The Devil, Dragon, Serpent, Satan—"the French Empire"—that deceived them, will be cast into the lake of fire, where will be also the beast (Austria) and the false prophet, (Papacy) and shall be tormented day and night forever and ever; which will be the end of this present world, or age.

We have said the angel of Chapter 20 was a fallen angel, from the fact that he was seen to come down from heaven one thousand years and a little season before the judgment. Allowing half a century for the little season, added to the 1000 years, it will carry us back to the time when the three angels were in the midst of heaven—the commencement of the ninth century. The first of these three angels proclaims the hour of his judgment has come; the second, Babylon has fallen; the third cautions the saints against the worship of the Leopard beast, or image. Chap. 14: 6–11. The hour of judgment refers to the judgments of the seven vials of the wrath of God, the first of which was poured out on the earth, (western empire,) the second was poured on the sea, (eastern empire,) the third on the rivers and fountains of waters, (German nations,) the fourth on the sun, (the Gospel,) the fifth on the seat of the beast, (Spain, the sixth head,) the sixth on the river Euphrates, "and the water thereof was dried up." (The Euphrates was the mystical river, on which mystic Babylon sat for 1260 years, while she was nourished by the nations on which she sat, as represented by the seven heads, on which the woman sitteth. Chap. 7th.) "Austria was the last of the seven heads. In the latter part of the 18th century, the Catholic Church, or Babylon, began to experience that the support she had formerly received from the German nation was being withdrawn from her, and this prepared the way for the chastisement she received from infidel France. The revolutionary torrent overflowed the neighboring countries, and laid waste the Roman Church. Her priests were massacred, her silver shrines were turned into money, her bells converted into cannon, and her churches and convents into barracks for soldiers. From the Atlantic to the Adriatic, she presented one appalling spectacle. She had shed the blood of saints and prophets, and God now gave her blood to drink." (*Marsh' Ecc. History, p.* 300.)

The sixth vial also prepares the way for the kings of the east. This symbol refers to the ten horns on the scarlet beast; these are ten kings, which, with the beast, shall hate the harlot, and make her desolate. Chap. 17. But the sixth vial only prepares the way for the ten kings. Their work of eating the flesh of the harlot, and burning her with fire, is under the pouring out of the seventh vial; then great Babylon comes "in remembrance before God, to give unto her the cup of the wine of the fierceness of her wrath." The dates for these vials we understand to be,—first, 841; the second 1050; third, 1266; fourth, 1516,—the Reformation in Germany. This vial was poured on the sun, (Gospel,) and power was given to the Gospel to scorch men with great heat. This is, of course, moral heat, not literal fire, but refers to the great light brought out by the Reformers, which so disturbed the Catholic church, and wrought a great revolution in Europe, and produced a new christianity. (*D'Aubigne's Reformation.*) The date for the fifth vial is 1588; the sixth, the latter part of the 18th century; the seventh is yet future, and this will fill up the cup, and complete the indignation, which brings us to the time of trouble, Dan. 12, and the great earthquake, Rev. 16: 17, 18, when the four angels let go the four winds. The mystery of God is then finished, the last saint sealed, and the half hour ensues.

The second angel cried, "Babylon is fallen," referring to the moral fall, the falling away, or apostasy of the Catholic Church.

The third angel refers to the wine of the wrath of God which is poured out without mixture into the cup of his indignation, (seven vials,) and says, those that worship the beast, or his image, shall drink thereof, and be tormented with fire and brimstone in the presence of the Lamb and the holy angels. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. In Chap. 6: 9, this class is represented as being slain when the fifth seal was opened; on this class the Dragon went to make war. Chap. 12. We compare Chap. 6: 29, and 12: 17, with 13: 10, and we learn that the saints that were noted for faith and patience lived in the dark ages—the forty-two months—while the Leopard beast made war on them. They were seen, when the fifth seal was opened, crying for God to avenge their blood on them that dwelt on the earth. They were seen by John in the thousand years, when the Dragon was bound, (Chap. 20: 4,) and he gives us to understand they were beheaded as witnesses for Jesus and the word of God; which had not worshipped the beast, nor his image, nor had received the mark upon their foreheads, or in their hands.

In Chap. 13: 15, we learn that the image caused all that would not worship it to be killed; notwithstanding this, the third angel indirectly exhorts the saints not to worship the beast, or his image. Now if the saints keep the commandments of God, and the faith of Jesus, they will not worship the image; and hence, they will incur the penalty of death, which the image says shall be inflicted on them that refuse to worship it. We see that this penalty was inflicted on those that witnessed for Jesus and the word of God, in the thousand years, while the Dragon was bound. And this is the very time for this work to be accomplished; for the making of an image to the Leopard beast was the very act that effected the binding of the Dragon. "The Pope, Leo III, had quarrelled with the Emperor of the East, and courted the favor of the French, who had, in 756, given the Exarchate of Ravenna to Pope Stephen II., who was already possessed of the Duchy of Rome. This donation of Pepin, the French king, was an augmentation of the Romish dominion, an extension of the Romish territory." *Koch' Notes on Chap. 2, Note 26.*

This is represented in Chap. 13, by the two-horned beast, which said to those that dwelt on the earth, (Western Empire,) "that they should make an image to the beast, which had the wound by a sword and did live." The beast that had the wound by the sword was the Leopard beast. To make an image to the empire in the east would be, to make an empire in the west; and this was effected in A. D. 800, when Leo III. crowned Charlemagne Emperor of the Western Roman Empire. Here commences the history of the Dragon's second head; and when the second head obtains, the woman takes her seat thereon; and here commences the government symbolized by the scarlet beast, the second head, the image to the Leopard beast. Here the image beast and woman unite, and those that refuse to take the mark of the image are persecuted; and we are informed by History, that Charlemagne, "unsparing of blood, though not constitutionally cruel, and wholly indifferent to the means which his ambition prescribed, he beheaded in one day 4,000 Saxons; an act of atrocious butchery, after which his persecuting edicts, pronouncing the pain of death against those who refused baptism, or even who ate flesh during Lent, seem scarcely worthy of notice." *Hallam's Middle Ages. Vol. 1st, Chap. 1st, p.* 10.

From J. Brackett.

Bro. Grant:—Though I have noticed many appointments in the *Crisis* made last winter, and this spring, by the ministering brethren in other States, I have noticed none for Hermon.

We have been anxiously and patiently hoping to see some appointments in the *Crisis*, by some of the watchmen on the walls of Zion, to preach the word of life in Hermon, especially by Brn. Burnham, Berick, Couch, &c., who promised to visit us again soon, and whom it would make our hearts glad to see.

Our hearts are ever open to receive those who minister the things of the kingdom—who bring glad tidings, rightly dividing the word, and declaring the whole counsel of God. Appointments would be gladly received at any and all times in Hermon, whether made by those ministering brethren who have visited us, or others. I hope the day of small things is not despised, nor that we are forgotten because some of us have become poor by *waiting and looking at time*, instead of occupying till the Lord come. We have waited long in vain. We have hoped long in vain, until "hope deferred maketh the heart sick;" yet we continue to hope that the Lord of the harvest will send faithful laborers into this part of his vineyard. "Pure and undefiled religion" appears to be in a very low state in this place.

Will not some of the ministers of the Lord, who have visited us and promised to visit us, hear the voice from Macedonia,—"*Come over and help us?*"

In hope of the Kingdom of God, I am your brother in Christ.

John Brackett.

North Hermon, Me., April 13, '57.

The World's Crisis.

BOSTON, MAY 20, 1856.

Spiritualists.

It will be seen in another column, under the heading of "The Great Coming Crisis," that Spiritualists are expecting great revolutions in the physical, moral, and political world, and that they are immediately to transpire. They tell us, man is about to return to his primitive state, and no longer subsist on animal food; that the millennium is soon to commence, and our race are to dwell together in peace and harmony; but, there is to be much distress and perplexity before this heavenly state is introduced. Instead of teaching that *Jesus* is coming to make this glorious change, they tell us that a *new planet*, proceeding from the sun, will be the instrument to produce the wonderful result. They tell us, in short, that we shall soon have a new heavens and a new earth; that the "Millerites" were right in the *time*, but wrong in the *manner* of Christ's coming. It was *Spiritualism* that they should have expected, instead of the *personal* coming of Christ. But we can thank the Lord and take courage, knowing from the signs around us, Spiritualism being a prominent one foretold in the Bible to indicate the last days, that the "*same Jesus*" which was taken up into heaven shall so come "in *like manner*" as he went into heaven, and that is, *personally* and *visibly*. We have no doubt about this matter. Praise the Lord, for a well grounded hope in these times of peril.

Spiritualists tell us that Christ is making the second advent to them in the various private rooms where they have their circles. Christ says in Matt. 24: 26, in connection with other signs of his second coming, "wherefore if they shall say unto you, ... behold he is in the *secret chambers*, believe it not," but tells us that when he comes, "every eye shall see him;" it will be as evident as when the glaring lightning shines from the eastern to the western horizon.

If it were not for the fatal results of this delusion, we should feel amused at the ingenuity shown by the devil and his angels (demons) in turning away the minds of the people from the truth. They know full well that Christ is soon to come, and should they tell the people that a distinguished personage was coming from heaven, then all would say at once,—it is Jesus; but instead of this, they inform us that a *new planet* is the object of expectation. They know also that "distress of nations with perplexity" will prevail just before the second advent of Messiah, for this is foretold in the scriptures, which they know to be true, and the fact is now so plain, that they hope to persuade people to believe their lies, if they tell them some truth; hence they speak of a new heaven and a new earth, where the children of God will happy. Our prayer is, come, Lord Jesus, come and reign. Thank the Lord, our pilgrimage will soon end in glory. Let us all be faithful.

The Herald of Gospel Liberty.

This is said to be the *first religious* newspaper ever published. The publication of this paper was first suggested to Elias Smith, in the summer of 1807, by Isaac Wilber, Esq., then a member of Congress.

The first number was issued in Portsmouth, N. H., Sept. 1, 1808. It started with a subscription list numbering two hundred and seventy-four. In Sept., 1815, seven years later, it had multiplied its list to fifteen hundred. It was afterwards published, semi-monthly, in Portland, Me.; and later still, in Philadelphia, Penn.

In size, it was considerable less than one half of the *Crisis*, but it contained much truth. This paper is now published in Newburyport, Mass., under the editorial charge of B. F. Carter.

Elias Smith and his associates denominated themselves (as all followers of Christ should) *christians*, and took the *Bible* as their *only* rule of faith and practice.

He held to the doctrine of the future personal appearing of Jesus Christ, "when (as he says,) God will reward his servants, the prophets, his saints, and them that fear him, both small and great; when he will at the same time destroy them that destroy the earth, whose punishment will be everlasting destruction from the presence of the Lord, which *destruction* will be their end,—'whose *end* is destruction.'" These views he advocated through the *Herald*.

We would refer our readers to another column, for an extract from the above mentioned paper, under the heading—"Portrait."

If any one of our readers should have occasion to consult a very distinguished Oculist, one who is a complete master of this branch of surgery, and has performed with complete success the most difficult operations upon the eyes, we would refer them to Dr. H. W. Williams, 33 Essex Street, Boston. He has just taken a Ptergium from one of the eyes of the editor, in a very skillful manner. All who visit him, will meet an *amiable gentleman*.

Conference.

The Rock Island and Eastern Iowa Semi-Annual Conference stands adjourned to meet in Cordova, Ill., Friday, June 5th. A good representation is desired. Service at the Chapel, Thursday evening. Brethren from abroad are cordially invited to attend.

P. B. Morgan, *Chairman*.

Tent Notice.

The brethren in the West will not forget that the New England Mission Tent is at their service for the Western Mission. Of the importance of Tent meetings during the summer, and especially where a house of sufficient size cannot be obtained, our brethren are fully informed. Bearing in mind the shortness of time, and the importance of the message we bear to the world, we earnestly hope the New England Mission Tent may be kept constantly in the field during the summer, should time continue. Brethren wishing the Tent, can write to myself or Bro. M. Chandler of this place. P. B. Morgan.

Cordova, Rock Island Co., Ill.

☞ Extract from a letter of Joseph Wolff, "*To the Church of Christ in Great Britain and Ireland*," dated Jerusalem, April 20, 1829:

"In short, I proclaimed for two months to the Jews the great truth—first, that Jesus of Nazareth came the first time on earth despised and rejected of men to die for poor sinners; and secondly, that he will come again with glory and majesty, and glorious in his apparel, and traveling in the greatness of his strength, he will come, the Son of Man, in the year 1847, in the clouds of Heaven, and gather all the tribes of Israel, and govern in person as man and God in the literal city of Jerusalem, with his saints, and be adored in the Temple, which will be rebuilt, and thus he shall govern 1,000 years; and I, Joseph Wolff, shall see with my own eyes, Abraham, Isaac, and Jacob, in their own bodies, in their glorified bodies; and I shall see thee, Elijah, and thee, Isaiah, and thee, Jeremiah, and thee, David, whose songs have guided me to Jesus of Nazareth. I shall see you all here at Jerusalem, where I am now writing these lines! These were the topics upon which I spoke, not only with Jews, but likewise with some Mussulmen. The Scriptures beside us could testify of all this truth having been circulated publicly in the market-place of Jerusalem. We went to Bethlehem, and then in the open market-place I proclaimed the Gospel to the Christians of that place, not far from that spot where that holy Child Jesus was born."—*Christian Watchman.*

For the Crisis.

Good Nature.

There is nothing like it—nothing that can supply its absence. Where you see it there is sunshine, where you miss it there is gloom. It is the poor man's privilege to have it amid his poverty,—and the riches of the wealthy cannot buy it. It streams into the humble cottage, bright as the sunbeam that darts through the casement. It smoothes the couch of the suffering invalid. It cheers the desponding hearts of those whose earthly hopes have been wrecked upon the sea of time. It makes the patched garments look better, feel warmer, and wear easier than the purple that covers many an aching heart; the brimless hat of contented, honest, and good natured poverty feels better than many a mitre, and many a crown. It makes the "dinner of herbs" delicious—the rosy-cheeked children that gather to partake it do so with a greater relish than is experienced by many a fastidious heir of luxury around a banquet of royal dainties. Yea, and "the corner of an housetop," where all is peacefulness and good nature, seems to grow large, and quiet, and airy, and comfortable, and comely; while a wide house without it, is but a great prison — a place of torment and of brawls.

Good nature in the wife, the husband, the parents, the children, the servants, the master, the neighbor, the friend, the community, the church and the world, at all times, in every place,—it soothes the sorrows of time; it smoothes the asperities of life; it cheers the gloom of adversity; it sheds light upon the palmy hours of prosperity; it brings gladness to the tired and the afflicted; it pours oil and wine into the wounds which earth hath made; it spreads rills of consolation all about; it metes out gladness to all who come within its sphere, and it returns again to our own bosoms, in good measure, pressed down, shaken together and running over.

All this, and more, good nature does. Let us try to cultivate it. Let us seek to exemplify it. Let us pray that the Living God may assist us by his grace, to follow the example of Jesus Christ who was so full of gentleness, mercy, goodness and compassion, that at last we may inherit the earth with the meek,—may see God with the pure in heart,—may be satisfied with those that hunger and thirst after righteousness, and may find with all the reviled and persecuted followers of Jesus, that our reward is great in heaven. Now let us try and see if we cannot be good natured. H. L. H.

Rochester, N. Y., Dec. 24, '56.

For the Crisis.

Evil Speaking.

What have you got to offer against that brother or sister? "Why, *nothing*, in particular!" Then say nothing. For Christ's sake, say nothing against one of his disciples, unless there is cause! Has your neighbor injured you? "No!" Then, why speak a word which should injure his feelings, if he knew it, or reflect upon his position or character among men, and do that which will give you a conscious inferiority and condemnation in his presence, which deprives you of his sympathy, or possibly of his aid when you may need it, unless he should prove to be a better christian than yourself?

But why do you tell it? He has done no harm to you!—You do not wish to harm him—do not know that what is said about him is true. "I did not originate it." Somebody did! "*Such an one.*" Well, you repeat it, true or false. 'Tis speaking evil of him, for, it is an evil thing said concerning him, and if not true, injurious without any plausible justification, and you must not "*take up a reproach against your neighbor.*"

If you had no desire to retaliate, (that were bad enough,) or to justify yourself, and still gathered up some trifles, and framed a story, which was true or false, as a whole, and then set the ball in motion, or took up "*a reproach*" and spake it to the confidential friend, and he to another, till it became common talk—and it lost nothing in going the rounds—you must still share in the responsibility of the result—'twas like the Alpine snowball—it becomes an avalanche. What is your object? What can it have been? Shame on your nature! What an object!! Merely to tell something new—to have a time of mirthfulness and amusement over some one's weakness, or folly, or sin. Had you no other news to tell? No other employment for the mind and tongue, but such simple gossip? and that not innocent, because trifling with the sacred treasures of another. No, indeed! I cannot trust you even there. There either was a definite motive arising from one of the basest elements of our nature—what is more base than envy?—and the *motive*, to stop the progress of the person traduced, even if it would not promote your own; but, generally, people suppose that by the hindrance offered to others they may themselves the better succeed; or, again, it mey be from the very love of evil itself. Examine yourself! closely question action, to determine its principle, will you? "Behold how great a matter a little fire kindleth." Look out for the tongue, that widening flame, ignited by the breath of hell! more difficult to control than the plunging ship in the fierce storm, or the war-steed in the battle-strife.

You will not admit it is to injure the one or benefit the other, not even to benefit another neighbor or the church. You dare not say that!! Well, what next? It will yet appear that many speak evil of others even if the things are true, (alas! how often they are entirely untrue) for the love of speaking thus—of thinking thus—of hearing things thus. Now this betrays a consciousness of being far below what God requires—of being allied to evil,—aye, in principle. Fearful condition! God pity all such as love the evil elements in our nature, and "evil communications" which "corrupt good manners," and good morals.

Either the one or the other has started the excitement—it has now become a great fire, and the humble child of God or innocent neighbor is suffering. All for what? Why, just to gratify your desire to tell something new! or to nourish your innate love of evil, which ought long since to have been rooted out of your poor heart, by the power of divine truth and love—to give you a grin of fiendish delight when you see another weep, and step upon another broken, bleeding heart, in your strides to success. Delta.

From Bro. B. Spaulding.

Bro. Grant:—I have just returned from a tour among the brethren in N. H. I visited New Boston, where there are but two families of Advent believers. They continue to meet together on Sundays, to stir up each other to hold on to the promises of the gospel.

I called on Bro. Manning at Goffstown, who, with his wife, seems fixed in his determination to serve the Lord and look for his Son. I thought of the text, "Mine heritage is unto me as a speckled bird; all the birds round about are against her."

I called on Brn. Preble and Locke, at East Weare. They are trying to live out religion, and I believe they are living epsitles known and read by all men. They have to contend with sectarianism, with opposition, and wickedness in high places. Bro Preble's health is very feeble, yet he preaches to the few who are willing to hear.

At Concord, I had a blessed season. I found a gathering spirit there. The brethren had been divided and subdivided, until hardly two could see alike, or meet together to worship. But I see them coming together again, worshiping God unitedly, although each had their own views with regard to what is truth; and there seemed to be no disposition to hold each other off, on account of their peculiar views. Praise the Lord! this is as it should be. I do rejoice that the judging, testing spirit is being laid aside, and brotherly love, charity, and kindness, taking the place of that unlovely spirit. I spent the State fast at Concord, and it was truly a day of prayer. After prayer, several cases of the poor brethren were presented for consideration, and discussed freely, yes, and unitedly too. Praise the Lord! O yes, these are some things which christians can all unite in, and if brethren would cease to talk so much about their differences of opinion on doctrine and talk more about their duty to God and their fellow men, they would find their hearts united in love, cemented into one; they would forget the little differences of opinion, in the great and noble duties of religion; then would they be more likely to convince each other of doctrinal truths. The brethren at Concord all took hold together, all were united in this thing, and immediately a collection was taken up of from six to seven dollars. This speaks well for the state of religion in Concord. God will bless them.

In Waterloo, I attended one meeting. There the brethren are holding on well.

I visited scattered brethren in Sutton, and New London, where they have no meetings. These scattered ones I have generally found in a good state, firm in the faith, waiting with patience the coming of the Just One.

In Goshen, I found a few living ones, where Bro. Burnham had been, and stirred them up exceedingly. There I experienced the hospitality of Bro. Cain and family. The Lord bless them is my prayer.

I visited Washington, where are quite a number of Seventh Day brethren. These I visited, for I am a Seventh Day Sabbath keeper myself, although I do not make a

test of it. The brethren at Washington are quite engaged—firm in the faith—living epistles. Here I also found some who believe with me in the idea of a thousand years between the first and second resurrection, and of a work to be done in that space of time—prophecies to be fulfilled—the gathering of the saints with Jesus on Mount Olivet—the cleansing of the sanctuary, or the mountain of his holiness. Ex. 15: 17; Dan. 8: 14; Zech. 14: 4, 5. Here I spent several days very pleasantly, and, I trust, profitably. The Lord bless those kind-hearted saints.

Next, I went to Stoddard, where Bro. Dodge and family live, where I found a very hospitable house indeed. Then, through various of the towns on my way home, and called at Groton Junction, at Bro. Nason's, where they are having a stirring up time. The prospects in that place are truly encouraging.

I am rather worn down by continued labor, but my heart is fixed trusting in the Lord, and my faith lays strong hold of the promises of God to cleanse the earth from the effects of the curse, and restore man by the resurrection from the dead.

Yours, BENJAMIN SPAULDING.

Chelmsford, Mass., May, '57.

From Bro. Geo. Whipple.

BRO. GRANT:—While we are rejoiced to hear from our Brethren and Sisters in various places, through the medium of the "Crisis," it appears to me it would rejoice others to hear from the few in this place who are "waiting for the consolation of Israel." There are in this place some twenty, perhaps, who are believers in the *immediate* coming of Jesus, who are, probably, *daily* saying,—"come!" and who hear the spirit saying,—"Behold! I come quickly!" and respond as did John—"*Amen.* Even so, come Lord Jesus."

Our dear brethren and sisters, "we are as sheep without a shepherd"—have had no one to preach unto us the "gospel of the kingdom," since Bro. Edwin Burnham and P. B. Morgan visited us two years ago. It fills me with sadness when I read in the *Crisis* the appointments of the various preaching brethren in the Eastern States; really, it seems as if *you* "have enough and to spare, while *we* perish with hunger." I wish it were otherwise; *perhaps* it were better if we were able to place a *missionary* in every destitute field; but I don't know. I only know this much, if we are diligent in the use of such means of grace as we *do* enjoy, no *necessary* thing will be withheld from us. I *know* God does and will abundantly bless us, and we shall not lack any good thing.

O, what a blessed Master we have! He don't forget the *scattered ones*; yea, doth he not come *himself* with some precious and reviving *cordial* to those who are without a shepherd? Yes, indeed.

And now, dear Brother or Sister, whoever, or wherever you are, though you may be entirely isolated and *alone*, with *no* one to sympathize with you, don't mourn or repine, but keep about your Master's work; remember what he says,—"go ye also into my vineyard, and *whatsoever* is *right*, I will give you." Is He able to pay? Yes. Has He ever *failed* to pay? No. Do you think He *ever* will *defraud* one of his servants? No. Well, then, *where* will you find a *better* Master? *Where can* you lay up treasures and have them *so safe?* Finally, I think on the whole, that *I* have *more* reason to be joyful, than otherwise. Farewell, till we meet in the kingdom. Yours *suffering* for *glory, honor,* and *immortality,*

GEO. WHIPPLE.

Ottaway, Ill.

BRO. GRANT:—God is stirring the people. I never saw God work more powerfully upon the people than at the present. I have had a good time on this trip, have seen many break down under God's Spirit, and come out decided to start anew in his service.

There never was a time when experimental and practical religious subjects were needed as much as at this time. It works like meal in the pot of death. The whole moral atmosphere is tainted and poisoned with the wickedness of this age, and nothing but the individual knowledge of sins forgiven will answer the purpose in these days. Doctrines are good in their place, but will not be a guarantee for our salvation.

I find some very sound in the faith, and no fruits of the Spirit developed. To hold the truth in unrighteousness will be a great sin. Every man and woman can do something in the cause of God, and be the means of saving others, if they will work. Small talents are buried up to that extent, that the church of God is deeply suffering. I mean to encourage such to dig up the napkins, and scour up the coin, and let the image appear. Some of these doctrinal critics will have an awful account to give for stepping on God's lambs, and driving or frightening them away from their Father's crib. One third of Peter's work was to feed the lambs. Let us do it.

HIRAM MUNGER.

Manchester, April 29, '57.

Poetry.

For the Crisis.

I'M WEARY.

I'm weary, so weary, O when shall I rest
From the bondage of sin, the vain things of earth,
Its troubles, its sorrows, its labors unblest,
With flattering allurements, and vain, hollow mirth?

I'm weary of follies which lead me astray,
Which cause me to mourn and tears to be shed;
I sigh for the land that is holy alway,
Where tears and temptations forever are fled.

I'm weary of earth,—its hopes are untrue,
Its pleasures are short, its honors are vain;
I turn from them *all*, for by *faith* now I view
The kingdom of Jesus, which I hope soon to gain.

I'm weary, so weary, O when shall I rest
In that peaceful Kingdom, the City of God;
The fields of bright glory to range with the blest,
And dwell in the presence of Jesus my Lord?

E. M. JACKMAN.

Woodstock, N. H.

For the Children.

A Young Hero.

Master Walters had been much annoyed by some one of his scholars *whistling* in school. Whenever he called a boy to order for such disturbance, he would plead that it was unintentional—"he forgot all about where he was." This became so frequent, the master threatened a severe punishment to the next offender. The next day, when the room was unusually quiet, a loud, sharp whistle broke the stillness. Every one asserted that it was a certain boy who had the reputation of a mischief-maker and a liar. He was called up; and though with a somewhat stubborn look, he denied it again, he was commanded to hold out his hand. At this instant a little slender fellow, not more than seven years old, came out, and with a very pale but decided face, held out his hand, saying as he did so, with a clear tone and firm air of a hero: "Mr. Walters, sir, do not punish him—I whistled. I was doing a long, hard sum, and in rubbing out another, rubbed it out by mistake and spoiled it all, and before I thought, I whistled right out, sir. I was very much afraid, but I could not sit there and act a lie, when I knew who was to blame. You may ferule me, sir, as you should." And, with all the firmness he could command, he again held out the little hand, never for a moment doubting that he was to be punished.

Mr. Walters was much affected.

"Charles," said he, looking at the erect form of the delicate child, who had made such a conquest over his natural timidity, "I would not strike you a blow for the world. No one here doubts that you spoke the truth; you did not mean to whistle. You have been a hero, sir."

The boy went back to his seat with a flushed face, and quietly went on with his sums. He must have felt that every eye was upon him in admiration, for the smallest scholar could appreciate the moral courage of such an action.

Foreign News.

EIGHT DAYS LATER FROM EUROPE.

NEW YORK, May 15.

Steamship Asia, from Liverpool Saturday afternoon, May 2d, 3 P. M., arrived at her dock at this port about 9 o'clock this A. M.

The Asia passed ship Tuscarora, from Liverpool for Philadelphia, putting back, having been in collision with ship Andrew Foster of New York; the latter sunk immediately; captain saved; no further particulars.

CHINA.—*Le Nord* of Brussels says the French authorities will formally demand a permanent embassy at Pekin, and, in case of a refusal, will endeavor, in concert with the English forces, to penetrate to the capital by water, and there dictate terms to the Chinese government.

From Shanghai it is stated that a band of rebels had burned Ho-How, in the province of Kiangse, and fifteen chops of tea were destroyed.

The Mandarin Governor of Whampoa had sentenced three Chinese merchants to death, for having carried on commercial relations with the English, contrary to his commands.

The accounts of the revolt and slaughter of 2000 Chinese, by Sir James Brooke, at Sarawak, are confirmed.

HONG KONG, March 15th. The Gulnare, Wardrop, from Swatow, which arrived on the 13th, on her way to Havana, left Swatow the 11th, with 432 coolies on board. The following morning the Chinese attacked the watch, wounding the third mate and a seaman, but after about ten minutes' fighting they were driven below. They then attempted to burn the ship by setting fire to her in three different places. Eleven coolies were killed, three drowned, and sixteen wounded.

With the exception of increased discontent in the Turkish Principalities, there is little European news.

The Queen of Spain's speech will announce the re-establishment of friendly relations between Spain and Rome, and hopes Mexico will apologize and pay indemnities, otherwise Spain will take hostile measures.

Reports are again in circulation that the King of Denmark will be forced to abdicate.

The Duchess of Gloucester, the last surviving daughter of George III., died April 30.

Obituary.

Died, in East Kent, Ct., April 5th 1857, Henry, son of Morgan and Fanny Morehouse, aged 7 years, 5 months, and 3 days.

Henry was the third and last child of Bro. Morehouse, an interesting and good little boy, very conscientious and tender-hearted, and most tenderly loved by his parents and friends. I have seldom if ever known the death of one so young to cause so much sorrow and sympathy among a large circle of relatives and friends. Yet his parents do not mourn as those that have no hope, for they believe that as "Jesus died and rose again, even so them also which sleep in Jesus will God bring with him;" and they are comforted with the hope of a better resurrection, when they expect to have their three little ones restored to their fond embrace, as they shall come from the land of the enemy unto their own borders, clad with immortal beauty, to die no more.

I. M.

Domestic Summary.

Gen. Walker lost two brothers by the Nicaraguan war. L. Norvell Walker was the name of the one who died lately on the steamer Empire City, between Aspinwall and New Orleans.

LOUSVILLE, May 12.—By late papers from Central Mississippi, we learn that a great hail storm had destroyed all the crops in that quarter.

A freshet had occurred at Jackson, Tenn., which washed away parts of the railroad and several cars.

In some places near Hinsdale, Berkshire County, May 11, the snow still lay in drifts several feet deep.

WASHINGTON, May 13.—New Orleans papers of Thursday, contain an account of a tremenduous hail storm near Camden, Arkansas, which destroyed the crops, one-half of the wheat crop being lost.

NEW ORLEANS, May 13.—Gen. Walker had evacuated Rivas, and was on board a British man-of-war at San Juan.

IMPORMANT REPORT FROM UTAH.—A report was prevalent at Carson Valley (California,) that Brigham Young has been compelled to flee from Salt Lake, to save himself from the fury of his flock.

NEW ORLEANS, May 13.—We have dates from the City of Mexico to April 29.—The filibuster expedition to Sonora, was creating great excitement; 4000 troops had been sent against it. It was reported that Crabbe, the leader of the filibusters, had captured several points.

LOUISVILLE, May 13.—Knoxville (Tenn.) papers say that provender is so scarce, that the inhabitants are obliged to cut down trees for the cattle to eat the buds. The greatest want exists among the poorer classes.

The Circuit Court at Jacksonborough, was obliged to adjourn without sitting, feed for the horses of the Judge and lawyers being unprocurable.

May 14.—Since the late rains, the grain crops, in a circle around here, within a radius of 100 miles, look quite promising. We have the same accounts from Louisana and Virginia.

Dea. Nathan Little, of the first church in Newbury, one of the most active and benevolent orthodox Congregationalists of Essex county, has been suspended for expressing a doubt of the eternity of future punishment. His probation expires in June, when he will be finally cut off and dropped if he does not recant. The entire honesty of the good deacon is admitted, but the routine of church discipline requires that doubt as to an article of faith shall be treated as a crime—*Springfield Republican.*

ST. PETER'S IN NEW YORK.—Among the incidents of the debate in the New York Assembly upon Trinity Church was the statement that the Roman Catholics are about building, and have made the necessary preparations for it, a cathedral at the upper part of the Fifth Avenue, of size exceeded only by St. Peter's and St. Paul's of the Old World, and the two towers of which are to rise one hundred feet above that of Trinity.

METEOR.—A most brilliant Meteor of large size and of intense silvery brightness (like the light of the moon,) appeared in the heavens last evening about 11 o'clock, moving from south-east towards the north-west. Those who were so fortunate as to catch a glimpse of the shining monster, describe it as the most wonderful spectacle which ever lighted up the firmament. By its light one could see to read.—*N. Y. Mirror.*

LOUISVILLE, May 14.—The four negroes, accused of murdering the Joyce family, some months ago, were tried and acquitted yesterday, notwithstanding one of their number turned State's evidence. The testimony of the latter, however, was not legally corroborated. There was great excitement about the court-house in consequence, and towards night, a mob, having a cannon, attacked the jail, and fired upon it. The firing was returned; but, finally, the jailor surrendered his prisoners, two of whom were hung by the mob. The third cut his throat, and died. The one who turned State's evidence was unmolested.

THE SUFFERINGS IN NORTH MICHIGAN. *Detroit*, May 16.—A meeting was held last night, at City Hall, to raise means for the relief of the destitute people in Northern Michigan. A citizen of Detroit county was present, whose wife and three children had died of starvation, and who gave a good many accounts of the sufferings in that region. People were dying for want of food. It was decided to raise $5000 in this city for the purchase of food for the immediate relief of the sufferers. $1000 was subscribed in the hall.

It is stated that thirty-nine Roman Catholics have publicly joined the National Church of Geneva; this was the result of a course of lectures on the errors of Popery, given by ministers of the Reformed faith during last winter.

UTAH NEWS—FLIGHT OF BRIGHAM YOUNG CONFIRMED.—*Washington*, May 16. Official dispatches recently received warrant the belief that Brigham Young has fled from Utah, as it is known that he was in treaty with the Indians for safe conduct through the country. Ex-Justice Drummond has arrived here for consultation on the affairs of the territory.

THE HOOSAC TUNNEL.—The new machine to work the Hoosac Tunnel, costing $25.000, is on the ground and being put together. It is expected to cut through 25 feet of solid rock in a day. At the eastern end of the tunnel 491 feet is completed; at the western end the whole length of roadway is 1200.

THE GREAT COMING CRISIS!

Soon to take place in the Earth and the Heavens; consisting of,

1. A GRAND EXPANSION OF THE WHOLE SOLAR SYSTEM, by the Birth of a New Planet from the Sun.

2. A MARKED GEOLOGICAL CHANGE IN THE EARTH, making a thorough Transformation of the Globe.

3. Corresponding, Political, Religious and Social Changes over the Whole Earth, accompanied by War, Pestilence and Famine—The whole to be succeeded by the GRAND DUAL HARMONY OF MATTER and SPIRIT, commonly called the MILLENNIUM.

A Course of Seven Lectures will be given on the above subject, at Fremont Hall, Chelsea, Mass., commencing on Sunday evening, May 10, at half-past 7 o'clock.

By S. C. HEWITT.

PROGRAMME.

LECTURE I.—PRIMARY BASIS OF THE WHOLE SUBJECT—The Positive Side.

The Organic God—A New View of the Infinite, God a Principle, also a Person, Pantheism and Anthropomorphism, Both True, Two Sides of the Subject, Providential Development of both Ideas, Analysis of Truth, The Divine Synthesis, God both Male and Female, Father and Mother, The Divine Blending, or Infinite Union of the Two in One, THE GRAND MAN.

LECTURE II.—SECONDARY BASIS, Negative Side.

The Organic Devil, or Grand Man Monster! Devil and Satan, Distinction between Them, Inverted Essence and Inverted Form, Satanic Personality, The Subjective and the Objective Universe, Analysis of Both, Dual Nature of Both, the Descending Movement of Both, Dark Side of the Universe, Shade and Shadows, Significance of the "Serpent" and the "Dragon," Symbolism and its Uses, Turning Point in Satan's Destiny, Satan Saved, Ascending Wave of the Spiral, Law of Progress, The Race made Divine.

LECTURE III.—TERTIARY BASIS, Creative Movement.

The Formation of Worlds, Generation of Nebulous Rings around Creative Centres, The Law of Generation and of Births, Mathematics of Nature, The Souls of Planets, The Greater Souls of Suns, Their Magnetic Nature, Each Sun and Planet a Battery, The Interior Positive, Exterior Negative, Love and Wisdom, Axial and Orbital motion of Suns and Planets, Primary and Secondary causes of it, Spheres and Focuses, Crises and their Uses, Transformations and Regenerations of Globes, Correspondences.

LECTURE IV.—THE GREAT CRISIS!

A Great Geological Change in the Earth, soon to be, Signs thereof now quite apparent, The Earth at present an *unperfected* globe, Reason of it, The Argument, In what the Change consists, Violent Commotions, Destruction of Life and Property, Where greatest Warnings, Preparations, &c., Grand Cause of the Crisis, New Planet, A Second Moon, Origin of Both, Nebulous Ring in the Sun's atmosphere, now rapidly completing, Same of the Earth, Zodiacle Light, What is it? Expansion of the Solar System, Mercury, Venus, Earth, Mars, &c., each thrown one orbit, Further off from the Sun, Grand conjunction of the Planets, Noah's Flood, "Fountains of the Great Deep broken up," "Windows of Heaven opened," Significance of these Scriptures, The Earth made finer, &c., by the Crisis, Boreal Crowns, The Physical Millennium!

LECTURE V.—EFFECTS OF THE CRISIS ON HUMANITY.

Great Agitation of the Human Race, Political, Religious and Social Changes, War, Pestilence and Famine, Final Death of all Political and other Parties. The Last Great Struggle, the "Devil comes down in great wrath," Philosophic significance of that Scripture, Satan "bound a thousand years," Meaning of that, Then "loosed a little season" What that means also, The Spiritual Millennium, Origin of these Ideas, Question Answered, Psiti ve Demonstration, What are thoughts? And Whence come they? Something entirely new, Simple as Nature, Address to common Sense.

LECTURE VI.—WORLD OF CAUSES, The Organizing Power.

The Spiritual Advent, or the Third Great Dispensation from the Heavens, Great Purpose of the Spirit World in its Manifestations, Organic Nature of the Movement, Superior wisdom Manifest in its Methods, Practical Spiritualism, a New Church and a New State, All Things made new.

LECTURE VII.—PRACTICALITIES, Conclusion.

Specific Plans, The Wisdom Age, Religion no longer merely Speculative and Sentimental, Philosophy no more an abstraction, Science no longer dead! A New Agriculture, Domain already secured and work begun upon it, New System of Commerce, Plans already revealed and Practically Matured, New Educational Institutions, Progressive and Philanthropic Institutions, The Divine Home on Earth, Embracing an entirely New System of Architecture, First Model already made, through Instructions of Spirit World, will be exhibited and explained to the audience. Great Hope now for the Human Race!

The above Lectures *are a connected series*, and each is so related to all the rest, that to be well understood and appreciated, the *whole course* should be heard by the same individuals. It is particularly requested, therefore, that all those desirous of listening to the main subject, should, if possible, be present at each lecture. I can assure the public, that this subject is no mere fancy of mine, but a sober, yet mighty REALITY! Of this, I shall give the most indubitable evidence, in the above series of lectures. I bespeak for my thought the listening ear, the willing, earnest heart, and such wisdom only, in judging, as such ear and heart may be able to command.—*Chelsea Telegraph.*

S. C. HEWITT.

Chelsea, May 8th, 1857.

HUME, the Spiritualist, has made a fortune in France. The Emperor and Empress have become converts to Spiritualism under his teachings—indeed, the Emperor has long been suspected of a leaning towards so much of the doctrine as encourages "free love." Mr. Hume, it is said, is to have an office in his Majesty's household, but rumor has not favored us with a particular description of his duties.

Married.

In Boston, May 14th, by Eld. M. Grant, Bro. Walter S. Woodbury (a blind Bro.) to Sr. Louiza H. Beers.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach at
Bridgeport, Ct., on Friday evening, May 22
Newark, N. J., Sunday, May 24
New York, Cor. of Grand and Elizabeth Streets, Sunday, May 31
During the week, at Newark and New York as may be demanded.

W. S. CAMPBELL.

Bro. Edwin Burnham appoints to preach at
Portsmouth, N. H., Sunday, May 24
Kennebunk, Me., Sunday, May 31
Salem, Mass., (for Bro. George Burnham's charge,) Sunday, June 7

Bro. Hemenway appoints to preach in
Portsmouth, N. H., " 31th

Providence permitting, I will preach in Lynn, (Dye House Mill) third Sunday in May.

D. E. MOULTON.

I will preach as follows:—viz.,
Roby's Corners, Sunday, May 24th
By request, I will preach in Manchester, N. H., 79 Elm St., the first Sunday in June.
My appointments beyond Roxbury are withdrawn.

S. W. BISHOP.

The Lord will, I will attend to the following appointments:
Freeport, (Swamp School-House,) May 24
" (Flying Point,) " 31
Brunswick, June 7

R. R. YORK.

Bro. A. Ross appoints to preach in
Exeter, N. H., May 30 and 31

BRO. GRANT:—Let me say to those calls from the East that I purpose, the Lord will, to spend the most of June on the Penobscot, and will meet the brethren in Holden, Orrington, Exeter, or elsewhere, as they may arrange. I shall try and be at the Conference at Carmel.

Your Bro. full of hope, L. BOUTELL.

I will preach in Vernon, Vt., May 24, spending the following week there. Once at Northfield. L. BOUTELL.

Providence permitting, I will meet the Brn. at
Vernon, Vt., June 4th and 5th
West Brattleborough, June 6th and 7th
Houghtonville, June 9th
North Springfield, June 10th
Wethersfield, near Bro. Fellows, June 11th
Taftsville, June 12th
Hartland, Dinsmore Hill, June 13th and 14th.
I can stop at two or three places coming back, if desired and informed. I hope some one will meet me at the depots, for I am a stranger in that section. Description—tall, coarse and plain looking man.

HIRAM MUNGER.

Will the *Herald* copy?

Bro. A. Fox will meet with the Brn. in
Lovely Street, Canton, Ct., Sunday, June 21st
Cheshire St., Cheshire, Ct., Sunday, June 28th

Eld. J. Gouch appoints to preach in Boston, May 31st

Providence permitting, I will preach at West Winsted, in Humphrey's Hall, May 31st. *Subject*, in the evening,—"The *cause* of modern Spiritualism as viewed from a Bible stand point."

At the Annual Meeting of the Shinnecock Indians, Southampton, L. I., June 7th.

M. GRANT.

Bro. B. P. Manning appoints to preach at Lee, N. H., May 24th. where Bro. Dirgin may appoint.

General Conference.

BRO. GRANT:—Having consulted with many of the Brn. composing the different churches in this section, I find an interest, with many earnest requests, for a General Conference. We have therefore, after due deliberation, decided to hold a Conference at Carmel, Me., commencing Thursday, June 10th, at 5 o'clock, P. M., and continue over the Sabbath.

We hope, pray, and believe that this means of grace will prove a savor of life unto life. We invite *all*, whosoever *will*, to come and partake with us; and shall *expect* as many of the household of faith as consistently can, to come in the name of the Lord, and such as *can* will feel it a *privilege* and *duty*, with open heart and hand, to help forward the cause of *truth*.

Those coming by railroad, will stop at Carmel Depot, near the village, where the meeting is held.

In behalf of the Brn.,

I. DAMMAN.
L. L. HOWARD.

The General Convention.

By a vote of the General Convention at Providence, R. I., in Nov. last, it was adjourned to meet at the same time and place of the General Conference, in the spring of 1857; which has been called at Boston, at the Chapel corner of Hudson and Kneeland Streets, on the 28th inst.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

J. Emmons 104, J. Worthing 104, G. A Otis 109, J. A. Packard 104, Z. Grotier 169, C. Vaughn 116, Sarah Tilson 116, Amos Rowe 130, A. Pinney 104, Dr. A. Decker 88, A. H. Kidder 116, L. Hamilton 116, Nathan Fogg 116, Julia A. Barr 104, $1 each.

Miss Susan Barnum 141, Henry Little 141, Sarah Boothby 134, E. D. Reed 130, $2 each.

Salmon Cook 130, $1.50.

For THE POOR.—Abraham Flagg, $1.

FOR BOOKS.—W. Duren, 31 cents; E. Phelps, $1; R. R. York, $1; C. Bulkley, 1.50; S. Cook, 50 cents; E. S. Mudgett, $1.

BOOKS SENT.—E. J. Haggett, C. Fleming, R. R. York, E. Phelps, W. Duren, S. Cook, E. S. Mudgett, D. A. Jones, by express.

☞ The three dollars credited to E. M. Haggett, in our "receipts" last week, was for books.

To Correspondents.

BRO. EDDY—We have none of Bro. Grew's bound tracts.

J. COVELL—The money which we credit to you this week, pays for two copies till the commencement of the next volume.

H. J. E. PEIRCE—We regret that we have none of the CRISIS of the sixth of May on hand. Will try to get it for you. We pass the money credited in our last to "M. J. Peirce," to the credit of Benjamin Hall. It pays to No. 115.

☞ We hope that all our patrons will be particular, when sending for books or tracts, to send enough to pre-pay the postage. Don't forget this!

☞ Some one has sent us a dollar mailed at Cold Spring, Mass. Will the individuel send us his or her address, that we may know to whom it should be credited?

Bro. Bassett—I do not see the way open to come to your place immediately; if an opportunity offers itself, I would like to visit Williamsburg.

M. GRANT.

Bro. Lyle—Stamps are as convenient as money for us.

☞ Bro. J. A. Packard's Post Office address is Jamaica, Vt.

☞ Bro. A. Fox's Post Office address is Cold Spring, Mass.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* prepaid, it will be half a cent a number in the State, and one cent out of it.

Canada Subscribers

And all others in the *British Provinces* will remember that we have to *prepay* the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

CRUDEN'S CONDENSED CONCORDANCE.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

Treatise on Matt. xxiv. By I. C. Welcome. Price 33 cents—postage 6 cents.

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Bound Tracts. By H. L. Hastings. Nearly 200 pages. Price 40 cents—postage 6 cents.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

Church Debts By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

The World as It Was, as It Is, and as It Will Be. By Mrs. A. C Judson. Price 38 cts.—postage 3 cents.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts. —pos. 1 ct.

☞ The above-named works can be obtained of H. L. Hastings, Rochester, N. Y.]

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3[illegible] cts. —postage 1 ct.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

This World and the Next: The impossibility of making the best of both. An interesting English work. Price 25 cents—pos. 1 ct.

The First Fruits: a Scriptural Inquiry into the Time and season of the First Resurrection, and Change of those who are Alive and Remain. Price 10 cts.—pos. 1 ct.

Jubilee Harp. By S. S. Brewer. A good selection of hymns. Price, single copy, 25 cts.; per dozen, $2.50—pos. 7 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

THE INFIDEL'S FATE.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Spiritualism a Satanic Delusion, and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, [illegible]

Poetry.

For the Crisis.

SPRING MUSINGS.

Again on the storm-beaten earth,
The warm, glad sun-rays rest;
And hill and plain, and sky and sea,
In robes of light are drest.

It cheers the sick one's lonely room,
It lights the peasant's cot;
'Tis in the palaces of kings,
And where, where is it not?

'Tis where bursts forth the hidden shoot,
Where breathes the balmy air;
Go to the forest's deepest shade—
The sunlight hath been there.

The human heart its influence feels,—
Beguiled of half his woe,
Man greets the Spring-time's blessed light,
And smiles with all below.

But, ah! there is one spot to which
Not e'en its light may come,—
It knows no power thy dust to warm,
Thou cold, dark, silent tomb!

Oh! when shall that eternal sun
Arise, our world to bless?
When shall we greet thy healing beams,
O Sun of Righteousness?

Our Light, our Life, thy glory's rays,
Piercing the charnel's gloom,
Shall touch the death-chilled brow, and lo!
It wears immortal bloom!

MARIA T.

April 26, 1857.

For the Crisis.

MY HEART MUST BE PURE.

Yonder star, how fair its feature,
Beaming through yon azure blue;
May my heart as fair a picture,
To my God present to view.
Search me wholly, search me wholly,
Search me, Jesus, search me through.

May my inmost soul be holy,
Purified by truth and grace;
All sin's dark and baneful workings
In my heart, O bid them cease.
Purge me, Jesus, purge me, Jesus,
Purge my heart, and grant me peace.

Speak, and calm the wild commotion
Of my heart's unresting sea;
Like the placid lake at noonday,
Let its waters levely be.
Speak, my Savior, speak, my Savior,
Speak, and stilled my heart shall be.

And on its unruffled surface,
Shall thine image be imprest;—
As the lake reflects the sunlight
Beaming on its tranquil breast,
So shall I reflect thy likeness,
If but with thy presence blest.

SUSAN F. MUDGETT.

Original Articles.

For the Crisis.

Unbelief.

"And he (Christ,) did not many mighty works there, because of their unbelief!" Matt. 13: 58. Unbelief is infidelity, or distrust of any narrative, testimony, or doctrine. The universal sin of the world is unbelief of God's holy word! This causes disobedience to God's plain commands; and all persons must ultimately "perish in their own corruption," who allow this sin to prevail over them to the end of life. I think it is a dreadful crime to discredit God's testimony! as it virtually makes God a liar, and rejects Christ and his salvation, and is the root of all other sins.

Unbelief is either negative or positive; negative, in such as have not heard the gospel; as in heathen lands. 1 Cor. 6: 6; 2 Cor. 6: 14. Positive unbelief is seen in those who have heard the gospel, and profess to regard it as divine truth, yet they do not believe with their hearts. Such, are *theoretical christians;* and such individuals are made an easy prey to modern spiritualism, &c. See Luke 12: 46; Tit. 1: 15.

Secondly, unbelief is either particular, discrediting a part of God's word, or it is universal, having respect to all of the declarations of God, discrediting the whole. As for instance, Paul's declaration of himself,—"who," says he, "was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief." 1 Tim. 1: 13. O God, save me from the awful sin of unbelief!

SIGNS OF UNBELIEF.

1. Carelessness about Christ and his salvation.
2. Aversion to the duty of prayer.
3. Unbelief is not ashamed of itself.
4. It is not shocked at sin, except when very gross.
5. Unbelief has no ardent desires after union with Christ, or communion with God.
6. It does not try to get hold of the promises of God, or pray for their fulfillment.
7. Unbelief does not weep at the foot of the cross, nor rejoice to go to the mercy seat.

But belief in God and his truth, has a directly contrary effect. P. TANDY.

Question.

Why is not prayer enjoyed?

1. Because we carelessly hurry into the presence of God.

2. Because we hurry through our prayers.

3. Because we do not expect much sensible presence, or communion with God in the exercise.

4. Because we do not expect a speedy answer to our petitions. We should "draw near to the Lord in full assurance of faith;" then, the exercise of prayer will not only be pleasant, but profitable. P. T.

From Sr. M. H. Thayer.

DEAR BRETHREN AND SISTERS:—I have been thinking of how many objects we worship, and how few there are who worship God. The command is to worship God, not our friends, our brethren, our sisters, our ministers, our meetings, our place of worship, our theories, our duties, but *God.* One hardly knows whether he does this until he is tested. We are creatures easily influenced, and when all around us is leading to outward acts of devotion, and to devotional feelings, we hardly know our own strength. But let us be placed alone, away from all christian society, surrounded by influences of a downward tendency, for months attend no meetings where the gospel is preached in its purity,—if in these circumstances we can bow before the Holy One, and say from the heart, "My Father, thou knowest I am thine, thine to do, to bear, to be glorified in, by confessing thee in any way that thou shalt direct," then may we conclude that we are worshipers. Such worshipers God will accept. Blessed be his holy name! we can worship him every one from his place, and feel that sweet peace which the true worshipers only know. God will not share with a rival, he will be our God alone, or we have no part in him. He would not accept Israel, although they offered the sacrifices of fed beasts, so long as they took up the tabernacles of their Moloch and Chiun. He is the same, he changes not; what he hated then he hates now. His eyes are as a flame of fire. Then let us not say, our way is hid from the Lord, but rather with all our deformity, throw ourselves on his mighty arm, and by faith in the way he has provided obtain that righteousness that is lovely in his sight, and thus prepare for the time when the true worshipers will all unite and worship the King as no earthly monarch has ever been worshiped.

From your sister,

MARY H. THAYER.

From M. A. Moore.

BRO. GRANT:—I have for some time had the privilege of reading your excellent paper, and find it contains many rare and choice gems. Oh! to know there are a few in this wide, wide world who are looking and longing for the appearing of our dear Redeemer, is cheering.

It is but a short time since I experienced the joy and peace which is found in believing in Jesus; and to realize that soon I shall behold him who died for me, that I shall behold the babe of Bethlehem, in all the royal splendor of a King, is enlivening, and almost overpowering. What a hope is ours! it is indeed an anchor to the soul, which is sure and steadfast. I feel that we have not long to stay on this dreary earth where all is subject to death, but soon we shall reach that healthful clime, where the inhabitants shall never more say, "I am sick," where there is no more sorrow, pain, or death. Let us continue steadfast in the faith, immovable, and always abounding in the love of God, until he who is our life shall appear, then we shall appear with him in glory. Let us look to him in every emergency in life.

Let us not go forth to meet the trials and injuries which we are doomed to experience while here, in our own strength, (which is perfect weakness,) but let us look for strength from on high. We know that we must suffer persecutions, but let them come, if we can only have the assurance that Jesus is our friend, and that it is for his sake. We should rather rejoice that we are accounted worthy to suffer for Him, for we know that we *must* suffer with Him, if we would reign with Him. Then let us lift up our heads and rejoice in the hope of our soon coming King, for our redemption draweth near. We shall reign with Him, in those mansions that He has gone to prepare for us.

Then let us be faithful, and ever strive to obtain that holiness of heart which will fit us for His holy habitations. Let us be pure as He is, who is the source of all purity, and the fountain of all goodness. Let us be meek and lowly of heart, as He is. Let us be kind and gentle, and we will shortly have an abundant entrance into His everlasting kingdom. What a joyful meeting will that be when we all get home. There we shall meet that pure and spotless band who have washed their robes and made them white in the blood of the Lamb. There will be our good old fathers, Abraham, Isaac, and Jacob, who will then receive their promised inheritance, and all the ransomed victors will shout glory to their King.

"In that pure home of tearless joy
Earth's parted friends will meet,
With smiles of love that never fade,
And happiness complete."

M. A. MOORE.

Conesus Centre, N. Y.

Poetry.

For the Crisis.

CONFIDENCE.

Lord, my God,
To thee I bow in prayer,
On thee casting all my care;
Thou canst rid me of my load,
Lord, my God.

Through thy Son—
He who died the lost to save,
Giving hope beyond the grave;—
Lord, through his dear name I come,
Christ, thy Son.

Hear me now;
Cleanse my heart from every sin!
Let me a new life begin!
While I near thy footstool bow,
Hear me now.

Thou wilt hear!
Thou hast promised in thy word,
All petitions shall be heard,
Coming from a heart sincere,—
Thou wilt hear.

Thou hast heard;
All my load of care has fled,
Christ is now my living Head,
Now, most precious is thy word,—
Thou hast heard.

ALBERT.

Hebron, April 14, '57.

Extracts from Letters.

SR. L. SHELDON writes from Derry, N. H.:—"I thank the Lord, this world is not my home. Sickness, sorrow, pain and death, bid me look forward to that world so beautiful, so holy, so fair, so free from grief of every kind.

'The better land no sorrow knows,
There hushed is every sigh.'

I am a lonely pilgrim, sometimes overwhelmed with grief, when I receive so much opposition from one who should be my best earthly friend. Let me say to you who have christian companions striving with you to get into the kingdom, fall upon your knees before God and praise him for so great a blessing. I am thankful that amid all the toils and cares of life we can still press our way against the waves that roll upon us.

'When shall I cease to weep,
Oppress with earthly woe?
When shall I cease my watch to keep,
Where storms and tempests blow?'"

——:o:——

BRO. G. A. STREETER writes from No. Dana, Mass.:—"I have not been to an Advent meeting since the Wilbraham campmeeting. (Thank God for that blessed season.) But God has been with me. His promise is sure,—'lo, I am with you always, even to the end of the world.' Amen.

There are three families of us in this place of like precious faith. We are surrounded by those who seem to be determined to believe a lie, that they may be damned. May God have mercy on them.

Dear Brn. in the ministry, come and see us. Send us an appointment; we are starving for truth. We are poor as to this world's goods, but are rich in faith. We will do all we can to promote the cause of God and sustain his truth. My house is a pilgrim's home; thank God."

——:o:——

A BROTHER writes from Bath, Me.:—"Brother Grant: I do sincerely thank you for your kindness in sending me the *Crisis* so long without pay. I think it is one of the best papers that I ever had, since I believed the Advent doctrine. I do want the paper so long as you can afford to send it to me, for it is the next comforter to my Bible. My family think they could not do without the *Crisis.*"

Choice Selections.

Portrait.

"This their way is their folly; yet their posterity approve their sayings like sheep." Ps. 49: 13, 14.

This place of scripture is a severe reproof to such as believe and imitate unrighteous examples; being like sheep that follow each other—where one goes they all go. However foolishly people conducted in former days, it is now by their *posterity* considered right, and the only way to heaven. *"My father did so,"* is all the scripture many have or wish; and all who do not approve of the foolish sayings of the *ancients*, are by them considered heretics, and on the way to certain destruction. Perhaps there is not a place in the United States where this scripture is more fully exemplified than in this city. It was a saying of some in ancient days, that three Gods are one God; and that the one God *died;* that he is a *Demi-God*, part God and part man; that though the one God *died*, yet he that died was the Son of the one God; this saying their posterity *approve* like sheep. It has been a saying that Adam sinned for all his posterity; that they are all born guilty—that sprinkling takes away sin, and makes them heirs of the kingdom; this they *approve* without examining the propriety of such sayings. It has been said that the greater part of mankind were made to be *eternally tormented* for that which they cannot avoid; this saying is *approved* without being examined. It has long been a saying, that a mortal is partly *immortal;* that a man who has no life in him, has a *never dying principle;* that a man as bad as the devil has in his possession something worth *millions of worlds;* and though there is no proof of these things in the scriptures, yet their *posterity* approve their sayings in the same manner as sheep follow after each other.

At this time there is a general attack upon these unscriptural doctrines, and this has caused a general alarm throughout the city; and from almost every pulpit the cry is—*heresy* and a *false teacher!* He denies the Trinity! He does not hold to the Divinity of Christ! He denies original sin! He is corrupting the minds of the youth with his books, and speaks against our large salaries. Dr. Staughton is sounding out—they deny the only Lord God and our Lord Jesus Christ. Dr. Holcomb takes up another part; a Methodist preacher tells of some dreadful error; while the Presbyterian begins to talk of his *God Trinity* in the dark, who cannot be known, and yet ought to be acknowledged without evidence.

To prove to our readers the folly and unrighteousness of some of the *ancient sayings* now approved by their posterity, we will give one piece written by Doctor *John Ryland*, a Baptist minister in England, which he taught his scholars to learn and believe as the truth contained in the scriptures; which is in reality as contrary to truth as light is from darkness.

TRINITARIAN PARADOXES.

The astonishing extremes, or unparalleled opposites in the person of our LORD JESUS CHRIST, *by John Ryland, of Northampton, England.*

1. The eternal Jehovah once an infant of an hour old.
2. The immense God once a child of a span long.
3. The omnipresent God, filling all worlds, yet lying in a manger.
4. The Creator of all things once a creature.
5. The Lord of all worlds, once a servant to poor man and washed his feet.
6. The true God is reputed a deceiver of the people and a liar.
7. The mighty God, once weak as a worm, and, as no man, unable to bear his cross.
8. The only wise God is blindfolded and buffeted as a fool.
9. He that is God and none else, is treated as less than nothing.
10. The holy God reckoned a confederate with the devil.
11. God above all (Rom. 9: 5, in the original) is sunk into the dust of death.
12. God blessed forever is made a curse.
13. The God of Abraham, Isaac, and Jacob, is murdered by Jacob's children, the Jews.
14. The Lord of Hosts is forsook by every being, upon the cross, and hath not one out of all his armies to attend and comfort him.
15. The King of Kings sold for 3*l.* 15*s.*, the price of a slave among the Jews.
16. The God of the whole earth becomes as poor as a beggar. 2 Cor. 8: 9, (in the original.)
17. The God of absolute dominion over all worlds is made subject to his own law, both in its commands and curses.
18. The Supreme Judge of men and angels is arraigned as a criminal at Pilate's bar, and condemned by his own creatures, his own guilty and wretched creatures.
19. The great Giver of eternal life suffers death; the Author of all pardons himself condemned to death for guilt.
20. The Author of all resurrections in the vegetable and human world sinks down and dies.
21. The best beloved Son of God dreadfully punished by his own Father.—*Herald of Gospel Liberty.* Phil. June 5, 1812.

God a Satisfying Portion.

Do we desire *affection?* Who can measure the rich treasures of that heart that spans the universe in the grasp of its benevolence, and that has promised to withhold no good thing from them that walk uprightly? Who can estimate that affection that knows no change or fickleness, that is permanent as God's own being, untouched by the icy chills of earth, undestroyed by the feebleness of our love to him, and undiminished by the long lapse of time or eternity?

Do we desire *riches?* He offers us "an inheritance incorruptible, and undefiled, and that fadeth not away."

Do we covet *power?* "To him that overcometh," says the Savior, "will I grant to sit with me in my throne, even as I also overcame, and am sit down with my Father in his throne."

Do we desire stations of *rank*, and *honor*, and *influence?* He will "make us kings and priests unto God?

Do we desire rest from the *pains*, and *troubles*, and *sorrows* of life? "There the wicked cease from troubling, and the weary are at rest." And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

Do we long for *freedom from sin?* "There shall in no wise enter into it (that city) anything that defileth:"

"Its holy gates forever bar
Pollution, sin, and shame."

Do we desire a blessed place of abode as our future *home?* In our "Father's house are many mansions," and there shall be no more curse, and the city shall have "no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof." And there is an abode of bliss that may be ours forever; for he that hath "gone to prepare a place" for us, "will come again, and receive us to himself."

The One Resting-Place.

The true goal, or one resting-place, where doubt and weariness, the stings of a pricking conscience, and the longings of an unsatisfied soul would all be quieted, is CHRIST himself. Not the church, but Christ! Not doctrines, but Christ! Not forms, but Christ! Not ceremonies, but Christ! CHRIST giving his life for ours; sealing the everlasting covenant, and making peace for us through the blood of His cross! Christ, the divine store-house of all light and truth, "in whom are hid all the treasures of wisdom and knowledge." Christ, the infinite vessel, filled with the Holy Spirit, the enlightener, the teacher, the comforter; so that "of his fulness," may all who trust Him say, "have we received, and grace for grace." This, this alone, is the vexed soul's refuge—its rock to build on, its home to abide in till the great tempter be bound, and every conflict ended in victory. All other things are opiates, drugs, quackeries,—*this* is the divine medicine, *this* is the sole, the speedy, the eternal cure. It is not by "opinion" that we are to meet "opinion,"—it is *the truth of God* that we are to wield; and applying the edge of "the sword of the Spirit" to the theories of man, (which he proudly calls his opinions,) make him feel what a web of sophistry and folly he has been weaving for his own entanglement and ruin.

It is not *opinions* that man needs, it is TRUTH! it is not *theology*, it is GOD! it is not *religion*, it is CHRIST! it is not literature and science, but the knowledge of the free love of God in the gift of his only begotten Son.

In this day of increasing crime, philanthropists and regenerators of society, ignorant of the only panacea for human misery and guilt, are still pressing education,—education,—education, as though the most abominable crimes were not committed by the best educated as well as by the most illiterate of men. "He that hath the Son *hath life,*" while "he that hath not the Son of God [whatever else he may vainly boast of having] *hath not life;*" (John 5: 12;) he is dead and dying; he is dying and is dead. His life is a vapor, his wisdom is folly, his health is sickness, his wealth is penury; moral or immoral, he is living to himself, and has no victory over the world, or his own passions, because he lacks the *only* power for it—living faith in a once crucified, but now living, Savior. (1 John 5: 4, 5.)

And oh, if he be a poor man that reads this, and yet *has not Christ*, he is poor indeed; and let him not think that his troubles here will secure him rest hereafter. Jesus knows the poor man's sorrows; He sees how some are pinched by poverty, bowed by sickness, weighed down by cares,—all these, however, will be but the beginning of sorrows if the cross of Christ be despised—if Jesus, the burden-bearer, be not known and trusted in. "Without shedding of blood there is no remission;" (Heb. 9: 22;) without the present forgiveness of sin, through faith in that blood, there is no peace, and no power to endure with patience the ills which flesh is heir to. To the poor the gospel is preached; it is the one remedy they need, a sovereign balm for every wound: but it is a *believed* gospel, and not a *preached* gospel merely, that *saves;* a gospel that comes not in word only, but also in power, and in the Holy Ghost, and in much assurance. (1 Thess. 1: 5.) There is no rest, no support under present care, nothing to cheer on a sick bed; no ease for the poor, any more than for the rich, but *in the blood of Christ*—"there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12.) High and low, one with another, all, all have sinned, and come short of the glory of God. (Rom. 3: 23.) All, all need to be *converted to God;* for, "except a man be born again, he cannot see the kingdom of God."

If any who read this have, besides his worldly troubles, a burdened conscience also, then look to *Jesus—He bids you.* He has words of comfort for the miserable,—"Come unto Me all ye that labor and are heavy laden, and I will give you rest." "Ho every one that thirsteth, come ye to the waters." "Let him that is athirst come;" and "him that cometh unto Me I will in no wise cast out." (Matt. 9: 28; Isa. 55: 1; Rev. 22: 17; John 6: 37.) Jesus has died, "the just for the unjust." "Now once in the end of the world hath he appeared, to put away sin (which is the cause of all sorrow, Gen. 3: 17) by the sacrifice of himself." (Heb. 9: 26.) Everything necessary to make *atonement* for sin *has been accomplished;* divine justice is satisfied, the holiness of God has been vindicated—for the Man Christ Jesus, the fellow of the Lord of hosts, (Zech. 13: 7,) has glorified God to the uttermost; He has been *obedient unto death;* and now SALVATION through Him is preached to every creature under heaven, and "by him all that believe are justified from all things." (Acts 13: 39)

"Believe on the Lord Jesus Christ and *thou* shalt be SAVED!" (Acts 16: 31.)—*English Tract.*

For the Children.

The Brown Towel.

We had a holiday, and a party of the girls were going to Pine Grove to spend the day, carrying a lunch to eat under the trees. The day was fine; and after the sun had dried up the dew, about a dozen little girls might have been seen streaming down the south road with baskets on their arms, chatting as merrily as swallows on a barn roof. Reaching the grove, we played and skipped about like squirrels until dinner time, when we were hungry enough; and each was anxious to know what each had stowed away in her little basket.

Two or three of the oldest proposed making a table of a flat rock, and to take upon themselves the business of spreading it, while we the smaller girls, they said, might go and play. None of us relished the plan, but none had courage to say so; so we unwillingly gave up our baskets, and were sent off—not so far, however, as not to see the baskets unloaded and hear all the great girls said. Pies, tarts, cookies, and cakes came forth in plenty. "O, O," we cried in the distance, "how good, how tempting!" "Who brought this?" and "Who brought that?" And of course every child who had anything particularly nice, was quite ready to say whom it belonged to. By and by a little basket was opened, and a brown towel full of cookies dropped out. My heart beat.

"A brown towel!" cried one of the large girls. "How vulgar! I couldn't eat a cooky out of a brown towel. Hadn't her mother a nice napkin, I should like to know?" "A brown towel!" echoed the other, throwing it down on the grass as if it had been a spider. "Whose is it?" eagerly asked the little girls, looking on. Trembling and mortified, I drew my sun-bonnet over my face, and turned away; for it was mine. "You are the brown towel," said Fanny Haven, twitching me by the sleeve; "I don't believe but you are." "Never mind if she is," said Hatty Stone, taking my hand; "they'll be glad enough of a brown towel sometime." But my enjoyment was gone. To be laughed at by the great girls, and perhaps to be nicknamed "brown towel." All lunch time I was frightened, and ashamed lest they should speak of it again. How I wished I was at home. And how anxiously I watched a chance to seize my poor towel, and cram it in the basket.

In the afternoon we went down to the river, and finding a pebbly strip of beach, some of the girls pulled off their shoes and stockings and waded into the water. When they came out, all dripping, their delicate little kerchiefs and nice napkins did not answer at all to wipe with. What should they do? "O, where's the brown towel?" cried one. "Yes, yes; I speak for the brown towel," cried half a dozen voices at the highest pitch, and all hands were stretched towards Hatty Stone, who was opening my basket to take it out. "Didn't I tell you so?" cried Hatty. Never was one towel in such demand. "Dear me," cried one of the large girls, "how soon the foolish little napkins are used up: there is some substance to this. It makes an impression."

Poor little me, I was pleased enough. Nothing proved more truly serviceable in all our walk, than my poor despised towel. Besides water, it took off mud and pitch also. Without its help some of the party would have cut sorry figures going home.

I have not forgotten the lesson of the brown towel—never to be ashamed of things because people laugh at them.—Brown hands—do not despise them; for they are the strong, toiling, busy hands which support the world. Give me the look of a good brown, honest face, not afraid to weather the storms of life. It is the substantial, homespun qualities of character, which make character worth anything. Do not despise, or be ashamed of them.—*Child's Paper.*

GOOD BEHAVIOR.—Little friends, rise early. Wash clean. Brush your teeth well. Brush your hair. Put everything in its place. Be kind to each other. Never tease. Never say, "I can't," or "I won't," or "I don't want to," when bidden to do anything. Always obey at once and with much pleasure.—*Golden Rule.*

SOME of the illusions of life are kept up to a great age, and nothing but death can extinguish them.

The best way to discipline one's heart against scandal, is to believe all stories to be false which *ought* not to be true.

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Poetry.

PRAYER.

BY THOMAS ELWOOD—A QUAKER OF 1660.

O, that mine eyes might closed be,
To what concerns me not to see—
That deafness might possess my ear
To what concerns me not to hear;
That truth my tongue may always tie
From ever speaking foolishly;
That no vain thought would ever rest
Or be conceived within my breast;
That by each word and deed and thought
Glory may to my God be brought.
But what are wishes? Lord, mine eye
On thee is fixed; to thee I cry;
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it so,
For that is more than I can do.

Original Articles.

For the Crisis.

Infidelity.

SAMUEL MASON.

No. IV.

Before we proceed any farther with our investigation relative to the Messiahship of Jesus, I deem that it will be well to advert to some objections which are advanced by the skeptic, as a justification for rejecting the credibility of the scriptures. One of the main strongholds—*which I generally adverted to as a pretext for rejecting the Bible*—used by the skeptic of the present day, is found in Joshua 10: 12, 13, and reads as follows;—"sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies." Several nations have traditions relating to this phenomenon, resembling this miracle, particularly the Chinese, whose history speaks of Yao, their king, and declares that in his reign the sun stood so long above the horizon that it was feared the world would have been set on fire, and fixes the reign of Yao at a given date, which corresponds with the age of Joshua, the son of Nun.

I once thought this story of the sun not going down for the space of a day, one of the most incredible absurdities that could be invented to delude a weak minded people. For why? Because I had never consulted any work that contained any such record, neither did I believe that there was to be found in any history any thing to substantiate such statements. Because *I had not seen* any thing aside from the Bible statement, *I could not give credit* to any such statement. And so it is with thousands who are skeptical, whose information seems to extend almost everywhere; but of the Bible, and ancient literature connected with the Bible, they are uninformed, and the reason is, they choose darkness rather than light.

I will add another testimony—the Latin poet, Ovid. In his fanciful narrative of Phæton's chariot, this heathen author tells us, a day was once lost, and the earth was in great danger from the intense heat of an unusual sun. He likewise mentions Phæton, a Canaanitish prince; and we learn that the account originated with the Phœnicians, the same people whom Joshua fought. Thus we see that the account given in the Bible of the sun not going down for the space of a whole day, is corroborated by history handed down to us from time immemorial. And surely, God, who formed the sun and the moon, by his word, could by that same word say, stand still. I might give farther testimony respecting this phenomenon, by referring to the traditions of Egypt, Greece, and India; but for the present we will resume our investigation respecting the Messiah, because, if Christ has not come according to the scripture, our hope is a dead one;—"Let us eat and drink, for to-morrow we die."

If this Jesus, whom we adore, was not despised and rejected of men, a man of sorrows, and acquainted with grief, he is not the Christ; but our Lord was despised and rejected of men, a man of sorrows, and acquainted with grief. Compare Isa. 53: 3–12, with Matt. 26th and 27th Chapter, and Phil. 2: 7, 8.

If the minds of the Jews were not veiled that they should not know the Messiah when he came among them, then Jesus is not the Christ; but the minds of the Jews were so sealed up, and enveloped in prejudice against our Lord, when he appeared, that he was treated by them as an impostor and deceiver. Compare Isa. 6: 9–13, 29: 9–14, and 2 Cor. 3: 5–18.

Our Messiah was to be the chief corner stone in the building of his church, elect, precious,—Jesus Christ was the chief corner stone, elect, precious. Compare Isa. 28: 16; Acts 4: 11, 12; 1 Pet. 2: 6–8.

This same Messiah was to be rejected by the builders, but yet made the head stone in the corner,—Jesus Christ was almost universally rejected by the great men of his nation, but yet he was made both Lord and Christ. Compare Ps. 118: 16; Isa. 8: 13, 14; John 7: 48; Matt. 11: 25, 26; 1 Cor. 1: 26–31; 1 Pet. 2: 7, 8.

It was to the poor this Messiah was to preach the gospel, and it was to be embraced by a considerable number of that description,—Jesus Christ preached the gospel to the poor, and many of that rank believed on his name. Compare Isa. 61: 1; Luke 4: 18; Matt. 11: 5; James 2: 5.

Messiah was to be seen riding into Jerusalem, sitting upon a young ass, as a token of the humility of his mind,—Jesus Christ answered this prediction, as well as every other that went before concerning him, in the most minute circumstance. Compare Zech. 9: 9, with Matt. 21: 1–11.

When the Messiah should enter Jerusalem in this meek and humble manner, great crowds of the common people should welcome him with shouts and rejoicings,—when Jesus Christ rode into that proud metropolis, in low disguise, the general cry of the mob was, "Hosanna to the Son of David; blessed is he that cometh in the name of the Lord; Hosannah in the highest." Ibid.

Messiah was to be actuated by such a burning zeal for the house of God, as even to be endangered by it,—Jesus Christ displayed that zeal upon various occasions. Compare Ps. 69: 9; John 2: 17.

Then again Messiah was to be betrayed into the hands of his enemies by the treachery of an intimate friend,—Christ was betrayed by one of his disciples whom he had chosen. Compare Ps. 41: 9; 55: 12, 13; Matt. 26: 27–50.

Messiah was to be sold for thirty pieces of silver,—Jesus Christ was sold for the sum predicted. Compare Zech. 11: 12; Matt. 26: 14–16.

Messiah's price, the thirty pieces of silver, was to be cast to the potter in the house of the Lord,—all this was done when Judas betrayed his Master. Compare Zech. 11: 13; Matt. 27: 3–10.

Messiah was to be condemned and suffer death under the color of public justice,—Jesus Christ underwent a mock trial, was declared innocent by his very judge, and yet delivered over to be crucified. Compare Isa. 59: 8, 9; Matt. 27th chapter.

The followers of Messiah were all to forsake him in the time of his greatest need,—when Jesus Christ was apprehended, and put upon trial, all his disciples forsook him and fled. Compare Zech. 13: 7; Isa. 63: 5; Matt. 26: 56; 27: 34.

Messiah was to be ignominiously scourged by his persecutors,—Jesus Christ was treated in this manner. Compare Isa. 50: 6, with Matt. 27: 26.

Messiah was to be smitten on the face in the day of his humiliation,—Jesus Christ was basely buffeted by the hands of vile persons. Compare Isa. 52: 14; Micah 5: 1, and Matt. 26: 67.

Messiah was to have his face befouled with spittle,—Jesus Christ condescended, for our sakes, even to this indignity, without complaining. Compare Isa. 50: 6; Matt. 26: 67.

Who can deny, with such conclusive evidence before them, that Jesus of Nazareth is not the true Messiah? for he has done all the work which the prophets have laid out for him to do.

For the Crisis.

Then, and Now.

A few days since, an anxious curiosity I have for a long time felt to visit the Rock where first our Pilgrim Fathers set foot upon this continent, was gratified. And while viewing the place made so sacred to our memory by the events of past time, the vast change which has taken place since that memorable day when first the anchor of the May Flower grappled our shore, made a deep impression on my mind. Where once the war-whoop made the wild woods ring, is now heard the hum of business and worldly enterprise. Where then the wild deer bounded, relentlessly pursued by the red man, is now heard the jarring tread, and unearthly scream of the locomotive. The dense forest, that then furnished only an habitation for the feathered kingdom, have long since bowed beneath the stroke of the woodman's axe, and in their stead is spread out a country filled with its stirring population, and chequered with cultivation. The habits and customs of the barbarian have given place to those of civilization.

The influence of that noble band of pilgrims who first honored New England with their prayers, has spread through the length and breadth of our land. Thousands upon thousands have been brought under the benign and saving influence of the gospel of Christ. To be sure, they had their failings, like all other good men, and to some extent manifested an intolerant spirit towards those who, for conscience' sake, saw fit to differ from them in matters of faith, yet, I can but look upon them as a people raised up in the providence of God, for a great and glorious purpose. The seeds of christianity were first planted by them in the wilds of America, where civil liberty was to be cradled, and human rights respected.

But, notwithstanding those blessings so dearly bought, and bequeathed to us, giving to this nation a prosperity rapid in its development, which past history fails to furnish us a parallel, yet, a vision dark is passing before my mind. As a nation, it appears to me, both in a moral and political point of view, we have reached the summit, and entered upon the descending grade. Human rights, by the ruling faculty, are disregarded; justice does not go forth; righteousness is turned away backwards; truth is fallen in the street. The trampling under foot of human and divine law is becoming the common order of the day. God was once respected, if not worshiped; but now, from the gray-headed sire down to the prattling child, his power is defied, and his name imprecated. In a land deluged with Bibles, infidelity is fearfully on the increase, not only among the professedly irreligious, but also in our popular churches its deformed head is seen covered by a gauze of religious profession. Many say, "Lord, Lord," but do not the things that he commands. Their forms of worship are imposing, but destitute of that power and divine energy which characterized the preaching of the gospel in olden times. In the management of ecclesiastical matters, worldly policy is substituted for the plain requirements of the gospel. To be sure, they boast of their thousands of pious communicants; but where is that groaning and travailing together in pain with the whole creation of God, waiting for the adoption, to wit, the redemption of our body, brought to view in the eighth chapter of Romans? It is not with the majority of the nominal church. The restitution of this earth to its pristine beauty—the literal resurrection of the body, compared with their ideal heaven, "beyond the bounds of time and space," "is too gross," say they, "for refined minds of the nineteenth century."

Thus Christ and the restitution by them are done away, and they are preparing themselves to be taken in by that strong delusion (Spiritualism,) which is now coming in upon the world like a flood. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Pilgrim! the Lord will be here at length; too soon for the world, but no sooner than his church will be glad to see him, for "even now," as Rutherford said, "his absence seems almost a cruelty," while in agony we wait for the dawn of that day whose sun will never go down. O shall I, one so unworthy, so unprofitable, so destitute of merit, be permitted to gaze on the radiant countenance of the Son of God, when his face shall outshine ten thousand suns, while the heavens shall be rolled together, and say, I welcome thee back to earth again, Jesus of Nazareth? I hope, and while I hope I rejoice, but it is with trembling. We are upon the verge of the opening of a grand drama, in which kings and nobles, bondmen and free, will all be actors. No idle spectator there. Sinner! prepare thine heart for the end; *it's coming!* A. ROSS.

For the Crisis.

Self-Examination.

"Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13: 5.

In view of the positive injunction of the scripture above quoted, no argument is necessary to show that self-examination is a duty. The scriptures furnish abundant matter for self-examination. Am I a christian? All those who professes this title, should enter upon this answer with the solemnities of the judgment day before them, bringing the exercises of their hearts, the conduct of their lives, to the *unerring* standard of the word. "Cease from man, whose breath is in his nostrils," and cling to the Word, and to the *witness* of the Spirit. Our Savior's reference when assailed was,—"It is written." The *witness of the Spirit* must not be sought in any sudden impulses of the mind, but in the real work of grace in the heart, conforming it to the *image* of God. Satan can counterfeit the brightest experiences of this kind. The professed follower of Christ, who knows not whether he is a true or false disciple, must be in a dangerous condition.

"Prove your own selves." The Lord knows the end from the beginning; but the christian is tried for his own benefit, that he may prove himself; not that the Lord did not know, but to impart that knowledge to us, candidates for life or death, acting upon our own free will as to the choice.

In studying the Word, in self-examination and the christian experience of others, I find that although we may be christians, without the assurance of our adoption, yet we are taught in the holy scriptures that such assurance *is attainable.* Job, in the midst of his afflictions, experienced its comforting support. "I *know,*" says he, "that my Redeemer liveth." David says with confidence,—"I *shall* be satisfied, when I awake, with thy likeness." Paul also expresses the same assurance, many times; and the lives and biographies of many saints, who have lived since, tell us they too *know* that their Redeemer lives. President Edwards, a man of great piety in his life, attained to the *full assurance of hope.* And does not the whole tenor of scripture show that it is the blessed privilege of *all* to attain to holiness and assurance, that when "Jesus appears we shall be like Him?" And will not those who are ready, waiting, watching for the Son of Man, *know* and say, "this is our God, we have waited for Him?"

I infer that the saints, who are found ready to be changed "in a moment," from mortal to immortality, will attain to that holiness and assurance that Paul had, when he had finished his work and was ready to be offered. O how important it is that as *individuals* "we make our calling and election sure!" Like David, pray;—"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." This examination should be a constant work. We should search into the motives of *every* action, and thoroughly examine every religious feeling; to know, if possible, whether it comes from the Spirit of God, or whether it is a fire of our own kindling. We must have an intimate acquaintance with the operations of our own minds, to enable us to distinguish between the exercise of gracious affections and the selfish workings of our own hearts.

I infer from the scriptures and self-examination that, in order to have *certain* evidence of our adoption into the blessed family, of which Jesus is the Elder Brother, all the fruits of the Spirit must have grown up to some degree of maturity. "And we desire that *every one of you* do show the same diligence to the *full assurance of hope* unto the end." "Let us draw near with a true heart, in *full assurance of faith.*" "He that believeth on the Son of God hath the witness in him." "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our Spirit, that we are the children of God." "Grieve not the Holy Spirit of God, whereby ye are *sealed* unto the day of redemption."

It is my desire to attain "to the full assurance unto the end;" to be holy in heart and life; to watch, and keep my garments; "to keep the unity of the Spirit in the bonds of peace," until the church of God will move in gospel order and faith, of one heart and mind, and attain to the full assurance that we can say when Jesus comes,—"This is our God, we have *waited* for him." T. F. S.

Concord, N. H.

For the Crisis.

"Melchisedec—Priest—King."

A correct understanding of the work of our High Priest is of the greatest importance; and as we are entirely dependent on divine revelation for such knowledge, it becomes us to examine with care those scriptures which speak directly on the subject.

Christ is a priest after the order of Melchisedec, and not after the order of Aaron. Heb. 7: 11. From this it appears that there are two orders of priesthood, and Melchisedec and Aaron are representatives of the two. In the letter to the Hebrews there are specified several particulars in the priesthood of Christ which were not typified by anything in the priesthood of Aaron. By these we learn that Christ's ministry differs from that of Aaron, in that it is an *unchangeable, kingly priesthood;* and wherein the type is incomplete in the order of Aaron, the order of Melchisedec makes up the deficiency.

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J. H. W.

Addison, Mich., May, 1857.

For the Crisis.

The Three Angels in the Midst of Heaven.—Rev. 14: 6–12.

BY J. F. SWEET.

No. VI.

(Continued from Crisis Vol. 3, Nos. 34, 35, 36.)

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Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

PRAYER.

BY THOMAS ELWOOD—A QUAKER OF 1660.

O, that mine eyes might closed be,
To what concerns me not to see—
That deafness might possess my ear
To what concerns me not to hear;
That truth my tongue may always tie
From ever speaking foolishly;
That no vain thought would ever rest
Or be conceived within my breast;
That by each word and deed and thought
Glory may to my God be brought.
But what are wishes? Lord, mine eye
On thee is fixed, to thee I cry;
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it so,
For that is more than I can do.

Original Articles.

For the Crisis.

Infidelity.

SAMUEL MASON.

No. IV.

Before we proceed any farther with our investigation relative to the Messiahship of Jesus, I deem that it will be well to advert to some objections which are advanced by the skeptic, as a justification for rejecting the credibility of the scriptures. One of the main strongholds—*which I generally adverted to as a pretext for rejecting the Bible*—used by the skeptic of the present day, is found in Joshua 10: 12, 13, and reads as follows;—"sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies." Several nations have traditions relating to this phenomenon, resembling this miracle, particularly the Chinese, whose history speaks of Yao, their king, and declares that in his reign the sun stood so long above the horizon that it was feared the world would have been set on fire, and fixes the reign of Yao at a given date, which corresponds with the age of Joshua, the son of Nun.

I once thought this story of the sun not going down for the space of a day, one of the most incredible absurdities that could be invented to delude a weak minded people. For why? Because I had never consulted any work that contained any such record, neither did I believe that there was to be found in any history any thing to substantiate such statements. Because *I had not seen* any thing aside from the Bible statement, *I could not give credit* to any such statement. And so it is with thousands who are skeptical, whose information seems to extend almost everywhere; but of the Bible, and ancient literature connected with the Bible, they are uninformed, and the reason is, they choose darkness rather than light.

I will add another testimony—the Latin poet, Ovid. In his fanciful narrative of Phaeton's chariot, this heathen author tells us, a day was once lost, and the earth was in great danger from the intense heat of an unusual sun. He likewise mentions Phaeton, a Canaanitish prince; and we learn that the account originated with the Phoenicians, the same people whom Joshua fought. Thus we see that the account given in the Bible of the sun not going down for the space of a whole day, is corroborated by history handed down to us from time immemorial. And surely, God, who formed the sun and the moon, by his word, could by that same word say, stand still. I might give farther testimony respecting this phenomenon, by referring to the traditions of Egypt, Greece, and India; but for the present we will resume our investigation respecting the Messiah, because, if Christ has not come according to the scripture, our hope is a dead one;—"Let us eat and drink, for to-morrow we die."

If this Jesus, whom we adore, was not despised and rejected of men, a man of sorrows, and acquainted with grief, he is not the Christ; but our Lord was despised and rejected of men, a man of sorrows, and acquainted with grief. Compare Isa. 53: 3–12, with Matt. 26th and 27th Chapter, and Phil. 2: 7, 8.

If the minds of the Jews were not veiled that they should not know the Messiah when he came among them, then Jesus is not the Christ; but the minds of the Jews were so sealed up, and enveloped in prejudice against our Lord, when he appeared, that he was treated by them as an impostor and deceiver. Compare Isa. 6: 9–13, 29: 9–14, and 2 Cor. 3: 5–18.

Our Messiah was to be the chief corner stone in the building of his church, elect, precious,—Jesus Christ was the chief corner stone, elect, precious. Compare Isa. 28: 16; Acts 4: 11, 12; 1 Pet. 2: 6–8.

This same Messiah was to be rejected by the builders, but yet made the head stone in the corner,—Jesus Christ was almost universally rejected by the great men of his nation, but yet he was made both Lord and Christ. Compare Ps. 118: 16; Isa. 8: 13, 14; John 7: 48; Matt. 11: 25, 26; 1 Cor. 1: 26–31; 1 Pet. 2: 7, 8.

It was to the poor this Messiah was to preach the gospel, and it was to be embraced by a considerable number of that description,—Jesus Christ preached the gospel to the poor, and many of that rank believed on his name. Compare Isa. 61: 1; Luke 4: 18; Matt. 11: 5; James 2: 5.

Messiah was to be seen riding into Jerusalem, sitting upon a young ass, as a token of the humility of his mind,—Jesus Christ answered this prediction, as well as every other that went before concerning him, in the most minute circumstance. Compare Zech. 9: 9, with Matt. 21: 1–11.

When the Messiah should enter Jerusalem in this meek and humble manner, great crowds of the common people should welcome him with shouts and rejoicings,—when Jesus Christ rode into that proud metropolis, in low disguise, the general cry of the mob was, "Hosanna to the Son of David; blessed is he that cometh in the name of the Lord; Hosannah in the highest." Ibid.

Messiah was to be actuated by such a burning zeal for the house of God, as even to be endangered by it,—Jesus Christ displayed that zeal upon various occasions. Compare Ps. 69: 9; John 2: 17.

Then again Messiah was to be betrayed into the hands of his enemies by the treachery of an intimate friend,—Christ was betrayed by one of his disciples whom he had chosen. Compare Ps. 41: 9; 55: 12, 13; Matt. 26: 27–50.

Messiah was to be sold for thirty pieces of silver,—Jesus Christ was sold for the sum predicted. Compare Zech. 11: 12; Matt. 26: 14–16.

Messiah's price, the thirty pieces of silver, was to be cast to the potter in the house of the Lord,—all this was done when Judas betrayed his Master. Compare Zech. 11: 13; Matt. 27: 3–10.

Messiah was to be condemned and suffer death under the color of public justice,—Jesus Christ underwent a mock trial, was declared innocent by his very judge, and yet delivered over to be crucified. Compare Isa. 59: 8, 9; Matt. 27th chapter.

The followers of Messiah were all to forsake him in the time of his greatest need,—when Jesus Christ was apprehended, and put upon trial, all his disciples forsook him and fled. Compare Zech. 13: 7; Isa. 63: 5; Matt. 26: 56; 27: 34.

Messiah was to be ignominiously scourged by his persecutors,—Jesus Christ was treated in this manner. Compare Isa. 50: 6, with Matt. 27: 26.

Messiah was to be smitten on the face in the day of his humiliation,—Jesus Christ was basely buffeted by the hands of vile persons. Compare Isa. 52: 14; Micah 5: 1, and Matt. 26: 67.

Messiah was to have his face befouled with spittle,—Jesus Christ condescended, for our sakes, even to this indignity, without complaining. Compare Isa. 50: 6; Matt. 26: 67.

Who can deny, with such conclusive evidence before them, that Jesus of Nazareth is not the true Messiah? for he has done all the work which the prophets have laid out for him to do.

For the Crisis.

Then, and Now.

A few days since, an anxious curiosity I have for a long time felt to visit the Rock where first our Pilgrim Fathers set foot upon this continent, was gratified. And while viewing the place made so sacred to our memory by the events of past time, the vast change which has taken place since that memorable day when first the anchor of the May Flower grappled our shore, made a deep impression on my mind. Where once the war-whoop made the wild woods ring, is now heard the hum of business and worldly enterprise. Where then the wild deer bounded, relentlessly pursued by the red man, is now heard the jarring tread, and unearthly scream of the locomotive. The dense forest, that then furnished only an habitation for the feathered kingdom, have long since bowed beneath the stroke of the woodman's axe, and in their stead is spread out a country filled with its stirring population, and chequered with cultivation. The habits and customs of the barbarian have given place to those of civilization.

The influence of that noble band of pilgrims who first honored New England with their prayers, has spread through the length and breadth of our land. Thousands upon thousands have been brought under the benign and saving influence of the gospel of Christ. To be sure, they had their failings, like all other good men, and to some extent manifested an intolerant spirit towards those who, for conscience' sake, saw fit to differ from them in matters of faith, yet, I can but look upon them as a people raised up in the providence of God, for a great and glorious purpose. The seeds of christianity were first planted by them in the wilds of America, where civil liberty was to be cradled, and human rights respected.

But, notwithstanding those blessings so dearly bought, and bequeathed to us, giving to this nation a prosperity rapid in its development, which past history fails to furnish us a parallel, yet, a vision dark is passing before my mind. As a nation, it appears to me, both in a moral and political point of view, we have reached the summit, and entered upon the descending grade. Human rights, by the ruling faculty, are disregarded; justice does not go forth; righteousness is turned away backwards; truth is fallen in the street. The trampling under foot of human and divine law is becoming the common order of the day. God was once respected, if not worshiped; but now, from the gray-headed sire down to the prattling child, his power is defied, and his name imprecated. In a land deluged with Bibles, infidelity is fearfully on the increase, not only among the professedly irreligious, but also in our popular churches its deformed head is seen covered by a gauze of religious profession. Many say, "Lord, Lord," but do not the things that he commands. Their forms of worship are imposing, but destitute of that power and divine energy which characterized the preaching of the gospel in olden times. In the management of ecclesiastical matters, worldly policy is substituted for the plain requirements of the gospel. To be sure, they boast of their thousands of pious communicants; but where is that groaning and travailing together in pain with the whole creation of God, waiting for the adoption, to wit, the redemption of our body, brought to view in the eighth chapter of Romans? It is not with the majority of the nominal church. The restitution of this earth to its pristine beauty—the literal resurrection of the body, compared with their ideal heaven, "beyond the bounds of time and space," "is too gross," say they, "for refined minds of the nineteenth century."

Thus Christ and the restitution by them are done away, and they are preparing themselves to be taken in by that strong delusion (Spiritualism,) which is now coming in upon the world like a flood. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Pilgrim! the Lord will be here at length; too soon for the world, but no sooner than his church will be glad to see him, for "even now," as Rutherford said, "his absence seems almost a cruelty," while in agony we wait for the dawn of that day whose sun will never go down. O shall I, one so unworthy, so unprofitable, so destitute of merit, be permitted to gaze on the radiant countenance of the Son of God, when his face shall outshine ten thousand suns, while the heavens shall be rolled together, and say, I welcome thee back to earth again, Jesus of Nazareth? I hope, and while I hope I rejoice, but it is with trembling. We are upon the verge of the opening of a grand drama, in which kings and nobles, bondmen and free, will all be actors. No idle spectator there. Sinner! prepare thine heart for the end; *it's coming!* A. ROSS.

For the Crisis.

Self-Examination.

"Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13: 5.

In view of the positive injunction of the scripture above quoted, no argument is necessary to show that self-examination is a duty. The scriptures furnish abundant matter for self-examination. Am I a christian? All those who professes this title, should enter upon this answer with the solemnities of the judgment day before them, bringing the exercises of their hearts, the conduct of their lives, to the *unerring* standard of the word. "Cease from man, whose breath is in his nostrils," and cling to the Word, and to the *witness* of the Spirit. Our Savior's reference when assailed was,—"It is written." The *witness of the Spirit* must not be sought in any sudden impulses of the mind, but in the real work of grace in the heart, conforming it to the *image* of God. Satan can counterfeit the brightest experiences of this kind. The professed follower of Christ, who knows not whether he is a true or false disciple, must be in a dangerous condition.

"Prove your own selves." The Lord knows the end from the beginning; but the christian is tried for his own benefit, that he may prove himself; not that the Lord did not know, but to impart that knowledge to us, candidates for life or death, acting upon our own free will as to the choice.

In studying the Word, in self-examination and the christian experience of others, I find that although we may be christians, without the assurance of our adoption, yet we are taught in the holy scriptures that such assurance *is attainable.* Job, in the midst of his afflictions, experienced its comforting support. "I *know*," says he, "that my Redeemer liveth." David says with confidence,—"I *shall* be satisfied, when I awake, with thy likeness." Paul also expresses the same assurance, many times; and the lives and biographies of many saints, who have lived since, tell us they too *know* that their Redeemer lives. President Edwards, a man of great piety in his life, attained to the *full assurance of hope.* And does not the whole tenor of scripture show that it is the blessed privilege of *all* to attain to holiness and assurance, that when "Jesus appears we shall be like Him?" And will not those who are ready, waiting, watching for the Son of Man, *know* and say, "this is our God, we have waited for Him?"

I infer that the saints, who are found ready to be changed "in a moment," from mortal to immortality, will attain to that holiness and assurance that Paul had, when he had finished his work and was ready to be offered. O how important it is that as *individuals* "we make our calling and election sure!" Like David, pray;—"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." This examination should be a constant work. We should search into the motives of *every* action, and thoroughly examine every religious feeling; to know, if possible, whether it comes from the Spirit of God, or whether it is a fire of our own kindling. We must have an intimate acquaintance with the operations of our own minds, to enable us to distinguish between the exercise of gracious affections and the selfish workings of our own hearts.

I infer from the scriptures and self-examination that, in order to have *certain* evidence of our adoption into the blessed family, of which Jesus is the Elder Brother, all the fruits of the Spirit must have grown up to some degree of maturity. "And we desire that *every one of you* do show the same diligence to the *full assurance of hope* unto the end." "Let us draw near with a true heart, in *full assurance of faith.*" "He that believeth on the Son of God hath the witness in him." "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our Spirit, that we are the children of God." "Grieve not the Holy Spirit of God, whereby ye are *sealed* unto the day of redemption."

It is my desire to attain "to the full assurance unto the end;" to be holy in heart and life; to watch, and keep my garments; "to keep the unity of the Spirit in the bonds of peace," until the church of God will move in gospel order and faith, of one heart and mind, and attain to the full assurance that we can say when Jesus comes,—"This is our God, we have *waited* for him." T. F. S.

Concord, N. H.

For the Crisis.

"Melchisedec—Priest—King."

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Addison, Mich., May, 1857.

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that was caused to speak by the two-horned beast, that gave life or breath to the image, that he should both speak, and cause as many as would not worship the beast, or image, to be killed. After this edict had gone forth, the third angel in the midst of heaven (between the 7th and 13th century,) is heard saying, "if any man worship the beast, or his image, the same shall drink of the wine of the wrath of God," (referring to the seven vials of God's wrath.) Here is the patience of the saints; here are those that keep the commandments of God, and the faith of Jesus; here they are in chronology where the edict of the image is in force. Now if they keep God's commandments, they will not obey the commandment of the image; and consequently they will be killed—be beheaded. Hence, we find in chap. 20: 5, that John saw these saints beheaded while this edict was in force in the thousand years, which commenced with the history of the image; namely, the scarlet beast, or Empire of Charlemagne, in A. D. 800. And we find by history, to which we have already referred, that this mode of execution was practiced by Charlemagne.

We have remarked that the angel of chap. 20, seen coming down from heaven, must be an exception to the rule laid down for determining the chronology of an angel or angels ascending, an angel in mid heaven, or an angel coming down from heaven. Hence we have deemed it a duty to dwell so much on this subject, in reference to the angel of Rev. 20. There is nothing in the character of this Angel, in his apparel, or his work, that shows him to be of the royal family. Every other angel beside this that John saw coming down, was either attended with glory, or a cloud, or rainbow, and all the attending circumstances showing them to be messengers of truth. See chap. 10, and 18. The chronology of the angel of chap. 10 is after the introduction of the sixth trumpet; the chronology of the angel of Chap. 18, is after five heads are fallen, and the woman is seated on the sixth. The first is a symbol of the Advent messengers; the second of the Reformers in the 16th century. The first was clothed with a cloud, a rainbow was about his head, and in his hand a little book open, showing the book of prophecy that was to be sealed up till the time of the end was now opened, previous to the sounding of the seventh trumpet. The second lightened the earth with his glory, and he cried mightily, "Babylon is fallen, is fallen."

It will be evident to all that these messengers were in the latter part of the gospel day, and hence we prove that their coming down has reference to chronology; while the angel of Chap. 8: 13, was seen "flying in the midst of heaven," and his chronology is determined as being subsequent to the fourth, and previous to the fifth trumpet; viz., between A. D. 600 and A. D. 630.

We have endeavored to show that the angel of chap. 20 was seen coming down a thousand years and a little season before the melting of this earth, which is the lake of fire, into which the Dragon was cast, where the beast and false prophet are. Now if we need any more testimony in reference to the time when the Devil, Dragon, Serpent, or Satan, is cast into the lake of fire, even admitting the Devil of Chap. 20 to be the personal Devil, we have only to refer to the words of Jesus as recorded in Matt. 25: 41,—"Then shall he say also unto them on his left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Now we need not be at a loss to determine into what fire the Devil and his angels, or agents, go; for Jesus has forever settled that question. We have it plainly stated that the Devil is doomed to destruction by fire, and the fire prepared for him is the fire into which all the wicked shall be cast. When Christ comes on the great white throne, it is then that he will judge the quick and the dead at his appearing and kingdom. 2 Tim. 4: 1. Then "all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Both classes come forth in the same hour. John 5: 28, 29; Dan. 12: 2.

Again, the resurrection of the wicked is proved to be in connection with the Lord's coming, from Matt. 26: 64. Jesus said unto the high priest,—"Hereafter shall Ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Again, Rev. 1: 7,—"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him," &c. It will be manifest to all, that they which pierced him, and that wicked high priest who condemned him, must have a resurrection while he is in the air of heaven, previous to the melting of this earth and the establishing of the throne of his kingdom in the new heavens and earth.

Poetry.

PERILS.

Oh! how perils are increasing
In the last days of our age;
Piety is fast decreasing,
And unholy demons rage.
Lord, uphold thy weak disciples,
Keep them by thy mighty power;
Perils thick now almost stifle
Weary saints in this dark hour.

Lukewarmness is fast increasing,
And the saints are growing cold;
Multitudes are now releasing,
All their claim to wealth untold:
They are falling by these perils,
And are turning to the world;
Even some of Zion's heralds,
From their sacred posts are hurled.

Lord, revive hy work, we pray thee,
Keep alive thy drowsy saints;
Let us feel thy melting mercy,
Wash us from all worldly taints.
O! remove all carnal relish,
Regulate our appetite;
Sweep away desires hellish,—
Give affections that are right.

W. SHELDON.

The World's Crisis.

BOSTON, MAY 27, 1856.

"The World's Crisis."

We chose the above heading for our paper, because we thought it appropriate. We think so still. Nothing is more apparent than the fact that we are rapidly approaching a grand crisis in the history of this world. No observing man can fail to see the downward progress of this generation, and yet it appears to be utterly reckless, and increasing its speed towards perdition every hour. Warning and entreaty seem to have no effect. The preaching of the startling truths of the Bible, that once stirred the hearts of men, as forest trees are moved by tempest winds, now fall powerless upon their ears. Fifteen years ago, one sermon would produce more effect than twenty will now, and the hardness of the people still continues to increase. We often hear the question,—"what do these things mean? to what are we tending." Let Charles Beecher answer:

"Dimly, does every one now and then, see that things are going wrong. With sighs, does every true heart confess, that *rottenness* is somewhere, but ah! *it is hopeless of reform.* We all pass on, and the tide rolls down to NIGHT. The time *has come* when men, having itching ears, and forms of godliness without the power, are heaping to themselves teachers; when they will not endure sound doctrine, but are turned aside unto fables. And the whole has come about *stealthily*, nobody knows how, *among good men*, out of good motives. Was not this the way things went with *Rome?* Are we not living her life over again?"

Paul said such a state of things should come, and the proof is not wanting that it now surrounds us. But *when* does Paul say the church should pass through such perils? Mark the language:—

"This know also that in the *last days* perilous times shall come, ... when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Mr. Beecher truthfully says—"*the time has come.*" Then certainly we are near the "Grand Crisis" of this world. We inquire, are there clear evidences that the harvest of this world is nearly ripe? If so, what are those evidences? What is to be the moral state of the world at the time of harvest? The prophet Joel is directed to give an answer,—"Put ye in the sickle for the *harvest is ripe;* come get you down, for the press is full; the fats overflow for their *wickedness is great.* Multitudes, multitudes in the valley of decision; for the day of the *Lord* is near in the valley of decision." We here learn, that when the harvest is ripe, the wickedness of the world will be great. This is in perfect keeping with the instruction of our Savior, who compares the wickedness of men at the time of his second coming, to the state of the world at the flood, and also to the Sodomites at the time of their destruction. From the present aspect of things, we cannot avoid the conclusion, that the cup of iniquity for this world is about full. It seems as if the flood gates of sin were wide open, and all efforts to close them, seem like an attempt to stop the waters of the Niagara with a mud dam. Paul has declared that, "evil men and seducers shall wax "*worse and worse,* deceiving and being deceived." All efforts to reform the world, or convert the masses of this generation, will prove abortive; still, we should do all in our power to show people their danger, and, as Jude expresses it, "pulling them out of the fire; hating even the garment spotted by the flesh."

This is no time for idleness in the vineyard of the Lord; but for watchfulness and prayer. Now is the time to show that we are for the *Lord*, not with a half hearted service, but with all the energies of our whole being. We can make no compromise with the enemies of the cross. If there is but a single Caleb and Joshua left, let them be strong and stand up boldly for the *Lord*. Have the courage to do *right*, if the whole world is arrayed against you. *Let your light* SHINE *if all the powers of darkness and demons in the universe stand opposed.* We will soon be upon the plains of glory, rejoicing in triumphant victory.

REMEMBER to direct all letters, packages, &c., to *Miles Grant*, Boston, Mass. Write the given name in *full*, as there is another M. Grant in Boston, who is frequently troubled by receiving our letters and packages. *Be particular.*

For the Crisis.

Evil Speaking.

No. II.

HEAR ME FARTHER.

If all you have to say in an evil report gotten up by yourself, or begotten by another and adopted by you, were true, it *may be* you could do your duty much better, and be just as well off, and everybody else, if you should let it alone. "But the cause will suffer, and I must speak all the evil I know of the person and every one as fast as I find it, to keep the cause in good condition." For one, I should prefer to have any cause suffer all it may, rather than be sustained by talebearers, and evil surmisers; for such are, mostly, evil speakers. There is more danger to the cause from them than almost any other source.

The cause, forsooth! They would ruin any cause. Instead of doing the miserable scavenger work which is the best view now taken, find if the things are so in the proper way; i. e., by going to the persons who have reported, or to the person spoken of, —then let the proper action be taken, and all the good and faithful will find something else to do besides spreading the *real faults* of past or present brethren, abroad. It is true that evil will have to be spoken of, and examined; but "evil speaking" is to speak and spread that which is injurious to the person, whether true or false, before it is shown to be true; but in the scriptural sense, evil remarks concerning the innocent, even though they may be charged or suspected, is wrong.

There has been plenty of turkey-buzzard work done for the devil, by speaking evil of one another—if indeed it was intended the *refuse* should be removed—but alas! that only increases. What is to be done? It is to be presumed we mean to obey God! We say so. Let us do so! We are then to dismiss all evil speaking and guile. Positively! speak evil of none. "But some have faults." True. What will you do about it? Begin to speak of it to all your acquaintances, and so make it worse—injure yourself, and injure them more—conjure up friends and sympathy in sin? as you surely will if you resort to evil speaking, for all plain and sensible people naturally conclude that the subject of evil speaking is persecuted, partially, at least, so the enemy will gain his end if he can make you his tool to work with; he will lead you to abuse the innocent, and by re-action, to help the guilty. No! That is not the way. Let the action be to restore, and when the proper course is taken there can be no complaint, but may be much hope.

Stop then, brother, sister, neighbor—all stop! "*Speak the truth" in love! !* "Be kindly affectioned one to another," but talk not to the damage of each other's reputation. What obligations we are under to Christ and his people. Cease speaking evil, and the strife will cease! DELTA.

For the Crisis.

Love One Another.

O how sweet it is that we have love one for another. How sweet to see christians dwell together in unity. "Union is strength." Where there is a body of christians who love one another with a pure heart fervently, they will exert an influence which cannot be told. O precious boon! Heaven-born principle! do not leave us forever. Where hast thou flown? We would implore thy speedy return. O come and gladden our hearts, thou uniting, enlivening, cementing, sin-killing, soul-stirring, vivifying, quickening principle! O what love has the Father bestowed upon us in the unspeakable gift of his Son! O my soul, I see in my imagination the blessed Son of God, not where to lay his weary head, at Pilate's bar, with a crown of thorns upon his celestial brow; then condemned by a murderous rabble, led away to Calvary's rugged summit, and stretched between the heavens and earth. O hear him in his last expiring moments, "Father, forgive them, for they know not what they do." "My God! my God! why hast thou forsaken me?"

"O for such love let rocks and hills
Their lasting silence break!"

O brethren, let us awake to a sense of our obligations, when God has done so much for us. S. DWIGHT.

For the Crisis.

Take Care!

Hist, there, take care of that word. Be careful, or you may do hurt. Now isn't that a *little* stronger than the *facts* positively warrant? May be it *is* all true, but *perhaps* it isn't. Perhaps, now, the whole matter might be explained on a more charitable supposition; now just be *very* careful, that in trying to correct a little wrong you don't do a greater one. I know it *appears* much as you say, but then how often appearances deceive, and there have been times when some very excellent persons have been wrongfully judged on account of appearances.

Be careful—judge not lest ye be judged. You know you would not wish to be judged by appearances sometimes; well, remember that what measure "ye mete, it shall be measured to you again." Now you had better not go upon guesses or probabilities; go and tell the offenders of their faults, and perhaps they will be able to explain the whole matter, or, at least, to make it appear so different that you can forgive, and pass it all by. I think you had better try that. And now, by the way, while I think of it, have you ever been in humility and prayed about the matter, before you began to agitate it? And then, too, have you walked right up to the gospel looking-glass and taken a careful glance, to see if there wasn't a beam in your eye that needed picking out, quite as much as the mote does that's in your neighbor's eye? Come, now, walk right up to the light, and take a fair look at the matter.

Then, here is another thing;—are you *certain* that, put you in the same circumstances with your neighbor, you would have done any better than he has? Just recollect, too, that humanity is frail stuff at the best, and that if God was *strict* to mark iniquity against you, you could not answer for one of a thousand of your transgressions; and just think how hard it must be for a person *really* guilty of so *many* wrongs, to be accused of a single one which they do not really commit, and also how hard it must be to put the worst construction upon the faults of such erring creatures. Now, when you look this all over, may be you will conclude to be a little more careful.

I know you feel jealous for the honor of God's cause, and this is right; but recollect, you may dishonor God as much by an unchristian zeal, developing itself in unscriptural acts, as your neighbors may have done by their wrong courses. Two wrongs will never make one right. Now think of these things. "If thy brother trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, take with thee one or two more, . . . and if he shall neglect to hear *them*, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican . . . What ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Now this appears to be the Bible course; you take it, and you will come out right. But *take care*—be very careful—mind those words—don't let them slip, and do mischief. Now, *remember*, won't you?

"Teach me to feel another's woe,
And hide the faults I see;
What mercy I to others show,
That mercy show to me."

H. L. H.

No. Blandford, May 9, '57.

For the Crisis.

Civil Government.

Civil government I believe to be of divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed (if righteous,) in all things according to the will of God, who is the *only* Lord of the conscience, and prince of the kings of the whole earth. "To the law and to the testimony."

Rom. 13: 1–7;—Let every soul be subject unto the higher powers; for there is no power but of God. The powers that be are ordained (or ordered) of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is the minister (ruler) of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Deut. 16: 18,—"Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes; and they shall judge the people with just judgment. Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words (or matters) of the righteous." 2 Sam. 23: 3,—"The God of Israel said, the Rock of Israel spake to me, he that ruleth over men must be just, *ruling in the fear of God.'* Ex. 18: 21–23,—"Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands; . . . and all this people shall go to their place in peace." Matt. 22: 21,—"Then saith he unto them, render unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Titus 3: 1,—"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." 1 Pet. 2: 13,—"Submit yourselves to every ordinance of man for the Lord's sake, whether it be unto the king, as supreme, or unto governors, as unto them that are sent by him (the king,) for the punishment of evil-doers, and for the praise of them that do well." 1 Tim. 2: 1–3,—"I exhort (or desire) therefore that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceful life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior." Acts 5: 29,—"Then Peter and the other apostles answered and said; "*we ought to obey God rather than man!"* Matt. 10: 28,—"Fear not them which kill the body, but are not able to kill the soul." Read this passage also, Dan. 3: 15–18. P. TANDY.

For the Crisis.

The Gospel.

Jesus commanded his apostles to go "into all the world, and preach the gospel to every creature. He that believeth (the gospel) and is baptized shall be saved." Mark 16: 15. This is plain language and easy to be understood. We have only to turn to Jesus' own preaching, to find what it is the gospel of; and we hear him from the time he began to teach in the Jews' synagogue, preaching "the gospel of the Kingdom." Matt. 4: 23. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom." And when he sent out the twelve apostles to preach to the lost sheep of the house of Israel, he said,—"go, preach, saying the kingdom of heaven is at hand." This is the most blessed tidings to lost man, for Jesus came to seek and to save that which was lost. Luke 19: 10. Man was lost, the kingdom and all was lost. The first Adam lost all by disobedience, the second Adam restores all by obedience to God. And shall we be disobedient and lose our part in the kingdom?

Jesus, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Let all that hear the glad tidings—the gospel of the kingdom—believe it with all their heart, and be baptized; and by obeying Jesus, and following his example, they shall be saved. Matt. 3: 13. And they shall receive the gift of the Holy Ghost which will enable them to overcome the world, the devil, and the flesh. Jesus says, Rev. 3: 21, "to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." And he also says,—"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

Dear brethren, let us all preach the gospel of the kingdom, and not a gospel without a kingdom, a perverted gospel, as Paul calls it. Gal. 1: 7–9. Obedience to the gospel of the kingdom brings the gospel hope, which is a hope of the resurrection, and without a kingdom what use of a resurrection? But we look beyond to the time when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan 7: 27. And the kingdom being under the whole heaven, we shall reign on earth. Jesus will say to his saints,—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34. This is our blessed hope—the resurrection, and then the glorious kingdom of Jesus; then he will sit on the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 33. This was the hope and expectation of the church in the days of the apostles. The saints universally looked for the coming of the Lord.

Paul, writing to the church at Rome, speaks of believers as groaning within themselves "waiting for the adoption, to wit; the redemption of the body;" and then comforts them with the assurance that their salvation was nearer than when they believed. To the Corinthians, he speaks of it as a matter of thanksgiving to God that they were "waiting for the coming of the Lord Jesus Christ." To the Philippians, —as looking for "the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his own glorious body." To the Collossians,—"When Christ who is our life shall appear, then shall ye also appear with him in glory." To the Thessalonians,—who turned to God from idols to serve the living and true God; and to wait for his Son from heaven." To Timothy,—there is a "crown of righteousness," to all them that love his appearing." To Titus,—"the grace of God," teaches us to live soberly, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." To the Hebrews, he says,—"unto them that look for him shall he (Christ) appear the second time without sin unto salvation." James also admonishes the brethren, by the example of the husbandmen who wait for the harvest:—"Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

Peter points the hopes of believers to praise, and honor, and glory, at the revelation of Jesus Christ,—to the elders "a crown of glory," when the chief Shepherd shall appear."

John cherishes the thought that when he shall appear, we "shall be like him, for we shall see him as he is." And Jude, quoting the prophecy of Enoch,—"Behold, the Lord cometh with ten thousands of his saints," exhorted the brethren to keep themselves in the love of God, looking for the mercy of our Lord Jesus Christ.

These are but a few of the many quotations with which the scriptures abound; relative to the ancient expectation of the church; and how becoming and dignified an attitude it is for the children of God to occupy in an evil day, in the midst of a perishing world. This glorious hope is just as necessary now as it was in past ages, to cheer us in adversity, to sustain our courage and invigorate our faith amidst our manifold trials. Let us not cast away our confidence; it hath "great recompence of reward;" for yet a little while, and he that shall come will come, and will not tarry." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." And how cheering the thought to the children of the kingdom, that the tarrying time is almost over, that we may soon say,—"Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

Brethren, let us not become weary in well doing, "for in due season we shall reap if we faint not."

JOHN MERRIAM.

New Glasgow, May, '57.

SISTER WELLS writes from Saco, Me.:—"If ever there was a cause that my heart and soul felt bound up in, it is the Advent cause. What sound can be sweeter than

the glad tidings, we are a going home. Yes, going home to die no more! How surely it gives the weary pilgrim peace and joy to think his heavenly home is so near. We are often led to ask, is sweet release so near at hand?

May our heavenly Father enable those dear brethren and sisters who write for the *Crisis* to be filled with the spirit of our dear Savior. O that all who profess to be believers in the immediate coming of our dear Savior, would arise and come forth anew, for it is time to awake out of all slumber and work while the day lasts. We have all reason to believe the time is not far distant when our dear Savior will be seen coming in the clouds of heaven. Glory be to his dear name! O let us pray fervently and sincerely,—'Thy kingdom come, thy will be done on earth, as it is done in heaven.'"

From Bro. Wm. Sutherland.

Bro. Grant:—I am still among the crying, but earnestly looking for the King to come. My health has been poor for some two years past, but God has blest my labors.

I have seen many brought to Christ the fall and winter past. Bless the Lord for that. I still feel that I must go on to the end. I long for home. When will it come? O when shall we see Jesus, and rest with him at home? I still feel a great desire to be of use in the cause of Christ, for which I believe I was chosen. I fear all are not like Jesus yet; they need more grace and Christ in their heart O when will they put him on, ann walk as he walked? Time is short, and what is done must be done soon. Farewell.

Wm. Sutherland.

For the Crisis.

Bro. Grant:—I find that many of our Brethren and Sisters who write for the *Crisis* receive *circulars* from a man in Philadelphia advertising a work entitled, "The Opening of the Three Books of Judgment, including the Book of Life," &c. &c. &c.; and I find that after sending their money and buying the book, they, on reading it, find that it contains, with some good truth quoted from the Bible, a number of the wildest fancies and most mistaken ideas imaginable; and, after puzzling their heads over it a long time, have given it up in despair, and wish that they had their money and the author had his book again. Therefore, I think it well to state the facts, and then those who wish to try for themselves can buy the book, and those who profit by the experience of others can let it alone.

P. P. P.

Obituary.

Bro. Osbert A. Ireland, of Athens, Me., calmly fell asleep May 4, 1857, in the 44th year of his age.

At his own request, his remains were carried to his father's residence in Newport, Me., where, amid the mingled grief of the solitary widow, five orphaned children, bereaved parents, brothers, sisters, relatives, and former associates, they laid him away, to wake not, nor come forth, till the heavens be no more. His hope rested in the resurrection of the dead; his faith embraced the Abrahamic promise. We might eulogize departed worth, but what will it avail? Suffice it to say, we have hope in his death.

Then cease, sad mourner, cease thy grief,
For oh! amid the gloom,
There is a light whose radiance throws
A halo round the tomb.

There is a joy for those who mourn,
A smile for every tear;
A balm for every wounded heart,
A hope for every fear.

Kneel at the cross, and thou shalt feel
A Savior's love divine;
And 'mid the shadows of thy path,
Its holy rays shall shine.

We would sincerely and prayerfully commend our sister to the widow's God and husband—her children to the Father of the fatherless.

Also, in Newport, Me., May 4th, 1857, of canker rash, little Clarence C., only child of L. G. and Louisa Ireland, aged one year and nineteen days.

Death! cruel death! thou hast robbed a young mother of a cherub boy. We regret that thou shouldst come to hush so soon the music of her home. She sought to arrest thine icy grasp—she did not want the little "Harp of thousand strings" so soon to forget its melody.

But it was vain, thy wing had cast
A shadow o'er its face;
And on each youthful feature left
Its dark and fearful trace.

Behold her! as beneath the sod
She lays her child alone;
How much of love and tenderness
Is mingled in her tone.

L. Damman.

Corinna, Me., May, 1857.

Fell asleep in Jesus, at Newark N. Y, April 18th, sister Nancy Christy, widow of Bro. Thomas Christy, deceased.

Our sister gave her heart to the Lord about forty years ago, and lived a true christian, as her life and conversation has shown, in the M. E. church; and it can truly be said of her, she was a mother in Israel—a sister in Christ.

When the doctrine of the coming of Jesus was proclaimed, she embraced it with all her heart. She could no longer remain a member of the M. E. church, but she remained steadfast in looking for the Lord to return and set up his everlasting kingdom on the earth. Her house was open for prayer and conference meetings, and also for female prayer meetings. She would often say, "have I done all that I could for the Lord?" The Advent cause has lost a friend.

She has been declining for a year past. She went to visit one of her daughters in the morning, and at eight o'clock P. M., she fell asleep in Christ, without a struggle or a groan. I conversed with her in the morning, previous to her going to her daughter's, and she told me that the Lord was precious, and was preparing her for himself.

She has left six children, with other relatives, to mourn their loss; but they need not mourn as those without hope, for our sister will rise again at the resurrection of the just.

She selected for her text the seventh and eighth verses of the fourth chapter of second Timothy, and also the following hymn, for her funeral service.

"I call the world's Redeemer mine;
He lives who died for me, I know,
Who bought my soul with blood divine.
Jesus shall re-appear below,
Stand in that dreadful day unknown,
And fix on earth his heavenly throne.

Then the last judgment day shall come,
And though the worms this skin devour,
The Judge shall call me from the tomb,
Shall bid the greedy grave restore;
And raise this individual me,
God in the flesh, my God, to see.

In this identic body, I,
With eyes of flesh refined, restored,
Shall see that self same Savior nigh,
See for myself my smiling Lord,—
See with ineffable delight,
Nor faint to bear the glorious sight.

Then let the worms demand their prey,
The greedy grave my reins consume;
With joy I drop my mould'ring clay,
And rest till my Redeemer come.
On Christ, my life, in death rely,
Secure that I can never die."

Mary A. Sum.

Domestic Summary.

MORMON LAW AND ORDER.

THE UNITED STATES COURT IN UTAH CAPTURED BY THE MORMONS.

[Correspondence of the New York Daily Times.]

Salt Lake City, March 5.—Prominent among the most recent occurrences here stands the breaking up and dispersion of the U. S. Court by a body of armed men, creatures of Brigham Young and the Priesthood, and commonly known here as the "Danites." The U. S. District Court for Utah commenced its session on Monday, the 9th of February, Judge Stiles, a seceding Mormon, occupying the bench. The U. S. District Attorney is Hosea Stout, an appointee, of course, of the government at Washington, and a noted member of the Danite Band. Upon the opening of the Court, he rose and stated that no Grand Jury would be empannelled, as there were no cases to be presented worthy of its notice! Thus, by one stroke of masterly policy, administered by an officer of the law and in the name of its majesty, were covered up a long catalogue of heinous offences, including murders, robberies and arsons, which had been committed since the last preceding term of the Court. A Petit Jury was then summoned and sworn, but every imaginable impediment that could be thrown in their way to obstruct the current of justice when running counter to the edicts of the Priesthood, were availed of.

All the members of the bar are Mormons, except Mr. David H. Burr, United States Surveyor-General, and Dr. Hurt, an officer of the United States Indian Department. These gentlemen were admitted by Chief Justice Kinney about a year ago, in order to attend to some controversies connected with their official positions, and to an important case that was then tried, and which involved a large amount of property belonging to a citizen who was not a Mormon. They have not practiced, however, since then, until the present term of the Court, when they agreed to do so at the earnest solicitation of Mr. T. S. Williams, who had some very interesting cases to prosecute.

It is contended by the Mormons that the United States Court has no cognizance of any but United States cases, and that all offences committed in the Territory, and all Territorial suits must be tried before the Territorial Courts and by the Territorial laws. Starting upon this pretext, while the Court was in progress on the 12th ult., the Mormon members of the bar and others of the Danite band inveigled Judge Stiles into a private room, locked the door, barred the windows, and then with revolvers at his head and knives within an inch of his throat, forced him to promise to uphold them in whatever they did, and to "sustain the laws of Utah!" Thus overpowered, threatened and intimidated, Judge Stiles yielded, dismissed the Jury and adjourned the Court, directing the Crier to pronounce it adjourned *sine die*.

Affairs in Utah.—A Washington letter in the New York Journal of Commerce communicates interesting intelligence concerning the affairs among the Mormons, said to be derived from gentlemen recently from Utah, and well acquainted with matters there. The population of Utah is estimated at forty thousand, though Governor Young says it is double that. One-half are foreigners. Formerly the proportion of Americans was much greater.

"The foreign population is said to be somewhat improved in material condition by the change, while that which is American, suffers privations to which they had not been accustomed. The foreigners are ignorant and fanatical, and are subjected to the absolute authority of Brigham Young. The Americans are more enlightened, especially as to civil rights, and have become insubordinate and dissatisfied, and threaten to overturn the power of 'the prophet, priest and King.'

Brigham Young has an army of twenty-five hundred men, under good discipline. They are drilled every day. They are mostly foreigners, and comprise the most ignorant, brutal and fanatical of the Mormons. Therefore they are fit instruments for the purposes of Brigham Young. They have no sympathies with American institutions, social or political, and will, when let loose hesitate at no atrocities."

At present there is nothing like an administration of justice between man and man, every question being resolved into one as between the parties concerned and Brigham Young. Assassinations are not unfrequent, and the seizure and confiscation of private property is a common occurrence. The American portion of the population are prepared for an insurrection against Brigham Young's rule, and if the federal government would send a sufficient number of troops to support them, would gladly assist in revolutionizing the affairs of the Territory.

THRILLING NARRATIVE OF FACTS FROM UTAH.

A correspondent of the New York Daily Times, writing from Great Salt Lake City, is laying before the country facts that have transpired in that leprous community, which make the flesh quake as we read them. His communications are given in the form of a diary.

Under date of March 9th, he records that an encampment of a party of four was surprised, and one Tobin, who was Orderly Sergeant in Captain Morris's command, U. S. A., which served as an escort to Captain Gunnison when he was killed upon the plains, was shot through the head, the ball entering close under the eye. Tobin had given in his adhesion to Mormonism, and as a reward for his conversion was sealed to Alice Young, daughter of the prophet. After a time he desired the second daughter and was led to believe he might embrace her, also, but he was deceived, and not only that, the fair Alice left him and took refuge in the arms of one Hiram Clauson, where three or four doves had nestled before. This induced Tobin to turn towards California. Unfortunately for him, however, he had been too deeply initiated into the mysteries of Mormonism to be permitted to leave the country. The Mormons proclaim publicly that no apostate shall be permitted to escape from their community to tell d—d tales about them.

Friday, March 13.—Last evening, "our peaceful city" was thrown into commotion by an attempt, on the part of some persons high up in the Priesthood, to get away from T. S. Williams his daughter, who is not yet fourteen years of age. His father is one of the old Mormons, having been with them from the beginning of their career, and is, moreover, a conspicuous member of the Danite Band. His grandfather, old as he is, has been "sealed" to three young women within the last few weeks. A few days since I met him coming from Brigham's office, with a young girl, apparently some sixteen.

Joseph Young, the not over bright son of Brigham, returned last fall from a mission to England. As the son of the prophet he was flattered, caressed, and almost worshipped by the faithful abroad, which inflated his vanity near to bursting. He left a young wife behind him when he went, whom he has entirely neglected since his return, except to keep her locked up in his father's seraglio. He has lately been "sealed" to two young women, one of them daughter of one Grant, a brother of the late Jedediah. She is about seventeen years of age, and represented to be very amiable and lovely. She was most bitterly opposed to the marriage, and begged her father not to force her into the arms of a man whom she loathed and abhorred; but he was deaf to her entreaties, for the son of the Prophet must be gratified. Since she was "sealed" she refuses to associate with him, and walks her room all night, her agony unrelieved by tears, in a state bordering on insanity.

A young woman, who forsook her friends in England and came to this country last Fall, under the delusion that if she could only reach "Zion" her happiness would be completely insured in this world and the next, was taken on her arrival into Brigham's family as his mistress, when the monstrous state of affairs were soon revealed to her. She anxiously inquired whether it had always been thus, and if there was no hope for a change. She was told that, instead of any hope of improvement, affairs daily were growing worse—when the poor woman in her agony exclaimed, "Oh! I am lost! lost!! lost!!!"

The Mormons pretend and assert it as a part of their doctrine that no man can take a second wife without the consent of the first. That consent is not unusually obtained by coercion, and the *lash* and *starvation* are frequently resorted to for that purpose, many instances of which have come to my notice. But Brigham has adopted another mode of insuring acquiescence. If the first wife evinces any repugnance to the addition, he deposes her, as he terms it, from her position as first wife and assigns the place to another.

There are some less grave stories told about this people. Elder W. W. Phelps, one of the very old Mormon rascals, who plays the part of the Devil in one of their ceremonies representing the Garden of Eden, persuaded one of the "hand-cart women" that she could not be saved unless she was "sealed" to him. She, not understanding exactly what was expected from the "sealed" ones, consented; but when night came on and he wanted to share her couch, she exclaimed: "Is this what you are after, you old covey? I'll seal you," and thereupon struck him in the face with her fist, giving him a black eye which he carried for several days.

A party of five apostate Mormons, having been stripped of all they possessed by Mormon process and open robbery, determined to leave the territory at all hazards. Unable to procure teams, they started on foot and passed out of Springville in the afternoon. They had been watched and were followed. The party had hardly proceeded a hundred yards when they were fired upon by a band of disguised Danites. Potter was killed outright, pierced by five balls. Parrish and one of his sons were wounded. The murderers then rushed upon them, cut Parrish's throat from ear to ear, and ripped open his bowels. His son, though severely wounded, ran about 80 yards before he was overtaken. His throat, too, was cut, and his bowels ripped open.

As soon as it was known that the victims of this terrible crime were making preparations to leave, an express was sent to Brigham, which performed the journey and returned in less than 24 hours, although the distance travelled was about 120 miles—bringing orders, the nature of which may be reasonably inferred from the horrible results. The Bishop laid his hands on the heads of some men (the supposed assassins,) previous to their starting out, blessed them and prayed the Lord to "*give them strength to perform the work of the Lord.*"

We have reports of others being killed, but have no positive knowledge, as the Mormons take care to hide from us every dark deed. One of the Bishops, the other day, in preaching to his congregation, said that he "would cut the throats of the apostates with as little compunction as he would go into a pen of hogs and butcher them." One of the "Seventies" said that at first he shuddered at the idea of killing all the apostates—men, women and children—but had become reconciled to it; that he was satisfied he would be saving them and assisting in building up the kingdom.

March 30.—Mr. Mogo, a U. S. Deputy Surveyor, started out about two weeks since to commence his surveying operations, taking with him a strong party of 27 armed men. It had been said all winter that no surveys would be permitted. Since Mr. Mogo's departure these threats have multiplied, and it is openly declared that he and his party are to be killed. Mormons have been warned not to accompany or work for him, as they would thus endanger their lives.

A flying report has just come in that the Deputy Surveyor and all his party had been murdered.—*Boston Herald.*

Troops for Utah.—*New York*, May 21. (Correspondence *Daily Times*.) *Washington*, May 20. A large military force has been ordered for Utah to take their position on the government Reserve, within forty miles or so of Salt Lake City. The new Governor of the Territory has been selected, but has not yet been heard from, and his whereabouts is unknown. Whoever and wherever he may be, it is understood that he was recommended by Mr. Bright, of Indiana.

Warning to Tobacco Consumers.—A letter from Kentucky says, that tobacconists are using prussic acid to give an almond flavor to the leaf, and in consequence of this poison, a number of smokers have lost the use of their lower limbs.—*Boston Journal.*

Poetry.

For the Crisis.

THE HEAVENLY CITY.

O let us sing the promises
Which God to us hath given,
For what is all this earth can give,
Without a hope of heaven?

Could we possess the whole of earth,
Yes, claim this floating ball,
Where sin and death as tyrants reign,—
Alas! what is it all?

Both sin and death shall pass away,
Earth shine with glory bright;
And all who love the Lord of life,
Will see that city bright.

That glorious city will descend
In beauty from above;
Such bliss no mortal eye hath seen,
For all therein is love.

Earth's riches are all vain compared—
Its streets are paved with gold,
Its walls are gems, its gates of pearl,
Whose value is untold.

The gates shall not be shut by day,
And there will be no night;
God's glory will outshine the sun,
The Lamb will be its light.

No suffering there from want or wrong,
There is no orphan band;
For Christ our Savior there will lead
Them, with a gentle hand.

And since he's said that youth may come,
O who would stay away,
And never taste those joys prepared—
The bliss of endless day?

E. B. L.

Blandford, April, 1857.

Foreign News.

SEVEN DAYS LATER FROM EUROPE.

BY THE NIAGARA AT HALIFAX.

Halifax, May 19.

The steamship Niagara, Captain Wickman, from Liverpool, on Saturday, 9th inst., arrived at this port this forenoon. News unimportant.

Persia.—Further hostilities have occurred in Persia. A despatch announces that the city of Mohammerah was captured by the British, April 26. The Persians lost 200 killed and wounded, among whom was a Brigadier General, besides 17 guns and a vast amount of ammunition and military stores. The Persian army, under Shah Seavah, retreated towards Ahrvaz and Shasta in great disorder. The British forces are encamped near Mohammerah: their loss in killed and wounded is about ten.

The Arab tribes are friendly to the British, and are sending in their submission.

A telegraphic message from Sir James Outram (British) says: "The flying expedition to Ahrvaz returned to Mohammerah April 4th, completely successful. The large Persian army retired from their position, and retreated rapidly towards Dizful, before a British force not 400 strong. One gun was captured, and extensive military stores seized and destroyed."

France.—The Crystal Palace Stock.—The joint-stock company which built the Palais de l'Industrie, is winding up; and it loses 20 per cent of its capical. A great deal of discontent is felt with the Government, for the course it has taken with this poor company. The Government guaranteed a sinking fund and 5 per cent interest per annum, and now it refuses to pay more than 70f. per share, which were at par 100f. This bad faith falls very heavily on some of the shareholders, for there are a good many persons who purchased the shares when they were as high as 180f., so they lose 100f. on every share.

The capital of the Bank of France is to be increased to $40,000,000.

The Emperor Napoleon was 49 years old on the 20th of April.

The Chinese empire is said to contain about four hundred million inhabitants, and five million square miles.

Old Bible.—In Gironda, the public librarian has discovered a manuscript Bible, which is traced to the early part of the twelfth century. It is written on parchment of great fineness. The pages are divided into two columns, and enriched with arabesques and ornamented letters, painted with great taste.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. J. Gouch appoints to preach in Boston, May 31st

Providence permitting, I will preach at West Winsted, in Humphrey's Hall, May 31st. *Subject*, in the evening,—"The *cause* of modern Spiritualism as viewed from a Bible stand point."

At the Annual Meeting of the Shinnecock Indians, Southampton, L. I., June 7th.

M. Grant.

Providence permitting, I will preach in Springfield, Mass., Thursday evening, May 28th. Miles Grant.

Eld. J. Hemenway appoints to preach in Boston, June 7th.

Bro. W. S. Campbell appoints to preach in Springfield, Mass., June 7th.

Albany, N. Y., Tuesday evening June 9th.

Rochester, N. Y., June 14th. Particulars next week.

Providence permitting, I will preach at

New York, Cor. of Grand and Elizabeth Streets, Sunday, May 31

During the week, at Newark and New York as may be demanded.

W. S. Campbell.

Bro. Edwin Burnham appoints to preach at

Kennebunk, Me., Sunday, May 31

Salem, Mass., (for Bro. George Burnham's charge,) Sunday, June 7

Rye, N. H., third Sunday in June.

New Bedford, fourth Sunday in June, and first Sunday in July.

Bro. Hemenway appoints to preach in Portsmouth, N. H., " 31th

I will preach as follows:—viz.,

Roby's Corners, Sunday, May 24th

By request, I will preach in Manchester, N. H., 79 Elm St., the first Sunday in June.

My appointments beyond Roxbury are withdrawn.

S. W. Bishop.

The Lord will, I will attend to the following appointments:

Freeport, (Swamp School-House,) May 24
" (Flying Point,) " 31
Brunswick, June 7

R. R. York.

Bro. A. Ross appoints to preach in Exeter, N. H., May 30 and 31

Bro. Grant:—Let me say to those calls from the East that I purpose, the Lord will, to spend the most of June on the Penobscot, and will meet the brethren in Holden, Orrington, Exeter, or elsewhere, as they may arrange. I shall try and be at the Conference at Carmel.

Your Bro. full of hope, L. Boutell.

Providence permitting, I will meet the Brn. at

Vernon, Vt., June 4th and 5th
West Brattleborough, June 6th and 7th
Houghtonville, June 9th
North Springfield, June 10th
Wethersfield, near Bro. Fellows, June 11th
Taftsville, June 12th
Hartland, Dinsmore Hill, June 13th and 14th.

I can stop at two or three places coming back, if desired and informed. I hope some one will meet me at the depots, for I am a stranger in that section. Description—tall, coarse and plain looking man.

Hiram Munger.

Will the *Herald* copy?

Bro. A. Fox will meet with the Brn. in Lovely Street, Canton, Ct., Sunday, June 21st Cheshire St., Cheshire, Ct., Sunday, June 28th.

Conference.

The Rock Island and Eastern Iowa Semi-Annual Conference stands adjourned to meet in Cordova, Ill., Friday, July 3d. A good representation is desired. Service at the chapel, Thursday evening. Brethren from abroad are cordially invited to attend.

General Conference.

Bro. Grant:—Having consulted with many of the Brn. composing the different churches in this section, I find an interest, with many earnest requests, for a General Conference. We have therefore, after due deliberation, decided to hold a Conference at Carmel, Me., commencing Thursday, June 10th, at 5 o'clock, P. M., and continue over the Sabbath.

We hope, pray, and believe that this means of grace will prove a savor of life unto life. We invite *all*, whosoever *will*, to come and partake with us; and shall *expect* as many of the household of faith as consistently can, to come in the name of the Lord, and such as *can* will feel it a *privilege* and *duty*, with open heart and hand, to help forward the cause of *truth*.

Those coming by railroad, will stop at Carmel Depot, near the village, where the meeting is held.

In behalf of the Brn.,

I. Damman.
L. L. Howard.

Canada Subscribers

And all others in the *British Provinces*, will remember that we have to prepay the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

A Edgecome 104, W Lyman 104, H E Wright 104, N D Babcock 123, B H Couch 74, J M Muklig 114, N Ring 117, James Foster 117, E E Traverse 117, J Wait 104, J Porter 111, C P Thorn 116, U A Wetherell 114, J P Longee 89, A Corey 104, E Tapley 116, $1 each,

G W Gross 126' H M Kelly 104,—$2 each.

M M Evens 104, E F Brooks 104, Mrs. Sarah Bond 104,—50 cents each.

For Books,—S R Eddy $2; W H Parker $1; C B Turner $3; H Bassett 25 cts.; E F Brooks 50 cents; J Wait 25 cts.; C P Thorn 18 cents; J B Dodge $3.12; A W Lloyd 39 cts.

For Bro. Turner.—H. Bassett 84 cents.

For the Poor.—Friend $1.

Books Sent.—S. R. Eddy, W. H. Parker, C. B. Turner, H. Bassett, C. P. Thorn, L. Kendell, J. Hart, A. W. Lloyd.

To Correspondents.

Bro. Sweet—Bro. N. F. Nason's P. O. address is North Hermon, Me.

We would refer the brother who sent us an inquiry on Matt. 10: 28, to Crisis March 11, Vol. 5, No. 2.

Sr. Vankleek—J. Wendell's P. O. address is Edenboro, Pa.

U. A. Witherell—We cannot furnish all the back numbers, but send what we have. We mark you paid to 114.

G. A. Hawley—Your paper was sent to the Haverhill P. O., as directed. We now add the No. of your P. O. Box, which was not on the former address.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not prepaid, it will be half a cent a number in the State, and one cent out of it.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Excellency of the Lord's Anointed, or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

Nice English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

Treatise on Matt. xxiv. By I. C. Welcome. Price 33 cents—postage 6 cents.

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Bound Tracts. By H. L. Hastings. Nearly 200 pages. Price 40 cents—postage 6 cents.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The World as It Was, as It Is, and as It Will Be. By Mrs. A. C Judson. Price 38 cts.—postage 3 cents.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts. —pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts. —postage 1 ct.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

This World and the Next: The impossibility of making the best of both, An interesting English work. Price 25 cents—pos. 1 ct.

The First Fruits: a Scriptural Inquiry into the Time and season of the First Resurrection, and Change of those who are Alive and Remain. Price 10 cts.—pos. 1 ct.

Jubilee Harp. By S. S. Brewer. A good selection of hymns. Price, single copy, 25 cts.; per dozen, $2.50—pos. 7 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

The Infidel's Fate.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1., postage paid.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 30 cts.—postage 3 cts.; cloth gilt, 40 cts.—pos. 6 cts.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a biographical sketch, or brief notice of him. Price, in neat and plain binding, 63 cents; full bound in gilt, $1—pos. 9 cts.

A View of the Scripture Revelations Concerning the Future State. By Richard Whately, D. D., Archbishop of Dublin. Price $1—pos. 18 cts.

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Milton on the State of the Dead—Intermediate State—Plain Truths—Ancient Landmarks—each twenty-four pages. Price 5 cents single copy; $3 per hundred. —Outline of the coast of Man—The Destiny of the Wicked—The Great Incentive—Olive Leaves 3 cents single; $1.50 per hundred. —Future Punishment—Key of Truth—The Night Cometh—The Day of Judgment—price 2 cents single; $1 per hundred.

Poetry.

For the Crisis.

THE SEVENTH VIAL.

REV. 16: 17-21.

Now the mighty of the seven
  Of the messengers of God,
From the awful height of heaven,
  From the presence of the Lord;
With the vial in its fulness—
  See! he empties in the air,
Causing darkness and a dimness
  Throughout all the atmosphere,—

While is heard the declaration,
  From the temple from on high,
In its potent acclamation,
  Pealing through the earth and sky,
Crying, it is consummated!
  Now proceeding from the throne,
Heaven's justice vindicated—
  "IT IS FINISHED! IT IS DONE!

Hark! the many voices, thrilling
  Like the angry ocean's roar,
When its waves upheave unwilling,
  By the winds from shore to shore.
List! the rolling of the thunder,
  Like Jehovah's chariot car,
When it cleaves the mount asunder,
  Coming from the distance far.

See! the lightnings glance, rebounding
  In their fearful anger flash,
Swifter than the wings of morning,
  Through the air resistless dash.
Hark! the rumbling, what portending?
  Lo an earthquake! O my soul!
Now the crisis, 'tis impending!
  Shakes the globe from pole to pole.

Now "great Babylon" the mystic,
  Up before Jehovah's come;
(Ever with him characteristic)
  Lo! she meets her final doom.
Every island, see in motion,
  From their moorings are unbound;
Sea and land all in commotion,
  "And the mountains are not found."

Now the hail in quick disruption,
  Full in weight a talent nigh,
(Fitting emblem of destruction,)
  Falls in torrents from on high.
Men blaspheme the God of heaven,
  And retort with bitter hate;
To despair and death are driven,
  For the plague thereof was great.

Awful day! O day of wonders!
  Day of *retribution* nigh!
'Mid the voice—ten thousand thunders,
  Pealing through the earth and sky.
Haste, then, watchmen, to your stations,
  Resting on Jehovah's arm;
Raise the banner to the nations,
  Blow the trumpet! sound alarm!

Sound the solemn proclamation,
  Warn the people far and near;
Sound aloud to every nation,
  Soon Messiah will appear.
He will come, his power assuming,
  Claim the kingdoms all his own;
He will come, in flames consuming—
  Day of wonders! day of doom!

WM. SHEPHERD.

Elizabeth City, N. J., 1857.

Original Articles.

For the Crisis.

Seek for Immortality.

In the midst of life we are in death. We see it on every hand. We feel its power, and shrink from its approach. We would shield ourselves, and those we love, from the tyrant death, but we cannot—none are exempt.

Every living thing is subject to death. Earth groans beneath its power, and all nature sighs to be free. Decay is written upon every thing, and will be, until God makes all things new. The pretty flowers that bloom, so fresh and fair in the bright spring time, soon fade and die. The stately trees, whose fresh green leaves weave a canopy for man, under which he may now repose, soon lose their beauty and verdure; their leaves fall silently to the ground, and the wind taketh them away. Fit emblem of the brevity of life—the mortality of man. He passeth away and is hid from our view. But there is a life that never ends—immortal life—it is given to all who will accept, "without money and without price."

Sinner, will you accept of it, and live forevermore, where there are pleasures that never die, and joys that never fade, in the Paradise of God, the Eden of rest?

Pilgrim, in this vale of tears, do not falter by the way; press on! the prize is yours, a crown of life is in store for you, immortality beyond the grave is thine; only be faithful. Temptations may surround your path; yield not to them, flee from them; remember, the grace of God is sufficient for you. Trust in Him. Temptations come in every form, therefore we should guard against them with all our might. "Watch and pray," is the command of Christ. Has prayer become a task? Think how Jesus prayed all night.

"Cold mountains, and the midnight air,
Witnessed the fervor of his prayer."

Think of his dying love for thee, how he sweat great drops of blood in the garden of Gethsemane; how he groaned and died upon the cross for thee. How great his love! remember it, keep your eye on Christ, and all will be well. Do trials and afflictions come? Murmur not, they are for your highest good; seek to profit by them; "set your affections on things above. Let thy desires be heavenward, thine aspirations be for holiness of heart, and purity of life; then, when Jesus comes, he will give thee a home on the fair shores of immortality.

O praise the Lord, ye christians, all,
  Trust Him, he is your friend;
Leaning on Christ, you cannot fall,
  He'll keep you to the end.

LESTINA ANN.

Lowell, Mass.

From Bro. N. L. Robie.

BRO. GRANT:—We are having refreshing seasons from the presence of the Lord in Auburn, and in the edge of Derry, N. H. About twenty have risen for prayers and have professed to find peace. I trust others will soon. We have prayer meetings every evening through the week. We go from house to house. We have three in Derry, and four in Auburn. Hold meetings on Sunday at the school-house in Auburn. We have not had any preaching for nearly three months. Will Bro. S. S. Brewer, or S. W. Bishop, or J. Hemenway, or D. Moulton, L. Boutell, or E. Burnham, come and preach the word to us? Please inform us through the *Crisis* when you can come.

Our Railroad Station is Wilson's Crossing, in Londonderry, N. H.

In behalf of the church,
N. L. ROBIE.

Feb., 1817.

[This letter should have been published before, but was overlooked.—ED]

For the Crisis.

Joy Cometh in the Morning.

For thousands of years, death has ruled in the land with supreme sway. All have bowed beneath his tyrannical sceptre. The king and the peasant are alike his subjects. The fairest, the strongest, the most robust, all sink at his foul touch. He enters the family circle, and there are tears where there was gladness—there is sorrow where was rejoicing—there is pain where was pleasure! Nothing on earth is too sacred for his withering breath—nothing so loved and cherished but he may trample it beneath his destructive feet. The silvery locks of age and the bloom of youth are alike subject to his momentary call. The earth groans with the burden of the millions he has slain. All men mourn over the destruction and waste he has created. Grief and sorrow, and sighing, and tears, and bitterness follow his footsteps.

But he shall not always reign. His dread hand shall not forever pluck up the fair, the innocent, and the good. Though he has triumphed thus long, with such unconquerable sway, yet he shall one day be compelled to yield, and throw down his sceptre forever. The dark night of ages has been lonely; the hours have hung wearily over earth, she has "travailed in pain until now;" but "joy cometh in the morning!" "He, whose right it is," will one day take "the keys of death and hell" and unlock the lonesome prison-houses which confine millions of the best of earth's sons and daughters. Then the morning will have come, and joy will reign supreme. Then earth will groan no more, but all the trees shall clap their hands, and from the hills, and the mountains and the vallies, rejoicing shall ascend forever more.

"Through all the long dark night of years
  Thy people's cry ascendeth,
And earth is wet with blood and tears,
  But their meek sufferance endeth;
The few shall not forever sway,
  The many moil in sorrow;
The powers of hell are strong to day,
  But Christ shall come to-morrow!

Though many hearts brood o'er the past,
  Some eyes with smiling futures glisten!
For lo! the day bursts up the skies;
  Lean out your souls and listen!
The world rolls freedom's radiant way,
  And ripeneth with her sorrow;
Keep heart! who bear the cross to-day,
  Shall wear the crown to-morrow!"

SEXTUS.

Boston, May, 1857.

From Bro. S. O. Welch.

BRO. GRANT:—The Lord has been reviving his work in this place, and in Derry. We have been having prayer meetings every evening in the week for some time past, and we have now meetings five evenings in a week. Quite a number have professed to find peace, and others have been convicted. We feel that we need some preaching very much. We have not had any but twice for four months.

Will either of the Brn., S. S. Brewer, E. Burnham, J. Hemenway, S. W. Bishop, D. Moulton, L. Howard, or L. Boutell, come here and preach the word to us?

If any of them can come, please inform us through the *Crisis;* and do come as soon as you can. Those coming by railroad will stop at Wilson's Crossing, N. H., on the Manchester and Lawrence railroad. I live about two miles and a half from the depot. There are three down trains and three up trains. They go down at seven and eleven in the morning, and four in the afternoon; and up at nine in the morning, at two in the afternoon, and seven at night. Any one that can come will please write what train they will come in, and I will try and meet them at the depot.

S. O. WELCH.

Auburn, N. H., May 5, 1857.

Extracts from Letters.

SR. M. MAYHEW writes from Savoy, Mass.:—"I feel that the Lord has dealt miraculously with me the past eight months, in enabling me to be cheerful in the midst of afflictions, and providing for me and my fatherless children. And in addition to supplying food and raiment for our bodies, He has sent me the *Crisis,* weekly. I do not know unto how many it will be said, "well done," in that great day for being willing subjects in his hands in doing this, but my prayer is that I may be faithful, that this labor may not be in vain to me, but that I may meet such in that good land where there will be no lack.

May the Lord bless those that have helped me, and reward them at the resurrection of the just."

—:o:—

SR. M. LITTLE writes from So. Windham, Me.:—"My trials have been great for one year past. I have been called to part with my only brother, and beside him I had no earthly friend on whom to lean for help. But it has brought me to look more especially to Him whom neither death nor dividing hand can separate from us; and to cast all my care on Him who is able to sustain me. I know 'no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward, it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby.' Did I not believe the morning is very near, when father and mother, with those two loved brothers, and others who sleep in Jesus, would come forth clothed in immortality, I could hardly be reconciled. But time is short. Soon we shall greet our friends, if faithful, on Zion's happy shore, when the last enemy will be destroyed.

'Fly swifter round, ye wheels of time,
  And bring the welcome day!'"

—:o:—

BRO. Z. GROVIER writes from Walnut Grove, N. Y.:—"I love to hear through the *Crisis* from brethren and sisters of like precious faith, although we do not see each other's faces; but in spirit we are one in the Lord, begotten unto Peter's 'lively hope'—immortality when Jesus comes to be admired of all his saints. Glory, Hallelujah! Praise ye the Lord, for his wonderful works unto the children of men."

Poetry.

For the Crisis.

THE CHURCH'S REPLY TO THE ABSENT KING'S INQUIRIES.

AIR.—"*Do they miss me at home?*"

Aye, we miss thee on earth, Lord, we miss thee,
  And tho' our lone footsteps should stray,
Through flowery paths of pleasure,
  We would grieve at thy chariot's delay;
And ever on some wandering zephyr,
  A prayer from each heart would arise,
To tell thee thy wandering people,
  Would welcome thee home from the skies.

What tho' rays of glory unending,
  Now pierce through the dark "vault of night,"
Yet still there is lingering a shadow,
  That naught but thy presence can light.
O how can we join earth's sweet music?—
  It will chide us for mien here so sad,—
Or while thou, O, our Master, delayeth,
  O how can our hearts be glad?

Remote from the world's brightest pleasures,
  That ever will fade at their birth,
We wander;—are echoing voices
  Still sighing, "we miss thee on earth?"
Ah, yes! but bright seraphs attend us,
  They bear to those mansions above,
Each sigh and each heartfelt petition,
  To that absent ONE whom we love.

Aye, we miss thee on earth, Lord, we miss thee;
  Yet, Savior, we will not repine;
For faith would forbid while we ponder,
  Upon some sweet promise of thine.
We miss thee, but soon to our rescue,
  With Heaven's attendants thou'lt come,
And bid us thy weary, worn people,
  Forever dwell with thee—at home.

MARIA.

Danville, C. E.

Choice Selections.

Drops.

The ocean is composed of drops. Small in themselves, but united they cover two-thirds of the globe and bear on their bosom treasures untold. Despise not small things. A word alone may mean nothing; but a union of words carries joy or grief to a thousand bosoms. So small a word as "we"—a little drop only—might remain glued to the tongue through life and produce no good effect. But unite it to a few more words, such as "will do good," and suiting the action to the words, what may it not produce? Ten thousand hearts may leap with joy at the sound. Precious drops to millions! Are their hearts full of pain and sorrow? Speak—we will do them good—tears give place to smiles—pain departs at the sight of joy, and a world of happiness is born in a day. Precious drops! we repeat. Cherish and scatter them. Like the dew that refreshes the flowers, they will be drawn to heaven by the Son of righteousness, to be exhibited when your account is to be squared at the last day.

Names of the Days of the Week.

Is it not strange that Christians should be found in the universal use of names of days of the week first employed in honor of pagan deities, as the following interesting items of history show?

In the Museum of Berlin, remarks a writer in a Newark cotemporary, in the Hall devoted to Northern antiquities, they have the representation of the idols from which the names of the days of our week are derived. From the idol of the Sun comes Sunday. This idol is represented with his face like the sun, holding a burning wheel, with both hands on his breast, signifying his course around the world. The idol of the moon, from which comes Monday, is habited in a short coat like a man, but holding the moon in his hands. Tuisco, from which cometh Tuesday, was one of the most ancient and popular gods of the Germans, and is represented by his garment of skin according to their peculiar manner of clothing. The third day of the week was dedicated to his worship. Woden, from whence is Wednesday, was a valiant prince among the Saxons. His image was prayed to for victory. Thor, from whence Thursday is taken, is seated on a bed with twelve stars overhead holding a hammer in his right hand. Friga, from whence we have Friday, is represented with a drawn sword in his right hand and a bow in his left. He was the giver of peace and plenty. Seater, from whom is Saturday, has the appearance of perfect wretchedness; he is thin visaged long haired, with long beard. He carries a pail of water in the right hand, wherein are fruits and flowers.

The Lambs take Part?

Certainly—a very important part. The feeblest of the flock should participate in the exercises of our social meetings for prayer and praise. It is a sad, mischievous, ruinous mistake, to confine the services to a few principal prominent leading members. Meetings thus confined and monopolized become cold, formal, stereotyped, spiritless! The Holy Spirit is grieved. The sisters in every church, also, should take an active part in these devotional interviews—open their lips audibly—speak out, lift up holy hands, tell what the Lord has done for their souls. God is no respecter of persons.

Let the weak and faltering be called upon to take part in social meetings, and they will soon gain in confidence and power, and become so interested, as not willingly to stay away. Above all, instead of a spirit of captious criticism, let the spirit of brotherly love abound. Then will brethren, when called upon, so raise their voices and extend their lungs, that all present may hear, and no goodly counsel or praise be lost. A church fully imbued with these principles, will have full meetings, and great interest for the salvation of souls will be manifested.—*Golden Rule.*

The Lamb of God.

The most significant and remarkable type introduced into the divine ordinances, as well as into Israel's history and ritual, was the lamb. It even meets us at the threshold of Paradise in the sacrifice of Abel, as an object particularly acceptable in the sight of God. Later on, the lamb with its blood consecrates the commencement of the history of the Israelites. The sprinkling of the door-posts with the blood of lambs was the means of Israel's preservation in Egypt from the sword of the destroying angel, and the departure of the people from Pharaoh's house of bondage. From that time the lamb continued to be the most prominent figure by which God typified the future Messiah to the children of Abraham. Henceforward it acquired an abiding footing in Israel's sacrificial rites in general, and in the yearly passover in particular. In the latter, each house was enjoined by the Mosaic law to bring a male lamb, without blemish or infirmity, to the sanctuary, there solemnly confess their transgressions over it, then bring it typically burdened with their sins, to the court of the temple to be slain; and after it was roasted, consume it entirely, in festive communion, with joy and thanksgiving to Jehovah. That which was prophetically typical in this ceremony was so apparent, that even the most sinful mind could not mistake it. Every one who was only partially susceptible of that which was divinely symbolical, felt impressed with the idea that this divine ordinance could have no other aim than to keep alive in Israel, along with the remembrance of the promised Deliverer, the confidence and hope in him.

John the Baptist appears in the wilderness; and the first greeting with which he welcomes Jesus, which was renewed whenever he saw him, is, "Behold the Lamb of God, which taketh away the sins of the world!" thereby directing the attention of the whole world to Jesus, as if there were thenceforward nothing else worth seeing in heaven or on earth than this Lamb of God; and by so doing he certainly directs us to the greatest and most beautifying of all mysteries, and to the pith and marrow of the entire Gospel. For if Christ had been only the "Lion of the tribe of Judah," and not at the same time "the Lamb," what would it have availed us! As "the Lamb," he is the desire of all nations, the star of hope to the exiles from Eden, the sun of righteousness in the night of sorrow to those whom the law condemns, and the heavenly lamp to the wanderer in the gloomy isle of death.

KRUMMACHER.

Would it not please you to pick up a string of pearls, drops of gold, diamonds, and precious stones, as you pass along the street? It would make you happy for months to come.

Such happiness you can give to others. How, do you ask?

By dropping sweet words, kind remarks, and pleasant smiles as you pass along. These are true pearls and precious stones, which can never be lost; of which none can deprive you.

Speak to that orphan child; see the pearl drop from her cheeks.

Take the hand of the friendless boy; bright diamonds flash in his eyes.

Smile on the sad and dejected; a joy suffuses his cheek more brilliant than the most precious stones.

By the wayside and the city's din, and the fireside of the poor, drop words and smiles to cheer and bless. You will feel happier when resting upon your pillow at the close of the day, than if you had picked up a score of perishing jewels. The latter fade and crumble in time; the former grow brighter with age, and produce happier reflections forever.

The Word of God.

The mother of a family was married to an infidel, who made a jest at religion in the presence of his own children; yet she succeeded in bringing them up in the fear of the Lord. I one day asked her how she preserved them from the influence of a father whose sentiments were so openly opposed to her own. This was her answer:

"Because to the authority of a father, I did not oppose the authority of a mother, but that of God. From their earliest years, my children have always seen the Bible upon my table. This Holy Book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question, did they commit any fault, did they perform any good action, I opened the Bible, and the Bible answered, reproved or encouraged them. The constant reading of the Scriptures has alone wrought the prodigy which surprises you."—*Adolphe Monod.*

NO GOOD DEED LOST.—Philosophers tell us that since the creation of the world not one single particle has ever been lost. It may have passed into new shapes—it may have floated away in smoke or vapor—but it is not lost. It will come back again in the dew-drop or the rain—it will spring up in the fibre of the plant itself or the rose leaf. Through all its formations, Providence watches over and directs it still. Even so it is with every holy thought or heavenly desire, or humble aspiration, or generous and self-denying effort. It may escape our observation—we may be unable to follow it, but it is an element of the moral world, and it is not lost.

For the Children.

The Way-Side Stream.

It was a fine morning in early summer, when a spring of water gushed up from the dark earth, and rushed headlong down a pleasant hill-side. A narrow little channel it had, but it was bordered on either side by the greenest of grass, and the yellowest of dandelions. White and gray pebbles lined the bottom, over which the water made pleasant music as it danced along. Willow trees bent over, and dipped their long branches in the water, while many birds sang among their boughs, and a flock of sheep came in white troops to drink from the stream. "What a lovely world is this!" cried the new-born spring. "How pleasant it is to live here—a great deal pleasanter than to be down in that cold dark place I came from! What beautiful creatures are drinking from the bank, and then those bright, golden things in the grass! What are they, I wonder, and are they, too, just born? But I dare say I shall soon know, only I am so very young now. What a sweet sound I make, as I ripple over the stones! Almost as pleasant as those little creatures up there make!" and he glanced at the birds in the willows. "But stop," he continued, "I mean to ask these white things their names, before I go any further, for how am I ever to know, unless I ask? Pray, what is your name?" he said to the sheep. "Baa! baa! baa!" replied the sheep, and the lambs repeated the sound in a fainter tone.

"How very silly!" exclaimed the stream; "what can they mean? they might as well talk sense, I think! No matter, I'll ask the yellow things their names!" But no answer came to his inquiry. "Evidently they don't know how to talk," he said, "Poor things! I'm sure I pity them, for it must be very dull indeed, never to make a sound in all one's life! Oh! oh! oh! how happy I am. I shall certainly never be tired of dashing over these stones, if I live forever!"

Presently, however, the course of our gay young stream was suddenly interrupted. A great wooden trough lay directly in his path, and instead of gliding on as before, between green banks, this merry water must fall perpetually, into this ugly basin, while what overflows lies in deep pools around the trough, or makes for itself a channel beneath the road. "Oh, dear, dear, what's this?" cried the poor little stream. "Have I come all the way down the hill just to run into this dirty place? Why, I wonder, am I not to flow on as I came down across that green meadow yonder, till I reach the great river which I see beyond? Ah, me! of what use shall I be in the world, and how disagreeable to be always running into this trough! What a miserable, unfortunate stream I am! I might as well have staid forever down in the deep earth, from whence I came! Yes, I see I shall never be happy or useful any more!"

Presently a trio of little voices was heard approaching the stream. "How pleasant!" cried a girlish voice; "here is some water; where could it have come from? and here hangs a new, bright tin dipper beside it, and now Jamie can have some water!" The child quickly seized the dipper, while another led a little boy gently by the hand. The thirsty lips were pressed eagerly to the dipper, and a smile brightened the face of the little one as he drank. "How good it is!" he said softly, as he gave the cup into his sister's hand. Then the sisters drank, bathed their glowing faces and trotted off on their way to school.

Our brooklet had no time to make any comments on this occurrence, for immediately the sound of carriage-wheels was heard, and a horse came in sight, slowly toiling up the hill, panting in the burning sun. No sooner did he catch the sound and see the gleam of running water, than he pricked up his ears with all the delight a thirsting horse could show. In a moment the driver springs out, the check-line is unfastened, and the head plunges deep down in the cool, delicious bath, while his long and heavy breathing testifies to his enjoyment. Meantime the driver enjoyed a draught from the dipper, then bestowing dashing shower-baths upon the hot, dusty limbs of the horse, they departed, equally refreshed, on their way. "Really it is not so disagreeable, after all," cried the stream, as he lost sight of them, and dashed with greater zeal than ever into his wooden prison.

At noon, an old way-faring man sat beside the trough and ate his morsel, and drank of this new "fountain by the way," and rose up refreshed and thankful. The cows, too, came and stood knee-deep in the pools around the basin; now and then dipping their tranquil, happy-looking faces in to drink, and when the sun was set, and the cows had been driven home, and the stars came out in the clear summer sky, then the little stream made the sweetest of music, which the birds heard as they lay silent in their nests, and felt they might as well be spared, since there was something else that could make melody as well as they.

Many summers and winters have come and gone, and still the brooklet flows on down the hill-side, always keeping the trough full to overflowing.

It has grown to be an old moss-covered trough now, and the dipper has been many times replaced. The children who first drank from it are men and women now, and *their* children drink at our way-side stream. But I do not see that the stream itself looks any older than he did the very day he sprang from the earth and sparkled for the first time in the summer morning sunshine. I think it must be because he is always so busy at work that he keeps so young and gay. He constantly remembers that if he should cease his labors there would be no water for the school children when they pass, and that the cows and horses would go thirsting, and weary travelers could no longer pause to drink beside the road. He never says now that he is a poor, unfortunate, useless stream that might as well have never lived, for he knows full well, and is very happy to think that the way-side stream could not be spared. The meadow beyond is just as green and pleasant as ever, and the great river which flows through it beckons still with its glancing waves, but he never longs to go there now, for his work and his reward are too precious to be lost for idle play.

I sometimes think there are many people who do not accomplish so much good as our little way-side stream. We cannot all be mighty rivers, watering broad tracts of country, and carrying wide-spread verdure and plenty along our way, but any one can be a little way-side stream, and give daily refreshment to thirsting hearts.

It is good to be living for a purpose, even though that purpose be only to fill a trough where cows and horses may drink, and the Lord Jesus has said that the giver of a cup of cold water shall not lose his reward.—*Independent.*

NOTHING sets so wide a mark between a vulgar and a noble soul, as the respect and reverential love of womankind. A man who is always sneering at woman, is generally a coarse profligate, or a coarse bigot.

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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.* Over all communications for the paper, write *For the Crisis.* Over all business matters, write *Business.*

Poetry.

For the Crisis.

BEHOLD HE COMETH!

He cometh! he cometh! what pen shall portray
In language befitting the pomp of that day,
When Heaven's great King shall in glory descend,
To set up a Kingdom that never shall end?

He cometh! He cometh! the monarchs of Earth,
Unthinking, are snared in their jesting and mirth;
Then wildly they fly to the clefts of the rock,
A refuge to find from the last fatal shock.

He cometh! He cometh! on pleasure intent,
The worldling heeds not till the heavens are rent;
Too late he repents, mercy lingers no more,
Probation is ended and wrath is in store.

He cometh! He cometh! Earth quakes at His call!
From mountain, from valley, from marble tombs all,
The language of triumph and gladness is heard,
As saints clothed in beauty come forth at His word.

He cometh! He cometh! the lone pilgrims sing,
With rapture they greet Him, their long absent King;
They've watched for His coming, His signs they have known,
He'll give them a crown and a place on His throne.

He cometh! He cometh! the time draweth near,
The last notes of warning now fall on the ear;
The scoffers are mocking and proudly they stand—
The judgment is hasting—their doom is at hand!

MARIA.

Greenland, N. H.

Original Articles.

For the Crisis.

Infidelity.

SAMUEL MASON.

No. V.

Their is another objection often urged by the opposers of christianity, and many times I have used the same weapon, ignorantly, when contending with those who believed in the supernatural darkness said to prevail over the land at the crucifixion of Christ. I must confess, that some time after I had renounced my infidelity, and embraced christianity, I was very sképtical in regard to the phenomenon spoken of by St. Matt. (chap. 27: 45,) for this reason; I supposed, from reading, *Gibbon's Decline and Fall of the Roman Empire*, that all writers, except the evangelists, were silent upon the subject. I am astonished that Gibbon should be guilty of making such false assertions in order to overturn the evidence of christianity. There would be some degree of force in the statement he has made (vol. 1, chap. 15, page 589, by Milman,) were it not for an individual circumstance, that is, IT IS NOT TRUE! I have another infidel work before me, harping upon the same string, [*Taylor's Diegesis, page* 195,] professing to transcribe Gibbon's paragraph entire; and in so doing he has only added thirty-two more words to the already false quotations. But it will all go down with the poor deluded infidel; so long as it is something against the Bible, and christianity, they will not stop to inquire whether those quotations are correct or not.

I would say to the skeptic, there is not a word of truth in Gibbon's account, although the falsehood is polished. That which he calls a distinct chapter of Pliny devoted to eclipses, (Pliny has no such chapter) is only a sentence, an incidental remark, as it were. *It consists of eighteen words.* The import of the remarks is as as follows: ECLIPSES ARE SOMETIMES VERY LONG, LIKE THAT AFTER CÆSAR'S DEATH, WHEN THE SUN WAS PALE ALMOST A YEAR. A Historian may hear of many things which he does not write, Pliny does not mention the darkness, but Polygon, a heathen astronomer, stated, concerning the year in which Jesus the Messiah was crucified, "that the greatest obscurity of the sun that was ever known, happened then, for the day was turned into night; that the stars in heaven were seen." And Celsus, a heathen philosopher of the second century, corroborates the same fact. And so do Thallus, Origen, Eusebius, Tertullian, and others, some of them christians and some of them pagans. Then, I would ask, is it reasonable that we should rely upon that author, (Gibbon,) although a splendid and talented historian, except when writing upon religious topics, when he sometimes will pen falsehoods without scruple? Reason dictates and answers.

I think that I have established the fact beyond contradiction, that the sun was obscured at the time of the crucifixion of Christ. We will again turn our attention to the predictions relative to the Messiah, and see if this same Jesus, whom we adore, has not fulfilled every jot and tittle of the word that pertains to him. Again, then:

The Messiah was to be wounded in his hands, even by his own friends,—Jesus Christ had his hands nailed to the cross by his own countrymen. Compare Zech. 13: 6, with John 20: 27.

The Messiah was to be so marred and disfigured in his visage by the ill treatment he should receive, that his friends would scarcely know him,—and was not Jesus Christ so disfigured and despoiled? Compare Isa. 52: 14, with Matt. 27: 29, 30.

The Messiah was to be oppressed and afflicted, and yet not open his mouth in complaint. He was to be brought as a lamb to the slaughter, and as a sheep before her shearers, so he was not to open his mouth,—"Jesus Christ, the Lamb of God that taketh away the sins of the world," before Pilate, held his peace. "And when he was accused of the cheif priests and elders, he answered nothing." Compare Isa. 53: 7, with Matt. 26: 63, and 27: 12–14.

The Messiah was to be taken up with wicked men in his death,—Christ was suspended on a cross, between two malefactors. Compare Isa. 53: 9, with Matt. 27: 38, 60.

The Messiah was to be put to death at the end of four hundred and eighty-three years, from the time when the commandment should go forth to restore and to build Jerusalem,—Jesus Christ was "cut off" at the end of the sixty-nine weeks, or four hundred and eighty-three years. Compare Neh. 2: and Dan. 9: 24.

The Messiah was to be presented by his enemies with vinegar and gall during his sufferings,—in this manner was Jesus Christ treated, as he hung upon the cross. Compare Ps. 49: 21, with Matt. 27: 34, and John 19: 28–30.

The persecutors of the Messiah were to pierce his hands and his feet,—so did the Jews and Romans treat the Redeemer of mankind. Compare Ps. 22: 16, with Matt. 27: 35. Crucifixion was a thing not known among the Jews in the time of David, nor for many ages afterwards.

The enemies of the Messiah were to laugh him to scorn, and taunt and reproach him with satiricle language,—so did the Jews conduct themselves towards Christ in the day of his distress. Compare Ps. 22: 7, 8, with Matt. 27: 39–44.

When the Messiah was put to death, his enemies were to part his garments among them, and for his vesture they were to cast lots,—when Christ was crucified, these transactions took place. Compare Ps. 22: 18, with Matt. 27: 35.

When the Messiah should suffer death, not a bone of his body was to be broken,—when Jesus Christ was crucified, not a bone of him was injured. Compare Exodus 12: 46, and Numbers 9: 12, with John 19: 31, 36.

When the Messiah should be put to death, it was declared that his side should be pierced,—when Jesus Christ was crucified, his side was pierced with a spear. Compare Zech. 12: 10, with John 19: 34, 37.

It was prophesied of Messiah that he should make intercession for transgressors,—Jesus Christ interceded with God for his very murderers, and now ever liveth, and sitteth at the Father's right hand to plead the cause of the sinful children of men. Compare Isa. 53: 12, with Heb. 7: 25.

Jesus is the Messiah, who can deny? How slow and backward are men to believe anything on the side of truth, in matters of religion; but slight and superficial objections, weak, but plausible theories against the Bible, they learn speedily, they understand instantly, and they remember always. It is supposed on good evidence that no son of Adam ever was known to forget an ingenious and seemingly correct argument against christianity, once heard, so long as he retained his mind. The conclusion is, that men love DARKNESS rather than LIGHT.

For the Crisis.

The Meek.

"Blessed are the meek," said the great Teacher: and who that understands the weakness, infirmity, and sinfulness of human nature, and the mysteries of the plan of salvation, does not echo the divine sentiment? How very interesting and attracting a meek person is! I mean, interesting and attracting to those who love the christian virtues. Not to human *butterflies.* Not to speculators in fashion. Not to devotees of pleasure. Not to worshipers of mammon. Not to children of strife, blood, and confusion. These cannot be pleased with meekness.

The ancient *heroes* called a meek disposition *cowardice.* Modern *heroes* call it *vulgarity.* (I use the word hero in the worldly sense.) A man must be "fashionable," "nice," "reputable," "thought something of," "like other people," to please this world; and not only the nonprofessing world, but the larger portion of the professing church.

The meek disciple of Jesus must consent to be generally overlooked by the mass of his fellow beings. Must *consent*, did I say? he desires nothing otherwise. His care is, not to be overlooked or disregarded by his God, and beyond this he has no ambition. A meek person must be more or less odd from people generally. He—she—will not follow the vain and ever-changing fashions—will not manifest or feel a disposition to aspire to a condition of worldly distinction—will not seek to obtain the flattery of a sinful community—will not fret at evils which occur in the way of duty—will submit to God, cheerfully, in obedience and suffering, for the sake of what God is.

A meek person will not seek to be revenged on an enemy—will not long retain a vivid remembrance of an injury—will delight in covering the faults of others—will cheerfully receive and confess the claims of truth generally.

What of the meek? Why, "THEY SHALL INHERIT THE EARTH!" None but meek people in the new earth! I am glad of that. I love them here. I want, eternally, to be with just such society. "The meek will He guide in judgment; and the meek will He TEACH HIS WAY." "Seek meekness."

EDWIN BURNHAM.

"That thou mayest injure no one, dove-like be;
And serpent-like, that none may injure thee."

COWPER.

"High brows are calm—
Great thoughts are still as stars; and truths like suns,
Stir not."

"Thou mayest know if it be well with a man,—loveth he solitude or gaiety?

The troubled river rusheth to the sea, but the calm lake slumbereth among the mountains."

For the Crisis.

Evil Speaking.

No. III.

There! Stay that ebulition! Hold right on without another word! and let us hear what *good* you can say. There are redeeming features in almost every one, even if they are guilty of faults; and if those who are the subjects of flying reports, which generally prove to be baseless, though they may have, by the process previously presented, been found in everybody's mouth, received impartial dealing, and the good were told concerning them, how the apprehension of people would be qualified—for it might appear that there was more good than evil—and if the good should preponderate, how wicked to exalt the evil above the good. By all means *encourage* the good! If the good now prevails it is to be hoped it may succeed against its enemy, and overcome; but to leave the good out of sight in speaking of persons, and put the evil in prominence, is a poor way to encourage goodness. If we have the evil to speak, it would be better to speak to the person alone. *That's Christ's way!!*

When, therefore, you speak of the faults and failings, or weaknesses and sins of the brethren again, you would do well to think of all the good you can, and say that with the evil, so as to give, at least, an impartial view. And as our nature inclines to fault-finding, and evil exhibition, we should for our own good say as little evil as possible.

And who set you about this work to "separate very friends,"—to cast firebrands, arrows and death, and say, "am I not in sport?" *Only said it to tell eh?* Aye, to *tattle!* To hear yourself talk, and somebody else *laugh*, or express surprise!

I will notice some of the *evils* apparent in that work of the devil, denominated *evil speaking.*

In the first place you feel condemned; you know you have not done right! It is not upon the mind like some innocent amusement, or some good work; tis not like the satisfaction of having spoken well of a neighbor.

Again, you will injure your own mind, so that you will feel sour toward the person, whether the remarks are well founded or not; and you will either, because you have said it, avoid the person or seek some evidence of its truth—and that is a very unhappy work—or you will dissemble when you meet the person, and that is hypocrisy; all because you have been speaking evil. So one result will be *hypocrisy!* Well, having once become a hypocrite, which involves *lying*—lying in its worst form—lying in action—you will not scruple soon to lie to cover up your action, to sustain your position. All because you indulged in evil speaking. Better stop, now! and repent; if you have not already become hardened in hypocrisy; else you will soon have become a busybody—a mischief-maker—a backbiter—a poacher upon the sacred grounds of another's character.

But we will look at the result upon others. Come, now, face it! And if you have any feeling, any philanthropy and christian principle left, take a view of what you are doing. There is some ones's character blasted! and *you* have done it, or had a hand in it. There are *prospects blighted*, because you could not hold your little tongue. Your words *have eaten* as doth a canker!!

DELTA.

For the Crisis.

The Spring.

How beautiful is the spring! I love its sunny hours, its wealth of green leaves, and its perfumed winds as they waft fragrance from some garden of flowers. How unresistingly Nature, at this season, teaches the existence of the great and omnipotent God! We seem to see his name written upon all the objects around us. There is not a flower, a leaf, a spear of grass, or a green field, that does not teach us that there is an over-ruling power which brings them forth in their season. And how small seem the most sublime works of man when compared with those of God!

The poets tell us that in the new earth, "never-failing spring abides!" What a fairy-land! Flowers which will never fade—trees whose verdure shall never pass away—fields whose green carpet shall never wither—the chilling storms of life forever gone—and the earth ever filled with the sweet perfume of immortal blossoms, and the air ever melodious with the songs of birds! Who does not wish to be there!

J.

For the Crisis.

God Careth For You.

"I remember once," says that talented writer, Lamartine, "to have seen the branch of a willow which had been torn by the tempest's hand from the parent trunk, floating in the morning light upon the angry surges of the overflowing Saone. On it a female nightingale still covered her nest, as it drifted down the foaming stream; and the male on the wing followed the wreck, which was bearing away the objects of his love."

Even so doth God care for those who rely upon him. Let the tempests of doubt, and temptation, and trial, be never so strong, if their trust is in him, he will be ever near to protect them. Let the dark waves of worldliness and sin lash with the wildest fury about their storm-driven bark, He is ever near to stretch forth his omnipotent hand and say, "Peace, be still!"

SEXTUS.

For the Crisis.

The World's Enmity to the Church.

A DISCOURSE FOUNDED ON 1 JOHN 3: 13.

BY WILLIAM SHEPHERD.

"*Marvel not, my brethren, if the world hate you.*"

The above passage of scripture, to our mind, contains very timely and cautionary instruction to the church now in waiting for the coming of her great Deliverer. It would seem here that the beloved apostle doth forewarn the church not to regard it as strange, neither to wonder nor be astonished at that malignity and bitter hatred which would most certainly be exerted towards her under various forms and folds, ever and anon, from the world. There are a number of passages in God's blessed word of the like import; such as "Fear not little flock," and which passage, from the nature of the context, (i. e., "for it is your Father's good pleasure to give you the kingdom," evidently shows that it is more particularly intended for the church's comfort, but a little while preceding her victorious triumph and glorification,—and in the language of her heroic Redeemer—"Let not your heart be troubled," and, "In the world ye shall have tribulation, but be of good cheer." Agreeable to those words of Peter—"beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice," &c.; the address to "the church in Smyrna," by Him "which was dead, and is alive," forever, (praise God!) saying, "Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be *tried;* and ye shall have tribulation. . . . Be thou faithful unto death, (i. e., continue to prove faithful unto God and his truth even if you should suffer martyrdom for it,) and I will give thee a crown of life." Precious promise indeed! These all contain the sentiment which the apostle would convey in our text.

In the phrase, "Marvel not, my brethren," we have the caution; it is presented for our encouragement like unto the promises, and we observe there are promises coupled with this very subject. We advert to one especially, couched in the following language: "If we suffer, (with him) we shall also reign with him." 2 Tim. 2: 12. The sense in which we are to understand "suffer with him," seems obvious. We suffer with him when we are found strictly "walking in all the commandments and ordinances of the Lord blameless"—firmly cleaving to the "testimony of Jesus Christ." We suffer with him when we advocate his righteous cause; when we esteem his word in that eminent sense that the divine Father has magnified it above all his name; when we closely adhere to and teach the glorious doctrines contained in that word, admitting of no compromises, but boldly marking the distinctions which the unerring finger of God has so clearly pointed out; and when we "contend earnestly for the faith once delivered to the saints," warmly repudiating the vain, with all human devices, creeds and systems, however fair and captivating they may appear externally, as subversive of the sublime teachings of Jesus and his apostles, and dishonoring to God and destructive to man, regarding it like the forbidden fruit which brought death into the world with all its woes. Yes, looking upon these miserable and corrupt systems, as upon that fruit—though in *appearance* "good for food . . . pleasant to the eyes" and "to be desired to make one wise"—as containing the seeds of corruption and death. (The temptations of the devil are no less alluring and insinuating now than they were then.) In a word, we suffer with Christ in proportion to our actual renunciation, for his sake, of all things contrary to the divine purpose. "If any man come to me, and hate not (i. e. hate not comparatively with the love we should cherish for him,) his father, and mother, and wife, and children, and brethren, and sisters, yea, and his *own life* also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." Here is the true criterion of discipleship. These are the evidences attesting that our "fellowship is with the Father, and with his Son Jesus Christ,"—sure tokens that we are followers of "the Lamb withersoever he goeth." Occupying then this position we necessarily shall suffer with him.

But it is the latter clause of our text to which we would call your attention,—"If the world hate you." This seems to claim more than a passing notice. Let us look at it for a moment. The world here of course we are to understand as not only embracing the "vilest of the vile," not only such characters as the Atheist, infidel, bold blasphemer, moderate swearer, not only the drunkard, the last day scoffers, whoremongers, murderers and idolaters, but it also embraces another class who, in the violence of persecution and intensity of their hatred, exceed, perhaps, all those prieviously mentioned: and "marvel not" from the consideration that this class assumes the garb of religion, who "profess to know God, but in works deny him," possessing "a *form* of godliness" but are entirely destitute of the divine principle within. To be brief, "the world" here includes everything which is not of God and is in opposition to him, every principle, every system and power in existence that does not coalesce and act in harmony with his holy government and just plan. "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him. For *all* that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." "The carnal mind is enmity against God." 1 John 2: 15. 16. Rom. 8: 7. Here are a few of the leading traits which form the element that constitutes "the world" in the sense of the text, an element which is antagonistic to God and at variance with him, and when corporeanated and fully developed produces decided hatred to the people of his choice.

This disposition of the world to hate God's people is not of any recent origin, but we may trace it back through the various ages of the past, even unto the days of Cain, in whom we find it was first embodied and through whom it was fearfully developed in the murder of his brother Abel who was a "true worshiper of God," he (Cain) not being such, only a *formal* one, hence the enmity existing; and how may it have strenghtend and matured through the long period of so many centuries,—indeed we may feel assured that it has lost none of its life and vigor in the interim but rather gathered in force

and potency. The past history of the church affords a striking exemplification of this, and we have no reasonable doubt to offer but what it stands ready at any moment to exert that same malicious power which it did in former ages, but for a counter and restraining influence.

"Ye shall be hated (says Jesus) of all men for my name's sake." Matt. 10 : 22. This prediction of the Savior has ever been realized by his *true* followers since it was first uttered, and it will continue to be until the end of the age. Again he says, in his farewell address to his disciples, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." In his devout and pathetic appeal to his Father, respecting his disciples, he declares —"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." John 5 : 18, 19; 17 : 14. It must be readily observed here, that the chief reason why the hatred of the world is cherished and fostered against the church of Christ is, from the fact affirmed—"*I have given them thy word.*" They receive it in its beautiful simplicity and primal purity, devoid of every human invention; they heartily adopt it and reduce it at once to every day practice. It is no may-be or might-be-so with them, but the fadeless word of the ever-living, eternal, and omnipotent Jehovah, whose "word is truth," and they rejoice in it, like the holy David, "as one that findeth great spoil."

We remark then, and would have you bear in mind that this hatred is not in consequence of having embraced any of the many creeds and theories in Christendom, assumed to be the honest deductions of God's words, but it proceeds chiefly from the fact of receiving that precious word—if we may so express it—in its first edition, without any human amendments, not regarding it as a volume of such intricate mysteries that we are obliged to resort to some D. D., or graduate of some theological college in order to understand it, believing that it possesses two or three-fold meaning, or as many meanings as the ingenuity of the hireling priesthood may be pleased to put upon it; but receiving it mainly in its one and common sense import—a comprehensive revelation from God to man—"to be understood according to the laws of human language, and interpreted according to the laws of humam speech." Blessed be His glorious Name forever, for the unspeakable gift! and where is there a sainted pilgrim who does not feel to unite with the poet and sing—

"Father of mercies, in thy word
What endless glory shines;
Forever be thy name adored,
For these celestial lines.

O may these heavenly pages be
My ever dear delight,
And still new beauties may I see,
And still increasing light."

[To be Continued.]

For the Children.

God Will Take Care of Us.

"Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these."

Suppose a lazy boy should read over my text, and then say, that Christ teaches us that God takes care of the lilies, though they do not work, and therefore we need not work, and he will take care of us in our idleness. This would be to make the Bible favor our sins; but the Bible never does that.

Suppose you should go and visit a man who was so rich that he had his trees covered with silk of the most beautiful colors, and even his most ugly looking creatures covered with gold and silver, and adorned by the most curious art! Would you not think him a rich man? And if he were known to be a good man, and true to his word, and he should tell you that he would be your friend, and always take care of you, would you have any fear but he would do it?

God is richer than all this. He is so rich that he can put more of what is beautiful upon a single lily or tulip, than the great king Solomon could put on all his clothing. The peacock carries more that is beautiful upon his tail than the richest king could ever show. And even the poor butterfly, which is to live but a few hours, has a more glorious dress than the proudest, richest man that ever lived. God can afford to dress this poor worm up so, because he is rich. If, then, he can afford to take such care of the lilies, the birds, and insects, and to make them more beautiful than man can be, will he not take care of us, if we obey him?

Suppose you had a rich father, so rich that he had a hogshead full of gold, and a great barn full of silver. Do you think that if you were to be a good child, he would ever refuse to take care of you? But God has more gold and silver laid up in the ground, which men have not yet dug up, than would make a mountain—it may be a hundred mountains. Can he not take care of you?

Suppose your father had more oxen, and horses, and cattle than you could count over in a day, or a week. Would he not be able to take care of his child, and give him everything he needs? Yes. God has "cattle upon ten thousand hills," and "every beast of the forest" is his, and his are "all the fowls of the air." Can he not give you food from all these cattle, and clothe you, and give you beds from the feathers of all these fowls? Yes, he is able to do it all.

Suppose your father was so rich that he had ten thousand men at work for him every day, all at work, and all paid to their mind, and all happy in working for him. Would you have any fears but he could take care of you, and do you good? But God has more servants than these. He has all the good people on earth in his employment, and all the angels in heaven. He pays them all. And if you need anything, he can send one, or a million, of these his servants to you, to help you.

What did the Clock Say?

The clock upon the tower of a neighboring church tolled forth slowly and solemnly the knell of the departed hour.

As the last sound died away, Willie, who was sitting on the carpet at his mother's feet, lifted his head, and looking earnestly in her face, asked:

"Mother! what did the clock say?"

"To me," said his mother sadly, "it seemed to say, gone—gone—gone—gone!"

"What, mother? what has gone?"

"Another hour, my son."

"What is an hour, mother?"

"A white-winged messenger from our Father in heaven, sent by him to inquire of you—of me, what we are doing? what we are saying? what we are thinking and feeling?"

"Where has it gone, mother?"

"Back to Him who sent it, bearing on its wings, that were so pure and white when it came, a record of all our thoughts, words, and deeds, while it was with us."

"Were they all such as our Father could receive with a smile of approbation?"

Reader! what record are the hours, as they come and go, bearing up on high for you?

The World's Crisis.

BOSTON, JUNE 3, 1856.

The World's Conversion.

Many people seem to consider it a fact, established upon unquestionable authority, that the world will all be converted to Christ before he shall come the second time. Such persons will perhaps be surprised to learn that the idea of a millennium of glory before the coming of Christ was *never heard of*, so far as can be ascertained, for FIFTEEN HUNDRED YEARS from the times of Christ. The first mention of it, that I have seen, occurs in Luther's commentary on John x : 16; and he there mentions the idea "that before the latter day all the world shall become Christians," and says, "this is a *falsehood forged* by *Satan* that he might darken sound doctrine that ye might not understand it. *Beware of this delusion.*"

The originator of the present popular doctrine of the millenium was the noted Daniel Whitby, D. D., who died 1726. He claims the credit of it, calling it a New Hypothesis, which it certainly is,—so new that the prophet's and apostles never heard of it. They taught that evil men and seducers should wax worse and worse, deceiving and being deceived. That in the last days *perilous* times should come. That as it was in the days of Noah, and as it was in the days of Lot, so shall it be in the day when the Son of Man is revealed.

The scriptures unquestionably reveal a state of future purity, and bliss, and glory, yet to occur upon *earth*. But Christ must come in *person* to introduce that scene of blessedness. This appears to be the teaching of the Scriptures, and this has most certainly been the faith of the church of God in all the ages of the Christian church. Proof on this point could be quoted to any desirable extent. Space forbids that we should pursue this subject further, but we would refer all our readers, who would like to see *abundant* proof on the point, to a volume entitled "The Voice of the Church on the Reign of Christ, or the History of the Doctrine of the Reign of Christ on Earth, by D. T. Taylor.

For sale at this Office, and by the Publisher, H. L. Hastings, 49 Arcade, Rochester, N. Y. Price $1.00. Postage, by mail, 18 cents. We shall be glad to furnish it to any of our friends who may desire to search the scriptures on this important subject, and will assure them that they will receive more than an equivolent for their money if they candidly and carefully read the book.

☞ The General Conference at Carmel, Maine, commences WEDNESDAY, JUNE, 10, —not Thursday. See notice in the column devoted to "appointments."

Spiritualism.

We wish to urge our readers who have not already done so, to provide themselves with Dr. Ramsey's work on this subject. The delusion is spreading with great rapidity, and this work which *proves* it to be the work of the devil and his angels, is the only thing which we have seen that successfully combats and overthrows this strong delusion of the great adversary.

The price of this work is now reduced in consequence of its extensive sale. Let it be freely ordered and widely scattered. Price bound 40 cts., postage 8. Paper covers 30 cts.,—postage 5. For sale at this office, and by the publisher, H. L. Hastings, 49 Arcade, Rochester, N. Y., also by M. Cumming's, Irvington, N. J.

THE VOICE OF THE CHURCH.—A work which *you* ought to have if you have not got it already. Let all obtain it, and strengthen their faith by the testimony of so great a cloud of witnesses to the unpopular doctrines of the Bible. Price $1, postage 18 cts. For sale by H. L. Hastings, 49 Arcade, Rochester, N. Y., M. Cummings, Irvington N. J., A. F. Porter, 20 Erie St., Philadelphia, T. J. Howland, 229 Broadway, N. Y., and at this office. Discount to those who buy to sell again.

TRACTS.—A Baptist minister from Maryland, to whom I sent some tracts writes:—

"I think your tracts *excellent*, and an excellent means of *doing good*. When able, I intend to get a few dollars' worth for distribution, but cannot for awhile. My dollars are *very scarce*. I have a wife and four children," &c. &c. J. D.

He is a kind of missionary in a new field, and waits for the kingdom of God. I shall send him what tracts he wants *free*. Who else will have some? Send in your orders—they are "free for the poor, also for the mean and stingy," and also free for those who would like to *buy* and pay for them and scatter them abroad. God bless the dear friends who have aided in this work already. Send in orders to this office, or to H. L. Hastings, Rochester, N. Y.

SENDING TRACTS BY MAIL.—Persons who wish to send *tracts* to their friends at a distance, can send their address and have them mailed directly from the offices, saving the trouble and expense of remailing.

Postage on tracts *must* be *pre-paid*,—the postage is *one cent* on *each tract*,—but where *eight ounces* or *more* of small *tracts*, not more than 24 pages 12*mo.* are taken, the postage is very much less, it being only *half a cent* an ounce. It requires some 300 or 350 pages of tracts, to weigh *eight ounces*.

Hence it is *much* better to send for at least 8 *ounces* of tracts at once. Send to this office, or to H. L. Hastings, Rochester, N. Y.

Tracts for the Poor.

DEAR BRO. HASTINGS:—I have long wanted some of your excellent Tracts, but have not had the money; but I see in the Crisis of April 29th, that you would supply the poor with tracts to distribute. I am a believer in the speedy coming of the Lord of glory, and my whole being loves his appearing. One daughter, her husband and myself, are the only ones in this place that believe the doctrine fully, but we have persuaded some by the help of the Lord to hear and read our paper, and we have shown them the Bible, so plain that they are convinced that there cannot be any Milennium this side of the coming of Christ. I have read "The Church not in Darkness" and "The Last Days," which were excellent, but I have not got any of them now. I thought there never was any thing so good and plain.

I want some of your best tracts for my own comfort, to read, and also to distribute in this village. O how I have longed to get some money to send for some of your excellent tracts, when I have read over the advertisements in the Crisis, but could not get it. My son-in-law is a poor man,—has to support a family of six by days' works. I am sixty-one years old, and have to live by my own labor, by the help of the Lord. My health is poor and my son-in-law has a daughter sick with symptoms of consumption. I mention this that you may know, dear Bro. Hastings, why I solicit your tracts without but little pay. My son-in-law takes the Crisis, and we love it next to our Bible.

Please send me the "Olive Leaves," and "The One Resting Place," and the rest such as you feel will be best to scatter. "The Church not in Darkness," if you have got it. May God bless all your labors, and may a blessing attend each tract to the good of some poor soul. H. D.

H——, Mich.

P. S. Dear Bro., I inclose thirty cents, if you feel as if you could send me 8 ounces I will spread them broadcast over this place, and further. Send just what you can, and pay the postage out of it, and oblige a sister in Christ, looking for the Lord from Heaven, till he come.

☞ In response to the above, I sent about a thousand pages of tracts &c., &c., for gratuitous circulation. If there are others in like circumstances, let them send in their orders. Come, tracts *must* be scattered with or without price. Let us be active and awake to our work. Those who wish to aid in sending tracts to the poor can do so, but the best way is to get tracts and scatter them yourself.

H. L. HASTINGS.

Rochester, N. Y.

For the Crisis.

TOUR WEST.—From my best apprehension of the subject at present, I propose to preach, as I proceed, in the following order:

Springfield, June 7. Albany N. Y. Tuesday eve., June 9. Syracuse, N. Y., Wednesday and Thursday evenings, June 10–11. Rochester, N. Y., with Bro. Marsh's charge Friday eve., June 12; and Sabbath forenoon, 14, with Bro. Cook's charge. Sunday afternoon, or evening 14th, and Tuesday eve 16. Buffalo, N. Y., as Bro. Peck shall appoint, Sabbath June 21, Detroit, Mich., Sabbath June 28. The brethren will give me information, to aid me in making arrangements, or alterations, which I shall receive thankfully. I cannot advertise the farther orders, or route I shall take as I proceed, till I have commenced the journey.

I hope to "come in the fulness of the blessing of the gospel," and ardently desire to instruct, edify and awaken. Shall not hesitate to go into new places, as the way opens, &c.

Greeting— W. S. CAMPBELL.

Newark, N. J., May 29th.

For the Crisis.

The Truly Just.

There are many who profess to be good—many who profess to have religion—who, though they would not do a wrong action openly, for fear of the remarks that would be made by community, do not hesitate to depart from the great rule of right when they think they can do so without having their actions come to light. This is the fear of *man*, rather than the fear of GOD. The man who is truly just will not defraud another in the most insignificant matter, whether in word or deed.

"They are not just because they do no wrong,
But he who will not wrong me while he may—
He is truly just. I praise not them
Who in their petty dealings pilfer not—
But he, whose conscience spurns a secret fraud,
When he might plunder and defy surprise;
His be the praise, who, looking down with scorn
On the false judgment of the partial herd,
Consults his own clear heart and boldly dares
TO BE, and not be THOUGHT, an honest man!"

PHI.

For the Crisis.

Acknowledgement.

I am under great obligations to those friends who have been owing me for books who have complied with my request to pray earnestly that the Lord would provide means to pay my debts, so that I could live honestly, &c. And I would further request the prayers of good people in behalf of these same persons, that the good Lord would now enable *them* to pay *their* debts, or at least that he would provide them money to buy a sheet of *paper* so that they can write and tell if they are *unable to pay*, and so be freely forgiven. Let us remember these dear brethren at the throne of grace; who knows but God may hear and grant them the grace of punctuality. H. L. HASTINGS.

Rochester, N. Y.

For the Crisis.

AN EPITAPH.

Rest, weary one, whose life's short day
From earliest morn was shadowed o'er;—
As dark and heavy clouds, grief lay
Upon thy spirit evermore.

Low in earth's quiet bosom deep,
We lay thee down in hope to rest;
"In Jesus" soft and sweet thy sleep,
In Him—thy waking O how blest!

MARIA T.

Base envy withers at another's success, and hates excellence it cannot reach.

Personality of the Devil.

A great share of the professed christian world, so called, deny, *in toto*, that there is now, or ever was such a being as the *Devil*, either real or personal; and contend that all the idea designed to be conveyed by that word, is a personification of the principle of evil, in its various forms. It is applied in a metaphorical sense, they tell us, to various objects, such as *human nature, the Roman government, wicked men*, such as Judas, *the lusts of the flesh*, &c., but in every case it is to be understood as a figure of speech, and nothing more.

This figure was known in days of old, and designated by many titles expressing his character, attributes and offices. He was called *Abaddon, Apolion, Belial, Accuser, the Beast, the angel of the bottomless pit, the Great Dragon, Beelzebub, Deceiver, the evil one, the god of this world, a murderer, a liar, the prince of this world, the prince of the power of the air, the old serpent, the devil, the father of lies, the tempter, Satan and the prince of devils.* He must truly have been an extraordinary metaphor, possessing as many or more names as the Almighty himself!—and I will disprove the existence of God, as a real, personal being, upon the same principle precisely as those who disbelieve the personality of the devil—make him out nothing but a figure of speech, a personification of a mere principle of evil. If because Judas was called a devil (John 6 : 70,) and Peter, Satan (Matt. 16 : 23,) there is therefore no other devil, except Judas and Peter—then, according to this logic, because Moses was called a god, (Ex. 7 : 1.) and Abraham, lord, (Gen. 18 : 12,) there is therefore no other *Lord God* except Abraham and Moses! If because God is said to perform many wonderful and mighty works, he is therefore a real being, and not a personification of a good principle—then, according to the same logic, the devil must be a real being, and not a mere personification of an evil principle,—for many wonderful works in the scriptures are ascribed to him.

He appeared in the presence of God, and they held a conversation concerning Job. Mark the fact, they both conversed together,—and if it be consistent to say that one was a mere principle of evil, the other was nothing but a mere principle of good.

Again, He caused the wind to blow the house on Job's children and kill them; brought the Sabains upon Job's oxen, and took them all away—caused the fire of God to fall from heaven, and burn up all Job's sheep; and finally, he smote Job with sore boils from head to foot. If this was all done by figure of speech, they must have had rather a savage sort of metaphors in Job's time!

This same figure of speech conveyed the Savior around from place to place, conversed with him, quoted scripture, fell from heaven like lightning, broke chains and fetters, had power to cast men into prison, to walk about as a roaring lion, to work miracles, to overcome seven sons of one Sceva a Jew, to bind a woman eighteen years, to possess a herd of two thousand swine, drive them down into the sea, and drown them—is in possession of a kingdom, is to be judged in the last day—was conscious that there was a time coming when he had to be punished, confessed Jesus Christ to be the Son of God, and finally is to be destroyed in the lake of fire, which is the second death. Strange indeed, that all this is spoken of with reference to an eastern metaphor, a figure of speech, and not a real being, visible or invisible, neither in heaven above, nor earth beneath, nor the waters under the earth.

If the devil, possessing all the foregoing characteristics, and performing all these wonderful exploits, be nothing but a metaphor, a mere principle of evil,—then I defy those who assert this, to prove that God is anything more than a mere principle of *good*, the opposite of evil, and that the Bible is anything more than a mere principle of sophistry.

God and the devil are always spoken of in the scriptures as exact opposites, just as much so as are the principles,—*good* and *evil*. God is the Father of *light*, and the devil is the prince of darkness. Thus we read, "Ye cannot serve God and mammon." "In this the children of God are manifest, and the children of the devil." "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God." "What concord hath Christ with Belial?" He that committeth sin is of the devil—whosoever doeth not righteousness, is not of God." "If God were your father, ye would love me; ye are of your father the devil."

All *good*, as the reader can discover from the foregoing quotations, is ascribed to God; while the devil is spoken of as the author of all evil. Now as God is not merely that good principle of which He is the author, neither is the devil that evil principle of which he is the author. Is the principle of evil the author of itself? If so, then the principle of good is the author of itself, and consequently all the God in the universe! Just as certain as God, the author of good, is a real being, just so certain is Satan, the author of evil, a real being, and not that evil principle of which he is the author. Thus, upon the same principle that the devil can be philosophized into a figure of speech or personification of a bad principle, can the Almighty Jehovah be figured out of existence as a real being, and proved to be nothing more than an eastern metaphor or rhetorical flourish.

But let us look into some of the real significations of the devil, according to the theory we are reviewing, such as the wicked Jews, the Roman government, Judas, Peter, human nature, the lusts of the flesh, the carnal mind, &c. The best way of testing a doctrine, is to substitute the definition for the word itself, and see what kind of sense it makes. We shall thus give this doctrine a fair trial.

"And his fame went throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments, and those that were possessed with *Roman governments*, and he healed them." Matt. 4 : 25. "Then shall he say also unto them on his left hand, depart from me ye cursed into everlasting fire, prepared for the *Roman government*, and his angels." Matt. 25 : 41. "And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon: and after the sop, Peter entered into him." John 13 : 26, 27. Or, perhaps Judas entered into himself, since he was as much of a devil as Peter was, and of course before that he was out of himself! "Resist *Peter*, and he will flee from you." James 4 : 7. "Be sober, be vigilant, for your adversary *Peter*, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5 : 8. "And the Lord said, Simon, Simon, behold *Peter* hath desired to have you, that he might sift you as wheat." Luke 22 : 31. "And the God of peace shall bruise Judas under your feet shortly." Rom. 16 : 20.

"There was given me a thorn in the flesh, the messenger of *Judas* to buffet me." 2 Cor. 12 : 7. "And he was casting out a *Judas*, and it was dumb: and it came to pass when *Judas* was gone out, the dumb spake, and the people wondered. But some of them said, he casteth out *Judas* through *Peter*, the prince of *Judas*." Luke 11 : 14, 15. "Ye are of your father *Peter*, and his works ye will do. He was a murderer from the beginning, and abode not in the truth, because there was no truth in him." John 8 : 44. "And he asked him what is thy name?" "And the *human nature* answered, my name is *legion*, for we are many: and all the *human nature* besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them liberty, and the *human nature* went out, and entered into the swine, and they ran down a steep place into the sea, and were choked." Mark 5 : 9–13.

"As they went, behold they brought to him a dumb man possessed of a *human nature*, and when the *human nature* was cast out, the dumb spake, and the people marveled, saying it was never so seen in Israel." Matt. 2 : 33. No wonder the people marveled that a man could speak, after his human nature was cast out of him!

"Now when Jesus was risen early the first day of the week, he appeared to Mary Magdalene, out of whom he had cast seven *human natures*." Mark 16 : 9. I wonder how many she had left? "And the Lord God said unto the *carnal mind*, because thou hast done this, thou art cursed above all cattle; upon thy *belly* shalt thou go, and *dust* shalt thou eat all the days of thy life." Gen. 3 : 14. The carnal mind must have a singular mode of traveling, and live upon extraordinary diet!

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the *lusts of the flesh*, that old *carnal mind*, which is *Judas* and *Peter*, and bound them a thousand years." Rev. 20 : 1, 2. "Then was Jesus led of the spirit into the wilderness to be tempted of *the lusts of the flesh*: and when he had fasted forty days and forty nights, he was afterwards an hungered; and the *lusts of the flesh* came to him and said, If thou

be the Son of God, command these stones to be made bread." "The *lusts of the flesh* took him on the pinnacle of the temple, and on a very high mountain, showed him the kingdoms of the world, and the glory of them, and then left him, and behold angels ministered to him." Matt. 4: 1-11. Had Christ no *lusts of the flesh* before the devil came to him? And after the devil left him, had he no more *lusts of the flesh?* If his own lusts, or his own carnal mind was the devil who tempted him, was he not sinful? He was, "because the carnal mind is enmity against God." Rom. 8: 7. His lusts were most unquestionably sin, if they constituted the devil which tempted him; for that which is holy will not try to tempt any one into wickedness.

When the Pharisees told Jesus he had a devil, it was looked upon then—and has always been by professed christians, in all ages—as sheer blasphemy, until very recently it has been found out that the Pharisees told the truth, and that Christ had a devil as much as anybody! If the devil that came to Christ and went away again, was not a real being, nothing but a figure of speech, then what were the *angels* which came to him after the devil left him? If they were nothing but metaphors, then how can any man on earth prove that Christ is a real being? He cannot do it, as we have two metaphors against the idea, and there is just as much reason in supposing that Christ was a metaphor, as either of the others! But if the *angels* were real beings, and *Christ* a real being, how can it be supposed that the devil was nothing but a figure of speech, when he had fully as much to do in the performance as any of them?

"And the seventy returned with joy, saying, even the *lusts of the flesh* are subject unto us through thy name. And he said unto them, I beheld *the lusts of the flesh* as lightning, fall from heaven." Luke 10: 17, 18. "And no marvel, for the lusts of the flesh is transformed into an angel of light." Rev. 20: 7.

From the foregoing we discover that the *lusts of the flesh* do not suit exactly as a definition of the devil; but we shall reverse the matter, and try it the other way. If the term *devil* means *lust*, of course then *lust* means the *devil*. "Now these things were our examples to the intent that we should not *devil* after evil things, as they also *deviled*." 1 Cor. 10: 6. "When the *devil* hath conceived, he bringeth forth sin." James 1: 15. "Ye ask and receive not, because ye ask amiss, that you may consume it upon your *devils*." James 4: 3. "Abstain from all fleshly *devils*, that war against the soul." Peter 2: 11. "All that are in the world, the *devil* of the flesh, the *devil* of the eye, and the *devil* of life, are not of the Father." 1 John 2: 16. "The world passeth away, and the *devil* thereof; but he that doeth the will of God abideth forever." Ib. 17. "The flesh *devils* against the spirit, and the spirit *devils* against the flesh, and these are contrary the one to the other." Gal. 5: 17. "But they that will be rich, fall into temptations and a snare, and into many foolish and hurtful *devils*, which drown men in perdition." 1 Tim. 6: 9.

"That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful *devils*." "For of this sort are they, which creep into houses, and lead captive silly women, laden with sins, led away with divers *devils*." 2 Tim. 3: 6. "The time will come when they will not endure sound doctrine, but after their own *devils* shall they heap to themselves teachers having itching ears." 2 Tim. 4: 3. "How there should come mockers in the last time, who would walk after their own ungodly *devils*." Jude 18. "Flee all youthful *devils*." 2 Tim. 2: 22.

Thus according to this theory we have *divers* kinds of devils, such as *foolish devils*, *ungodly devils*, *deceitful devils*, *fleshly devils*, *hurtful devils*, *youthful devils*, &c. &c.

Thus the advocates of this theory defeat their own object, for in trying to disprove the existence of *one* devil, they make out almost as many devils as there were frogs in Egypt, and thus outdo orthodoxy itself.

I wish to answer a very common objection; it is this: "Every man is *tempted* when he is drawn away of his own *lusts*, and enticed." "Christ was *tempted* in all points like as we are." James 1: 14; Heb. 4: 15. Hence the conclusion is that the devil which tempted Christ was his own lusts. But we have examined Christ's temptation, and have found that the devil which tempted him could not possibly have been his lusts—for it is most absurd to suppose that his *lusts were away from him forty days, came to him, stood before him, got behind him*, and finally *left him* for good! hence this objection cannot be well founded. But says one, How will you dispose of it? Listen. "Every man is *tempted*, when he is drawn away of his own lusts, and *enticed*." Who is the tempter—who is the enticer? Not his own lusts certainly, for that is the principle by which he is induced to give way to the temptation, after it is presented. Who presents it?—this is the point. The answer is, the *Devil*. It is he who presents the temptation, and that principle which leads you to partake of it, is entirely distinct. James does not say that a man's lust is the tempter. Here is where those who hold the opposite view, mistake the whole matter. Let us illustrate.

Suppose, reader, a worthless and abandoned spendthrift comes to you and lays every possible inducement before you to entice or tempt you to leave your work, and go with him to the "grog-shop." You resist at first, knowing that such a course of conduct is utterly repugnant to your christian profession: but your adversary, the devil, through that wicked agent, (as all wicked men are agents of the devil,) still persists in his devices, and taxes the last copper of his sagacity, in order to lure you from the path of duty. Your old contracted love of ardent spirits—that *lust of the flesh* which you had once overcome, is now roused, and finally you yield the point, and are led away captive by the devil at his will!

Now any man can see that *lust* is not the *tempter*, or enticer; yet, when the temptation is presented by the *devil*, either personally or by human agency, and we give way to it, then is the time that we are drawn away of our own lusts and enticed.

Thus would the Savior have been tempted, had he yielded to the proposals of the adversary—he would have been "drawn away (*not tempted*) of his own lusts;" but "tempted of the devil!" The fact that Christ had all the lusts of the flesh before the devil came to him, that he ever had, and that he retained them all after the adversary left him, ought to be sufficient of itself to convince any man that the devil which tempted him was not his lusts; and this being so, it follows that the scriptural doctrine of the devil is against the theory we are reviewing.

In conclusion, we remark that there is not a text in the Bible which speaks of the devil as being the lusts of the flesh; no, not one. But suppose there was a text, which figuratively applied the term *devil* to the *lusts of the flesh*; if this proves that there is no real, personal devil, and that the lust of the flesh is all the devil there is, then it follows, according to the same logic, because Paul says, concerning some who were the enemies of the cross of Christ, "Whose god is their belly;" (Phil. 3: 19) that there is therefore no other God in the universe except the belly! If this was all the God the Bible held out, methinks atheists would be scarce. For all men believe in this god, and most men worship it. All of which is respectfully submitted for the candid consideration of all those who are sceptical to literal Bible testimony.—*Expositor.*

Extracts from Letters.

Bro. A. Bayles writes from Great Falls, N. H.:—"When I behold the movements of the kingdoms of earth, so rapidly fulfilling the word of God, I begin to think we have got almost through. Yes, I love to read and hear of the light given by my brethren about the Lord's coming. There are still a few Advent brethren and sisters here, who love to hear of the coming of the Lord. We are but a few. We hold our meeting at Buffum Hall, High St."

—:o:—

Bro. G. W. Place writes from Kite River, Ill.:—"The cause of God is very low in this part of God's moral vineyard; the word—many called, but few chosen, is being fulfilled. But still there are some faithful ones. It grieves my heart to think what work the enemy has made here, but I believe that if some good brother, full of the Holy Ghost, would come here and stay with us, and make a faithful effort, with the help of the Lord, that the brethren would be comforted, backsliders reclaimed, and sinners converted.

There is a large field in this western world, and but few laborers. Pray ye, therefore that the Lord of the harvest may send more laborers to the field."

—o—

Bro. C. Fleming writes from De Kalb, N. Y.:—"My faith was never stronger in the coming kingdom of Christ than now. The Lord graciously poured out his Spirit here last winter, through the labors of Bro. Lent, a Methodist, local preacher, and a firm believer in the speedy coming of Christ. He says he don't see how any one can read the prophets and apostles and not believe that the signs are in the past.

There have been, as we hope, many souls converted. The Lord be praised! There is a good degree of the spirit of love and union manifested.

It would please me much if some of the preaching brethren would come this way. Their labors would be well received and blest."

—:o:—

Bro. S. H. Waldron writes from Portland, Me.:—"When and what shall be the end of 'these things,' is still a subject of inquiry among us, as it was with Daniel. I can say with Bro. Stockwell, I love the time still, and am growing stronger; and think with Bro. Humphries, that the passing of so many times should not in the least hinder any further investigation of the 1335 and 2300 days. Surely if these are not to be understood, this revelation is in vain to man. I think that we may one and all find it still profitable to search diligently the Scriptures as for hid treasure, remembering that we are to live and be judged by *every word* that proceedeth out of the mouth of God. It becomes us as children of the Lord, to be more cautious how we shun the *time* of the coming of our blessed Lord, His kingdom, and the resurrection, or any other word of God given by inspiration."

Poetry.

For the Crisis.

THE RESURRECTION TRUMPET.

Tune.—*Midnight Cry.*

The resurrection trumpet sounds,
And wakes the saints beneath the ground;
Their dreamless slumbers now shall end,
Lo! upward they ascend!
The King of glory now they meet,
And all the holy angels greet;
The resurrection trumpet sounds,
And through the earth resounds.

The judgment day has now begun,
A solemn voice proclaims, "*It's done!*"
The earth itself now quakes and reels,
Terror the sinner feels.
What shrieks for mercy now ascend!
What cries of terror too attend!
The resurrection trumpet sounds,
And through the earth resounds.

But all the saints rejoice and sing,
To see their great immortal King;
Their hearts are filled with sweet delight,
While sinners wail with fright.
The righteous gain eternal life,
To live beyond the reach of strife;
The resurrection trumpet sounds,
And through the earth resounds.

Their tears are now all wiped away,
And they shall dwell in endless day;
All pain is gone, all sorrow past,
They are supremely blest:
Their trials are forever o'er,
They live again to die no more;
The resurrection trumpet sounds,
And through the earth resounds.

W. Sheldon.

Obituary.

Died in Chester Factories, March 31, of congestive fever, Julietta, aged twelve years. Also, April 1, Alfred C., aged five years, and Fanny A., aged one year and eight months, children of Zachariah and Eliza A. Longley.

The subjects of this notice were victims to the disease that has proved fatal to many in this place. Their deaths were all within the space of twenty-six hours. It was a distressed family indeed. Julietta died before 10 o'clock in the evening. I was called to attend the funeral the next day at 2 o'clock; but before the time arrived for the services, Alfred resigned his breath, and preparations were made for their being buried in one grave.

At the time appointed, we went to this house of mourning and death. Solemnly we looked upon those innocent sleepers, while in the same room were two prostrated, another in an adjoining room, and the fourth was sustained in the arms of a friend. After prayer had been offered in behalf of those grief-stricken parents, afflicted children, and sympathizing friends and neighbors, they were borne to their silent resting place.

Fanny Ann died the same evening, and the next day was buried by their side. On account of the sickness of the remaining children, the funeral services were deferred until Sunday, May 3, which was attended by the writer, who endeavored to comfort them concerning their dead in discoursing from Jer. 31: 16, 17.

In this hour of affliction they have something to lean upon. The mother especially, who is looking for the blessed hope with deep interest. Being acquainted with those children, and knowing their dispositions as kind and peaceable, we can say to the parents with all confidence, "thy children shall come again from the land of the enemy."

S. S. Brazee.

C. Factories, May 22, 1857.

Domestic Summary.

FROM CALIFORNIA AND THE ISTHMUS.

FILLIBUSTER WALKER GIVEN UP AND ARRIVED AT NEW ORLEANS.

New Orleans, May 28.

The steamship Empire City reached her wharf at 7 o'clock last evening.

Among the passengers on board the Empire City are Gen. William Walker and staff, who have abandoned their field of operations in Central America.

Gen. Walker capitulated on the 1st of May to Captain Davis, of the U. S. sloop-of-war St. Mary's, and with his staff and 260 men, the remains of his army, were brought to Panama by the steamer Mariposa. The Costa Ricans were not known in the articles of capitulation.

The government of New Granada has ceded an island in the Bay of Panama to England, in settlement of the McIntosh claim, which had nearly caused a war between the two nations.

Ten thousand people assembled to receive Gen. Walker on his arrival in New Orleans. He was accompanied by Col. Jacques, Mr. Pilcher, and Mr. Turner, Agent of the Associated Press, in a carriage, to the St. Charles Hotel, where Gen. Walker made a speech, expressing his thanks for the splendid reception given him, saying that in the mass before him, he recognized the American love of liberty, and assuring them that victory was still sure.

The greatest excitement prevails in the city, and the St. Charles is besieged by thousands, anxious and eager to see and hear the General. He was obliged to speak twice before the crowd were satisfied.

It is confidently predicted that Walker will return in ninety days, at the head of five thousand men.

ARRIVAL OF THE ILLINOIS.

Steamship Illinois, from Aspinwall, arrived at New York, May 28th, 4 P. M.

The California news is not important. Grain and fruit are suffering some from drought.

Ragtown, in Carson Valley, has been destroyed by fire.

Advices at Panama from Valparaiso are to April 16th, and Callao 26th.

Gen. Vivanco with two steamers and 500 men attacked Callao at midnight, April 20th. Vivanco was defeated, a large part of his force being made prisoners. He escaped with his steamers, and does not acknowledge final defeat.

Four days after the fight, during the funeral services of Gen. Plaza, in the excitement occasioned by a report that Vivanco's troops were again landing, Mr. Eaton, clerk of the American Consul, was shot dead.

The Custom House at Callao was closed and all business suspended. The Legislature adjourned on the 30th ult.

FUGITIVE SLAVE CASE.

Cincinnati, Ohio, May 29.—Deputy U. S. Marshall Churchill and eleven assistants left this city on Tuesday last, to arrest four persons, in Mechanicsburg, Champaign Co., this State, charged with harboring fugitive slaves. The arrest was made on Wednesday, when writs of habeas corpus were taken out, but before they could be served, the U. S. officers were beyond the bounds of the county with their prisoners. Another writ was taken out in Green county, and was served by the Sheriff, assisted by a large crowd of citezens. The U. S. officers resisted, and several shots were fired, but they were finally overpowered and taken prisoners, and brought to Springfield for trial for resisting the Sheriff in discharging his duty. Great excitement prevailed. The parties originally arrested were discharged. The U. S. Marshal telegraphed to the Secretary of the Interior to-day, for instructions regarding the arrest and imprisonment of the U. S. officers at Springfield.

U. S. District Judge Leavitt has issued a writ of habeas corpus, and a Marshal has gone to Springfield to serve it in behalf of the officers in custody. In case of resistance, it is reported that the U. S. troops will be called out.

Washington, June 1. The government has no official account of the fugitive slave case in Ohio. The Secretary of the Interior has replied to the U. S. Marshal's telegraphic message as follows:

"Consult the District Attorney and execute the law. The President desires you to do your duty, and he will do his."

AN EUROPEAN ARMY ON THE ISTHMUS.

[Correspondence of the New York Herald.]

Washington, May, 26.—Gen. Herran, the New Granadian Minister, has for some time been concocting with other foreign ministers, a scheme to obtain a certain number of European officers, principally those belonging to the corps of engineers, and a standing army is to be organized on the Isthmus, with the approbation and concurrence of the great European powers.

Supposed Murder of a Free-State Judge in Kansas.—A letter in the New York *Times*, dated Lawrence, K. T., May 18, says:—

"There is a prevalent rumor for a day or two that Judge Cunningham is killed. He left Kansas City three weeks ago for his Court at Fort Scott, and has not been heard from since. He was the only free-state Judge in Kansas, and it is known that he has been somewhat obnoxious to the pro-slavery men since his appointment."

Judge Cunningham was from Pennsylvania.

A Month Later from Utah—All Quiet there, and Brigham Young in statu quo. St. Louis, May 18.—The overland Utah mail has arrived here, with Salt Lake City dates of April 2. The Territory was quiet. Preparations were making to send a large number of Mormon missionaries to all parts of the world.

The accounts of the movements of Brigham Young do not accord with those received via California. He seemed to possess the entire confidence of the people, and was planning a pleasure excursion to the Mormon settlement at Salmon river. For some unknown cause, the Mormons at St. Bernardine, and the surrounding settlements, have been summoned to Salt Lake city.

The Cheyennes (Indians) were becoming bold and defiant.

A trader arrived from Fort Laramie reported the Indians acknowledged a loss of 60 warriors, sent to commit depredations on the California road; in consequence of which, they had made prisoners of 16 traders, and have sent 100 warriors to the road to avenge the loss.

Cape De Verdes.—An official letter received at Washington from Cape Verdes Island, says the crops there, though not abundant, are sufficient to keep the people from actual want. More than twenty thousand inhabitants in the Islands and Archipelago have fallen victims to cholera.

Dred Scott Set Free by Dr. Chaffee.—St. Louis, May 26. Dred Scott with his wife and two daughters were emancipated to day by Taylor Blon. They had been conveyed to him by Mr. Chaffee, M. C., of Massachusetts, for that purpose.

Foreign News.

SEVEN DAYS LATER FROM EUROPE.

New York, May 28.

The Royal Mail steamship Arabia, Captain Stone, from Liverpool Saturday, 16th inst., arrived at this port at 4 o'clock this afternoon.

Lord Palmerston has introduced a bill into Parliament, to amend Parliamentary oaths, omitting the words "on true faith of a christian," and thus admitting Jews.

Spain will send a special Envoy to China, to secure a share in the commercial arrangements.

A correspondent relates that the King of Spain is discovered in a conspiracy to dethrone the Queen, and is threatened with trial for treason.

The King of Prussia has sent a favorable reply to Napoleon's letter respecting Neufchatel, and that affair is now supposed settled.

Russia is fitting an expedition from Cronstadt with a special Envoy to China.

A son has been born to the Empress of Russia.

The Sardinian Government intend sending two vessels of war to China.

Accounts from Hong Kong of March 31, state that three English ships, with troops, had arrived there.

Four Days Later.—The steamship Canadian, from Liverpool, arrived at Quebec June 1st., bringing four days later news.

The Spanish invading squadron still remained at Cadiz.

Reports from Madrid announce that at an interview between the Mexican and Spanish Foreign Ministers, the basis of an arrangement of the Mexican difficulty was made.

The new Danish Ministry are apparently ameliorating the Holstein difficulty.

There had been another battle between the Turks and revolted Arabs at Damascus.

In India two native regiments had mutinied.

Appointments.

Bro. A. Ross appoints to preach in Biddeford, Me., at J. S. Libby's, on Bacon street, Tuesday evening, June 9th.

—o—

Providence permitting, I will preach at At the Annual Meeting of the Shinnecock Indians, Southampton, L. I., June 7th.

M. Grant.

—o—

Eld. J. Hemenway appoints to preach in Boston, June 7th.

—o—

Bro. W. S. Campbell appoints to preach in Springfield, Mass., June 7th.
Albany, N. Y., Tuesday evening June 9th.
Rochester, N. Y., June 14th. Particulars next week.

—o—

Bro. Edwin Burnham appoints to preach at
Salem, Mass., (for Bro. George Burnham's charge,) Sunday, June 7
Rye, N. H., third Sunday in June.
New Bedford, fourth Sunday in June, and first Sunday in July.

—o—

I will preach as follows:—viz.,
By request, I will preach in Manchester, N. H., 79 Elm St., the first Sunday in June.
My appointments beyond Roxbury are withdrawn.

S. W. Bishop.

—o—

The Lord will, I will attend to the following appointments:
Brunswick, June 7

R. R. York.

—o—

Providence permitting, I will meet the Brn. at

Vernon, Vt.,	June 4th and 5th
West Brattleborough,	June 6th and 7th
Houghtonville,	June 9th
North Springfield,	June 10th
Wethersfield, near Bro. Fellows,	June 11th
Taftsville,	June 12th
Hartland, Dinsmore Hill,	June 13th and 14th.

I can stop at two or three places coming back, if desired and informed. I hope some one will meet me at the depots, for I am a stranger in that section. Description—tall, coarse and plain looking man.

Hiram Munger.

Will the *Herald* copy?

—o—

Bro. A. Fox will meet with the Brn. in
Lovely Street, Canton, Ct., Sunday, June 21st
Cheshire St., Cheshire, Ct., Sunday, June 28th

Conference.

The Rock Island and Eastern Iowa Semi-Annual Conference stands adjourned to meet in Cordova, Ill., Friday, July 3d. A good representation is desired. Service at the chapel, Thursday evening. Brethren from abroad are cordially invited to attend.

—o—

General Conference.

Bro. Grant:—Having consulted with many of the Brn. composing the different churches in this section, I find an interest, with many earnest requests, for a General Conference. We have therefore, after due deliberation, decided to hold a Conference at Carmel, Me., commencing June 10th, at 5 o'clock, P. M., and continue over the Sabbath.

We hope, pray, and believe that this means of grace will prove a savor of life unto life. We invite *all*, whosoever *will*, to come and partake with us; and shall *expect* as many of the household of faith as consistently can, to come in the name of the Lord, and such as *can* will feel it a *privilege* and *duty*, with open heart and hand, to help forward the cause of *truth*.

Those coming by railroad, will stop at Carmel Depot, near the village, where the meeting is held.

In behalf of the Brn.,
I. Damman.
L. L. Howard.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

J Cooper 127, E G Kingsbury 82, Sr. Gove 109, J C Wheeler 108, Laura Dudley 130, M L Tibbets 144, Dr. C O Towne 116, G W Johnson 118, S McCorrison 117, $1.

C A Hastings 143, S Trescott 143, E Pond 144, W Howard 130,—$2 each.

S Nichols 143, $2.50; C Winship 104, $1.32; A Coburn 104, 50 cents.

To Correspondents.

D. A. Jones—We have none of the "cheap edition" of Storr's Six Sermons.

B. L. Clark—All right—paid to 101.

J. F. Champlin—G. H. Sampson's paper has been sent to Fisherville; we now send to Fiskville.

J. Stockwell—All right.

Bro. Grant:—Let me say to those calls from the East that I purpose, the Lord will, to spend the most of June on the Penobscot, and will meet the brethren in Holden, Orrington, Exeter, or elsewhere, as they may arrange. I shall try and be at the Conference at Carmel.

Your Bro. full of hope, L. Boutell.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not prepaid, it will be half a cent a number in the State, and one cent out of it.

Canada Subscribers

And all others in the *British Provinces* will remember that we have to *prepay* the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Excellency of the Lord's Anointed, or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

Nice English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

Treatise on Matt. xxiv. By I. C. Welcome. Price 33 cents—postage 6 cents.

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Bound Tracts. By H. L. Hastings. Nearly 200 pages. Price 40 cents—postage 6 cents.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The World as It Was, as It Is, and as It Will Be. By Mrs. A. C. Judson. Price 38 cts.—postage 3 cents.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts—postage 1 ct.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

This World and the Next: The impossibility of making the best of both. An interesting English work. Price 25 cents—pos. 1 ct.

The First Fruits: a Scriptural Inquiry into the Time and season of the First Resurrection, and Change of those who are Alive and Remain. Price 10 cts.—pos. 1 ct.

Jubilee Harp. By S. S. Brewer. A good selection of hymns. Price, single copy, 25 cts.; per dozen, $2.50—pos. 7 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts.—postage 10 cents.

The Infidel's Fate.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1., postage paid.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 30 cts.—postage 3 cts.; cloth gilt, 40 cts.—pos. 8 cts.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; full bound in gilt, $1—pos. 9 cts.

A View of the Scripture Revelations Concerning the Future State. By Richard Whately, D. D., Archbishop of Dublin. Price $1—pos. 18 cts.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Milton on the State of the Dead—Intermediate State—Plain Truths—Ancient Landmarks—each twenty-four pages. Price 5 cents single copy; $3 per hundred. —Outline of the coast of Man—The Destiny of the Wicked—The Great Incentive—Olive Leaves 3 cents single; $1.50 per hundred. —Future Punishment—Key of Truth—The Night Cometh—The Day of Judgment—price 2 cents single; $1 per hundred.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 10 cts—pos. 1 ct.

Poetry.

For the Crisis.

BEREAVEMENT AND CONSOLATION.

It is not in the parting hours when those we fondly love
Have breathed to us their last farewell, and winged their way above;
Nor yet, when in the darksome grave we lay them to their rest,
The sharpest pang of sorrow rends the stricken mourner's breast.

'Tis when we seek our lonely home, and meet no more the smile,
Which could the darkest hour dispel, and every care beguile;
And when we meet around the board, or at the hour of prayer,
'Tis then the heart most feels its loss—the loved ones are not there.

And thus while days and months roll on, or mem'ry brings to view
The vision of departed joys, our grief is stirred anew;
Though faith may own a Father's hand, yet nature will rebel,
And feel how hard it is to say,—"He doeth all things well."

O mournful memories of the past! ye wear our lives away,
Ye haunt us in our dreams by night, and through each weary day;
The home which once, like Eden's bower, in blooming beauty smiled,
Ye make a barren wilderness, a desert waste and wild.

But why thus yield to fruitless grief? Are they not better far—
The sainted ones for whom we mourn—than we who linger here?
Our hearts should ever, ever flow with grateful love to Him,
Who saw their sufferings here, and called them from this world of sin.

Not long shall we their loss deplore, for soon the hour will come,
When we with those we fondly love shall see yon blissful home;
And may the remnant of our days be to His service given,
Who hid our idols in the grave lest we should fail of heaven.

Not willingly the Lord afflicts, nor grieves the sons of men,
'Tis but to wean our souls from earth and break the power of sin;
He saw us wandering from his paths, and sent the chast'ning rod,
To turn our feet from error's ways, and bring us home to God.

Shall we defeat his wise designs, and waste our days in tears,
Ungrateful for the numerous gifts that heaven in mercy spares?
Let faith and hope be cherished still, and brighter days shall dawn,
And plants of peace shall spring anew from seed in sorrow sown.

C. W. Higgins.

Worcester, Mass.

Correspondence.

From Bro. N. Pease.

Bro. Grant:—I am still in the land of the dying, and still looking for Jesus. It is now over four years since I came West. I have not heard from my brethren in the East. I don't know but they think that I am dead; but, thank God, I am alive, soul and body, and trying to preach his word as I have opportunity. Some have inquired for me through your paper; tell the brethren I love Jesus and his coming. I never was more determined to see the kingdom than now. We have got to be dead to this world. This professing to be looking for his coming and letting some besetting sin remain in us will never do; we must be dead. We, as ministers, have got to live and preach to win souls, for "he that winneth souls is wise."

I like the *Crisis*, with its stirring epistles from the brethren. I never felt more like living to save souls than now. We are near the judgment, and what we do must be done quickly. Heaven expects every man to do his duty. I think I have grown in grace a little. God help every one of us to grow in grace, that we may be found ripe when the great harvest comes. May God help us to fulfil the ministry, and do the work of an evangelist.

Brn. of the ministry, be of good cheer, the battle will soon be over.

The Lord is reviving his work here. God's long suffering waits in these last days. May He help us to save some. I would like to see you all. God grant that we may meet in the kingdom, to part no more. Oh! it will be sweet to meet all the saints in the kingdom, to part no more. I would like to hear from the brethren by letter. Brethren, pray for me.

Yours, in hope of soon seeing Jesus,

Nathaniel Pease.

Buchanan, Mich., April 26.

From Sr. Lucina Bliss.

Bro. Grant:—I like the Crisis. It is a messenger of truth to me. It helps me to understand God's word, and to live to his glory. It is truly sweet to feel that Jesus is near; then we feel our dependence, and also know where our strength lies. What if the world be against us? So long as our faith and hopes are fixed on Christ, they cannot harm us. I feel to praise the Lord that my eyes were ever opened to see the truth as it is. My former belief was at variance with what my Bible teaches. It appears a new book; now, it is plain. We read of no immortality except through Christ. I believe it. How it changes the character of God in my view. Now, I see justice, love, and mercy, which I never saw before.

I live in a place where there are no meetings, and but one sister of like precious faith near me; but I feel to praise God, I have the precious Bible, and thank the good brethren for sending me the Crisis. It cheers me on in my lonely pilgrimage journey. It is sweet to believe that Jesus is soon coming to gather his scattered children into his kingdom.

Take courage, dear brethren and sisters; soon our toils and sorrows will be ended, and we, if faithful, shall take possession of the promised kingdom.

Yours in hope of eternal life when Jesus comes.

Lucina Bliss.

Monson, April 20th, 1857.

Letter from Sr. A. M. S. B.

Bro. Grant:—We still remain on this old earth waiting, I trust, for deliverance, for

"This groaning earth is too dark and drear,
For the saint's eternal home,"

while the wail of woe comes up and salutes our ears from every land and every clime,—"how long, O Lord, how long?" When will the power of the oppressor cease? when will earth's groaning millions from slavery be borne? When will the King of Kings come and reign on David's throne? The word of inspiration answers: "For yet a little while and he that shall come will come, and will not tarry." Then Jesus will come to earth again; then the tarrying time will cease. If all the prophecies concerning the first advent were literally fulfilled, why will not those of the second be also? I think they must, and

"The groans of nature in this nether world,
Which heav'n has heard for ages have an end.
Foretold by prophets and by poets sung,
Whose fire was kindled at the prophet's lamp;
The time of rest, the promised sabbath comes.
Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world;"
When
"What his storms have blasted and defaced
For man's revolt, shall with a smile repair.
O! scenes surpassing fable, and yet true,
Scenes of accomplished bliss! which who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy?"

Crowns of never-fading glory, palms of victory, are in reserve for the children of God, though here they suffer and bear the mighty cross; it is but a short time, and though the seeming delay of Messiah's return gives courage to the enemies of our "blessed hope," yet the promised restitution will come, for Jesus says, "behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." Have we not had the "midnight cry" sounded in our ears—"behold the Bridegroom cometh; go ye out to meet him?" I think we have, and the world has been stirred. Where then, are we in this world's history? In the time of the end, and very near its close. What scenes will open on our astonished visions! and who will be able to stand? only they that have pure hearts and clean hands. O, to be all ready and waiting, clothed with Christ's righteousness, that we may be received of him in peace! A. M. S. B.

From L. P. Hastings.

Bro. Grant:—While reading to-day in the *Crisis* communications from Brn. and Srs., and feeling that it was heart-cheering to hear from the dear pilgrims and *tried friends*, with whom I have been acquainted who are scattered here and there, to the East, West, North and South, it occurred to me that it might be my duty to write a word for the perusal of those dear ones. The friends we have left are not forgotten. No. How often are the sweet seasons I have spent with them recalled, and I long to be with them again. But I do feel thankful for the privilege of hearing from them through the *Crisis*, and also by more private communications. Although in a fruitful and pleasant part of the country, and where we find neighbors and friends, there are but few who love to hear the proof that there is another land promised, and that we may gain a title to that heavenly country. Most appear well satisfied with this world, if they can only get enough of it.

Oh! the unbelief and infidelity of this age! Wickedness of every kind seems to be rapidly increasing. Faith! faith! where can it be found? "When the Son of man cometh shall he find faith on the earth?" I sometimes fear I shall be borne down by the almost overwhelming tide of unbelief that seems to sweep over our land and the world.

But I still feel that *there is a God*, and not only that, but that he watches over his children, and deals with them *as a Father*. I think he has been leading me in a way to learn me to *trust* in Him. As to the way in which the Lord has been dealing with his people, I think it looks very much like the leading of his typical people, Israel. And shall we doubt that it was the Lord who led us out? Although we may have to abide long in our tents, waiting for the cloud to be raised up, and move forward, yet it will be blessed for those who "wait." Truly we can say with the poet,

"We've waited long, we're waiting still,
Yet we expect to wait
Till thou thy promise shalt fulfil,
And *earth anew* create."

I hope the children of God, scattered abroad, will write for the *Crisis* as often as they think the Lord would have them. Remember, there are many like us, separated from any of like faith and hope, to whom such articles are *particularly cheering*. L. P. Hastings.

Galesburg, Mich. Apr. 1857.

From Sr. M. J. Withee.

Dear Brn. and Srs. in Christ:—Believing it to be the will of the Lord, I take my pen to address you for the first time through the medium of the *Crisis*.

I feel truly like a stranger and a pilgrim on the earth—that I have no abiding city here, but that I with you am seeking one that hath foundations whose builder and maker is God. I thank the Lord with all my heart that I am with the despised company that are seeking their rest in glory, and that I have been led to see the difference between the traditions of men and the truth as it is in Jesus. I am aware that we are living in an awful, trying time, and I fear that many instead of trusting in that God who has promised to be with them to the end, will begin to look at outward things, which indeed present a sad picture, and by so doing will cast away their confidence which hath great recompense of reward, and will become lost in the destruction and confusion that exists, not only in the world, but among those that profess to be looking for their Master's return.

It is evident that all that is going at the present time termed light, cannot be the *true* light, therefore let us cease from man, and strive to live by the faith of the Son of God. Were it not for the cheering thought that we are almost home, I should have fears of despondency; but as I see perils thickening and dangers increasing at almost every step, it is an evident token that we are nearing the port. Ah! yes; in a little from this, if faithful, we shall bloom in immortal vigor; we shall have bodies fashioned like unto Christ's glorious body, and live to die more. Oh! consoling thought, that in that bright world, for which my heart oftimes beats high, there will be no sickness nor sorrow, no struggling and gasping in the arms of death, but the former things will have passed away, and immortality be stamped on every brow. For such a home as this shall we not trials well endure?

But when I call to remembrance that none but the pure in heart, none but such as have made a covenant with God by sacrifice, none but those who are willing to suffer with Jesus here, shall be inhabitants of that blissful world, I see there is a work yet to done ere there will be a pure and spotless company standing on the earth all ready for translation. And what is to bring about that fellowship, love and union that is so much lacking in the church at the present time, is a question that rests with deep and ponderous weight on my mind. Yet I can thank the Lord that the work is not left to human skill, and surely he will perfect what he has begun. Oh! let us who profess to be looking for the coming of the Just One, gird on the whole armor, cling close to God and his word, seek earnestly for that wisdom that comes from above, that we may be able to stand in this trying hour. It is high time for us to awake from stupidity, and look right to God, and not to one another, and have the purpose—I will go let others do as they may—deep in the heart.

Our Captain calls for valiant-hearted soldiers, and to all that prove themselves such he has promised to give a crown of glory that will never fade away. Then let us take courage, fight the good fight of faith, and lay hold on eternal life. Surely we have nothing to fear, for our Leader is strong, and is sure of victory; and we know the warfare will soon be ended. Yes, glory to God! the crowning day cannot be far in the future. It soon will dawn to the joy of all the finally faithful. How important that we "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Pray for me, Brn. and Srs., that I may stand fast in the liberty wherewith Christ hath made me free, and at last have a seat with you in the kingdom.

From your unworthy sister,

Mary J. Withee.

Madison, Me., May, 1857.

Poetry.

Selected for the Crisis.

THE BIBLE.

Lamp of our feet! whereby we trace
Our path, when wont to stray;
Stream from the fount of heavenly grace!
Brook by the traveler's way!

Bread of our souls! whereon we feed;
True manna from on high!
Our guide and chart, wherein we read
Of realms beyond the sky!

Pillar of fire, through ages dark—
Or radiant cloud by day!
When waves would whelm our tossing bark,
Our anchor and our stay!

Pole-star of life's tempestuous deep,
Beacon, when doubts surround;
Compass, by which our course we keep,
Our deep-sea lead—to sound.

Riches in poverty! our aid—
Our aid in every needful hour.
Unshaken rock! the Pilgrim's shade—
The soldier's fortress-tower.

Our shield and buckler in the fight;
Vict'ry's triumphant palm;
Comfort of grief—in weakness, might;
In sickness, Gilead's balm.

Childhood's preceptor—manhood's trust—
Old age's firm ally—
Our hope when we go down to dust
Of immortality!

Pure Oracles of Truth divine!
Unlike each fabled dream
Given forth from Delphi's mystic shrine,
Or grove of Academe.

Word of the ever living God!
Will of his glorious Son!
Without thee how would earth be trod,
Or heaven itself be won?

Choice Selections.

Directness in Preaching.

There should be directness of *words*. This idea precludes the use of numerous and high-sounding adjectives; "great swelling words of vanity;" a profusely ornamental style, in which the sword of the Spirit is so wreathed with flowers, that no one feels its edge or point; in a word, any style which attracts attention to *itself*, rather than to the sentiment it contains. How very simple and unostentatious the language of the Savior—how many monosyllables. How plain the figures he used—drawn, not from ancient myths, but from every day, familiar objects; such as hens and chickens, leaven, bread, meat, vines, trees, children, sheep, &c. It is a fact worthy of consideration, that the greatest, and holiest, and most useful men, with scarcely an exception, have been, and still are exceedingly simple and unadorned in their style; and that in almost exact proportion to their greatness and piety. For instance, Wesley. There may be pride in dressing a sermon, as well as in dressing the person.

There should be too, directness of *point*. It is sometimes difficult to tell what the preacher is endeavoring to make out. The subject is spread over so large a surface that it does not rest on any points. The congregation are too often confused with a medley, it may be, of very beautiful sentences; but the speaker has arrived at—no where. A hearer once said to his minister, "How is it that I can remember so much more of your sermons than those of others?" "I will tell you," said he. Calling his servant girl, he told her to go to the store and get some sugar, soap, allspice, indigo, ginger and starch. "O," said she, with a perplexed air, "you will please to write it down, sir; I cannot remember them all." "Susan," said he, "you know you are going to *wash*, and will want some soap, indigo and starch; and you are going to *bake*, and will want some sugar, allspice and ginger." "O yes," said she, "I can remember them now." This parishioner had his answer. He made *points* in his sermons, and his hearers could not only remember, but understand. But when the soap, and sugar, and other articles are all mixed together, it is difficult, not only to remember, but to make sense out of them. "Make out what you take in hand," is quite an important direction.

There should be also directness of aim. The mark to be aimed at, the citadel to be stormed, is the *heart*. In the revolutionary war, the British drew up their muskets breast high and fired. The American soldiers raised their guns to their eyes and took aim at the fifth button. We know the result. The English used to say, "They did not like that Yankee squint," but is took effect. Neither does the cold-hearted formalist, nor the backslider, nor the sinner, like that kind of preaching that centers the heart at every shot. It makes them feel bad, and they writhe under it, and often declare they will not stand it; but after all, it is the only thing that will do them good. They are wrong, and they ought to know it; and it is the preacher's duty to make them feel it. Such hearers can bear indoctrinating like salamanders; but take aim at their hearts, and tell them what they *are*, as well as what they *must* be, and there will be a stir. They will cry out lustily for the gospel. They want to hear the *gospel* preached; by which they mean, 'Let *us* alone." Nathan took aim at David, and brought him down. Peter aimed at the multitude, and pierced their hearts, and they cried out. Paul aimed at Felix and hit him, and he trembled; at Agrippa, and he "almost" fell. An effect was produced, a result occurred in all these cases. And so it will ever be, under the influence of a direct aim. All may not be converted, but some will. All will not be pleased, but God's work will be revived. All will not speak well of the preacher, but sinners will be saved. He may not get much money; but he will get souls for his hire. If he have a measure of Paul's success, he will be content with Paul's salary.

O, my brethren, this is not the time for self-seeking, nor the time for display, nor the time for building up a name, save that of *revivalist*. Souls are perishing. Preaching is an ordained instrumentality to save them from an awful hell. Is it not time to investigate our mode of preaching—our specific design—the effect produced—God's revealed will and expectations in the promises—and what the church and the world have a right to expect, as the result of our labors? If they expend their money upon us, *they* have a right to expect, *God* expects a return—*a harvest of souls*. "A workman that needeth not to be ashamed," is the workman that returns, "bringing his sheaves with him." An increase of only eight hundred and ninety-six members, as the resultant effects of the combined efforts of ten or twelve thousand ministers, traveling and local; and a membership of eight hundred thousand, for a whole year, is an alarming consideration, after giving due credit to "osculatory motions." How natural it is to frame excuse for our want of success. Let us confess before God, and humble ourselves in his presence, and seek the heart, and head, and "tongue of fire," and address ourselves anew to the work of saving the world from sin and Satan's power. Another Conference year is at hand. New stations, or a return to old ones await my brethren in all the N. E. Conferences. How shall the record stand at its close? Let us this moment resolve, relying on the strength which God supplies, that we will go forth to the work assigned us with a fixedness of purpose, and a oneness of design which nothing short of sickness or death can shake; and that purpose and design be, to have a revival in every charge in every Conference. Yes, my brethren, *to have a revival*. The thing may be done. It is our legitimate business. For this we entered the ministry. "Have they fruit? Are any truly convinced of sin, and converted to God by the preaching?" are the heart-searching, motive-trying questions that decided our call and consecration. Has this item in our commission been blotted out? Are "gifts" and a tolerable means of "grace," the only items left? No, no, the document reads as of old, "Have they fruit?" "Yes, dear brethren, we may have fruit—every year have fruit. The tree of life yields its fruit "every month," and we may stand under it, and call the multitudes to it, and some will come, and we may shake down its life-giving fruit, and they will eat and live. We ought to be alarmed, if a whole year pass away, and no souls are converted through our instrumentality. That soil must be very poor, or very poorly cultivated, that yields no annual harvest. Said a brother, now of a sister Conference, in his own characteristic language, to another brother who doubted the practicability of a revival every year, "Try me. Set me down anywhere this side of hell, and I will have a revival." That brother always does have a revival. And so may we, if we lay ourselves out for it, bend all our energies to it, make it the all-pervading idea, show it in our countenance, in our prayers, in our sermons, in our talk, in our visits; in a word let us be seen and read of all men, that this is our one, great, central idea; and the result must be, will be accomplished.—Itinerant.

[Zion's Herald.

Seek holiness rather than consolation. Not that consolation is to be despised, or thought lightly of; but solid and permanent consolation is the result rather than the forerunner of holiness; therefore he who seeks consolation as a distinct and independent object, will miss it. Seek and possess holiness, and consolation (not perhaps often in the form of extatic and rapturous joys, but rather of solid and delightful peace,) will follow, as assuredly as warmth follows the dispensation of the rays of the sun. He who is holy, must be happy.

Precept is instruction written in the sand—the tide flows over it and the record is gone. Example is engraven on the rock, and the lesson is not soon lost.

Youth's Department.

An easy way to settle a Quarrel.

Recently, in a thickly settled place, the boys of one portion became so much at variance with those of another contiguous portion, that they entered into a regular combination on each side, that if those of the one could catch a boy from the other part, they would whip him severely. Things went on so for a considerable time, and many were the fights that came off between these little bravoes. At length, Charles, a lad belonging to one of the neighborhoods, was one day at play with his kite. As it proudly mounted up, the wind grew too strong for the line, which consequently broke, and away went the kite down into the other neighborhood. Charles of course durst not go after it, for it had fallen among boys who were hostile to him. John, one of them, seized the toy and broke it up, and then sent a taunting word to Charles about what he had done, and that if he would come over he would serve him the same. This raised Charles' temper to a high pitch. But Mr. A., Charles' father, who had been watching the movements among these boys for some time, and studying how he might effect a reconciliation among them, thought that a favorable opportunity was now presented for him to make the attempt. Accordingly, he went to work on the following evening, and made Charles a very nice kite; and, calling him up early in the morning, told him to carry it over and make a present of it to John, instructing him at the same time to speak kindly to John, and to return just so soon as he had done his errand, and that, even if he might be imposed upon by him, not to reply, or do anything by way of retaliation. This was a hard task indeed for Charles' nature. He hardly knew how to come to the practice of such principles. But finally he concluded to comply with his father's wishes, and so away he went. He arrived at the house where John lived before he was up. But it being announced to him that Charles had called to see him, he was soon out of bed to meet him, and perhaps to fulfil the threat of the day before. But Charles said "Good morning" to him very pleasantly, presented him with a new kite, and then turned directly back.

This was a mysterious case for John. He did not know what to make of it. Nor did it in the least sharpen up his determination to whip Charles. In a few days, Mr. A. thought he would just call on Mrs. B, John's mother, and see what kind of spirit the kite was working out. So, after conversing a while on other things, he just alluded to the case of the kite. This was enough to stir up the ire of the mother furiously enough. She began on an elevated key to commend her son. "He is a good, peaceful boy, and will not meddle with others, if they do not injure him." "I do not doubt," answered Mr. A., "that my boy did very wrong, and imposed upon John. I know that he is sometimes very roguish, and does differently from what he should." "But," answered Mrs. B., a little cooled down, "for what reason did Charles give John that kite? I do not understand it. Did he not intend to impose upon John?" "No imposition," replied Mr. A.; "Charles thought that John would like to have a kite, and therefore he thought he would make a present of that to him." This conversation had the effect to cool down Mrs. B.'s ire altogether, and to change her about in favor of Charles. "Well," said she, "I know that John is an ugly, mischief-making fellow, and is often getting into quarrels with the other boys. He has now been and broken up Charles' kite, a good for nothing wretch? He ought to be whipped as long as he can see!" "Oh no," rejoined Mr. A.; "that would not be right. John is quite a good sort of a boy; and he would not have done so, if the others had not imposed upon him." "Well," replied Mrs. B., "John shall carry the kite back to Charles, and make an humble acknowledgment to him." "Charles does not wish for that," answered the father; "he can have kites enough. You had better let John keep it." But John being in hearing, had become about as much mellowed down as the mother, so that he could not refrain from crying. Then Mr. A. left and went home. But presently, looking out of the window, he saw John loitering about the house, not hardly daring to come in. He stepped to the door, and inquired, "What do you wish for, John?" "I wish to see Charles," answered John, in a very subdued tone of voice. So Charles was called, to whom John remarked, "I have brought your kite, and wish you to take it back." "Oh no," said Charles, "I do not wish to take it back. I gave it to you. Keep it yourself. You wish to have one, and I can get kites enough." But no, John cried, and insisted that Charles should take it back, which he finally did. From this occasion, quarrels between these boys wholly ceased. They are now as harmonious as any boys. The kite made peace among them. Such are the legitimate results of peace principles.

Indulge holy, chaste, and pious thoughts, considering that God is ever present. Converse frequently with him in thy mind, and endeavor to preserve the memory of him in thy thoughts, that thou mayest never be absent from him.

In the Christian Church there are about two females to one male. In the State Prison there about six males to one female. Which is the weaker sex?

The world twines itself about the soul, as a serpent about an eagle, to hinder its flight upward, and to sting it to death.

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Poetry.

For the Crisis.

TRUST IN GOD.

'Mid sorrow and anguish, gloom and despair,
'Mid scenes bright and cheerful, all that is fair—
When the sun of prosperity yields to us good,
Oh! then let's be willing to trust in our God.

In sweet christian meekness resigned we should be,
To every fate that God may decree;
Should sorrow and sadness come in like a flood,
Oh! still let's be willing to trust in our God.

Should friends here, and fond ones whom our souls
hold most dear,
Unto the dark valley of death draw most near,
Let's thank Him in mercy for His chastening rod,—
Still let's trust in our Saviour! trust in our God.

And when the loud trump shall awake the saints
dead,
We then shall meet Jesus, our dear living Head;
And then in rich transport, in sweet, blissful mood,
We'll rejoice with great joy that we've trusted in
God.

C. A. MOORE.

Conesus Centre, N. Y.

Original Articles.

For the Crisis.

A Hot Tongue.

"What! a hot tongue?" Yes, a hot tongue. "What do you mean by that?" I mean what I say, a *hot tongue*. "How hot?" Hot as fire; yes, it *is* a *fire*. "What does it burn?" Everything that comes in its way. It is not a fire of *coals*, nor a fire of *zeal*, nor a fire of *love*. "Well, what is it?" Why, *hell-fire*, to be sure. Now just listen,—"Behold, how great a matter a little fire kindleth! And the tongue is a *fire*, . . . and setteth on fire the course of nature; and it is set on *fire of hell*." James 3: 5–6. Just remember that, my friend; just think that you may possibly have a little taste of hell-fire in your *own mouth*. Look out for it; it don't take much of *that* kind of fire to make an awful desolation in this world. Friend, just be mighty careful how you conduct yourself. Look out for that hot tongue!

When you are opening your lips to slander some one, if you would just look in God's looking-glass, you would see that your tongue is nothing but a coal of hell-fire; and be sure then Satan has all his breezes ready to speed the flame.

When there's a lie struggling in your mouth, and trying to make your tongue a highway to get out, just hold a minute, friend; that's no less than a spark of hell-fire! You had better quench it before it goes any farther.

When an evil report has come to you, darted out of the lips of some old, lying whelp of Satan, like a streak of blue flame from a lake of fire and brimstone; and when you are thinking whether to believe it and whether to repeat it or not, then look out for the *hot tongue*. Why, that is neither more nor less than a drop of hell's lava—a coal from the eternal fire. Can you touch it and not be burned? That single spark may burn up the fairest structure of human hope. It may wither the earthly prospects of some child of the Lord. It may burn like molten brimstone in some heart that even now has sorrows enough. It may provoke a cry that shall rise to the very heaven of heavens,—"How long, Oh Lord, holy and true, dost thou not judge and avenge our sorrows?" O man, take care. Drop that fire, it is hell-fire! Tread on it—crush it in the dust—put it out.

Look out for these hot tongues. They are always kindling a blaze. They are genuine *Lucifer m*[illegible]. The slightest friction, and [illegible] and [illegible] and st[illegible] fan the flame—it bursts forth in [illegible] terror—it spreads like the sheeted gleam of a burning prairie—it flashes like the lurid glare of a consuming city; hellish voices echo wild, unearthly sounds amid its roar,—its crackle is the laughter of demons,—its flash is the gleam of the pit. Alas! who can stop it? *it is set on fire of hell!*

O man of God, look about you. Look well to *your* tongue. Let your heart burn with holy love. Let other fires than those of hell kindle within you. Let charity glow on your tongue. But Oh! beware of tongues heated in the flames of hell. Beware of tongues that devour like flames. Beware of tongues that pierce like arrows, and that are sharper than two-edged swords. Avoid them. Flee from them as from a serpent; shun them as you would a nest of hissing adders. Believe not their words. Refuse to listen to their slanders. Can a man take *coals* in his bosom and not be burned? Beware, then, how you allow men to drop sparks of hell-fire upon *your* heart.

Would you allow men to scatter fire-brands about your dwelling? Would you allow a man to hurl red-hot irons into your family circle? Would you permit a maniac to fling coals of fire into your barns and your garners? But what are these compared to tongues, swift, sharp, forky, and tipped with the very fire of hell?

Man! Woman! have *you* a *hot tongue?* Well, for God's sake keep your mouth shut! Case it up. Put on the tongue-bridle. Shut the gates of your mouth. Keep quiet. Refrain your tongue from evil and your lips that they speak no guile. Don't be in haste to sin. You will meet the terrors of hell-fire soon enough unless you seek God, and there's no need of your making special efforts to kindle the flame before the time.

O flee from this accursed and desolating course. Escape for thy life. A flame, baleful as the fires of Sodom, glances luridly along thy way,—it follows thee in thy downward course,—it lies in wait for thee at thy journey's end! it shall destroy thee with a sore destruction there. Now you may make your escape. Now you may flee to the mountain. Now you may find refuge from the fiery tempest. O flee to Christ! Cleanse your hearts and lips. Quench the fires of lust, and hate, and wrath, and envy—these up-gleamings from the pit—in the regenerating waters of forgiveness and salvation.

Come, find peace in Jesus Christ. Then you may rejoice in reproaches, and glory in all manner of evil sayings which you endure falsely for his sake. And when the measure of mortal sorrow shall be full, and the tide of earthly grief shall have rolled in upon us in all its fury,—when the hate of Satan and the envy of his servants shall have done their worst, thou shalt have *peace*—peace like a river,—peace deep, wide, joyous and eternal. Then, when lying lips shall be put to silence, which speak grievous things proudly and contemptuously against the righteous, we may take up the song of David, and say,—"Oh! how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues.' Ps. 31: 18–20.

H. L. H.

For the Crisis.

The Work Reviving.

The Lord sent one of his faithful servants (Bro. A. Ross) to labor with us a few weeks, and we have had indeed a refreshing from the presence of God. Several have been converted, and a number reclaimed from their wanderings and made to rejoice again in their Savior, and the few faithful ones who have been toiling and striving, amid trials and discouragements for a long time, have been made to rejoice also, and, like Paul, they thank God and take courage.

T[illegible] blessings make us long the more for home where we can enjoy [illegible] which we only have a foretaste [illegible] O! when will the morning dawn? When will the day-star arise, and our hearts be made glad at the sight of our coming King—our long absent Lord? We want to see Him in his beauty, and the dear ones that are now sleeping in the cold, dark grave, awaiting the glad morning when they shall awake in the likeness of their Redeemer—when all the family of God will be gathered into one eternal home, to part no more, to die no more, to be forever free from temptation and sin. O, hail happy day! I long to be there!

THENA.

Lowell, Mass.

For the Crisis.

Our Latitude About Run Out.

We are a despised, way-worn pilgrim band, bound from this state of things to another which is far better; and, notwithstanding our poverty here, we are heirs to a kingdom that shall be filled with riches, to endure forever. While I contemplate the future, with its riches, its honors, its pleasures, (for in Thy presence is fulness of joy; at thy right hand there are pleasures forevermore,) I quite forget my poverty. And is it a fact that we are almost there? Yea, we are nearly to the kingdom of God. For when I look over the signs of the times, I can come to no other conclusion.

The Lord said, when speaking of the signs of his coming, "the sun shall be darkened;" (it has been done,) "the moon shall not give her light;" (it has taken place,) "the stars shall fall from heaven;" (it has been fulfilled,) "the powers of the heavens shall be shaken;" which is now being fulfilled among the nations. And what next! And "then shall appear the sign of the Son of Man in heaven." To my mind, this last is the only part in this line of prophecy which remains to be fulfilled, and must take place in connection with the coming of Christ; for I understand that when the sign appears, then all the tribes of the earth mourn, and "they shall see the Son of Man coming in the clouds of heaven with power and great glory."

Again, we are now standing on the very end of every chain of prophecy that terminates in the coming of Christ. The sixth seal is open to our view. The next event in God's arrangement seems to be the rolling together of the heavens as a scroll. The sixth trumpet has long since finished sounding, and the seventh will occupy but a short space, and the mystery of God is finished. The sixth vial has done its work, and it is evident, to my mind, that the effects of the seventh are now being developed. Then, in the name of the Lord, where are we?

I answer; down, down within a few moments of the judgment. God help us, Brn., to be right. Let us watch and pray, for one misstep here and we may be lost forever. Here we are, having probation's last, lingering moments, and the world, that must soon witness the thunders of the judgment, are going on in their recreation, unconscious of their approaching doom. They stand with their affections placed upon the things of earth; some have their affections on fine houses and lands; some on gold and silver; some on horses and carriages; some on pomp and splendor, and fashions of the world; and others have their affections placed upon fine slaves and fine plantations; some are being disciplined in war, and few are being disciplined to meet Christ in the judgment. On, on we go in a mixed multitude, among cold-hearted, lukewarm, Christless professors, backsliders, hypocrites, liars, drunkards, thieves, murderers, slaveholders, idolaters, and all growing worse and worse. And who wonders at the sighing of the church of God to be freed from such a company? And when they have gone a little farther, Oh! what a change!

Our latitude is run out. Now comes the saints' joyful time. Those that have been poor, despised, neglected; those whose cheeks have often been bathed in tears; those who have been disappointed in the passing of the time, and of whom the scoffer has taken advantage, making no allowance for human frailty,—their joy has come, and they have no more tears to spare; their tears are dried up; they gaze into the heavens and the Son of Man is seen treading its starry pavements; they are rent in twain, and roll together with a noise that shall shake creation, and pass away, and in the presence of an astonished world the resurrection goes on. God despatches a convoy of angels from his blazing courts, and they go with a loud sounding trumpet to gather the saints from every clime.

BENJ. ROBERTS.

For the Crisis.

Evil Speaking.

No. IV.

Have not your words been envenomed darts, to poison far beyond what you supposed or intended? But if you had had wisdom, or kindness, to have kept still, no one would have suffered—no tears would have been shed—no feelings would have been lacerated—no hearts bruised. Now, who shall repair the wreck? And what do you care? Suppose it were yourself! And let me say here, that there would be but little harm done if, in regard to this question, we should "do unto others as we wish them to do unto us."

It is said of Josephine, that, when dying, she said, just then bidding the light of earth adieu,—"I have a consciousness of never having caused a single tear to flow." Happy privilege! To die feeling that our words have never grieved the humble.

But we go farther. Here is a whole community in a ferment. What is the matter? Why, a miserable story has been going over the place—perhaps a lot of them have got into circulation, and some good people have concluded that "to forbear is no longer virtuous," that they will not bear it, that the reports must be looked into! Well now, some are church members, *and the church suffers;* the humble and the faithful are deeply grieved; the *innocent accused* suffers, for somebody will believe when so much is said; and, in nine cases out of ten, the really guilty party will go free, and be ready to concoct other schemes of slander and sorrow. How much trouble to the minds and peace of innocent persons, by a few words spoken not in malice, it may be, but carelessly—just to talk—to interest a friend—to seem to be wise—to know what is going on—to have a little more insight of the mystery of other people's lives than some one else, and even than they themselves! There have been days of tedious inquiry, prosecutions, costs and damages, all for a little evil speaking.

The church has been cursed with such as have stirred up strife by this means, and who, at the same time, have often been foremost in speaking in meeting. It is one of the most afflicting curses within the whole range of ecclesiastical administration—has greater ramification—is more difficult of access.

I have known good societies and churches broken up by nothing but tale bearing, and at the bottom, nothing to justify any remarks of the kind. I have known others to go on crippled for years because cursed with a few restless, conniving, tattling, conjuring spirits, who must always be saying something about somebody else, whether right or wrong, true or false—who work the devil's copying press and carry his mail.

Truly, "where there is no tattler the strife ceaseth;" and "Wisdom is justified of her children."

DELTA.

For the Crisis.

The Sublimity of God.

The glory and sublimity of the great God of all the earth is heard and seen all around us. We hear his voice in the cataract, in the awful and majestic music of the thunder, and in the harpings of wind, and brooks, and forests. His glory glitters in the wave, the rainbow, the lightning and the star. There is not a moonlight or sunlight ray that comes down upon stream or hill, upon mountain or meadow, but teaches us of the glory of God. There is not a breeze calling from its blue air-throne to the birds of summer-vallies, or sounding through midnight rains its low and mournful dirge over the perishing flowers of Spring, but brings upon its wings the breath of God's goodness and mercy. There is not a cloud bathing itself like an angel-vision in the rosy gushes of twilight, nor a lake glowing in the bright starlight as if dreaming of Paradise, but bear to our heart the fact of the sublimity and love of God. He is the soul of our being. The earth and heavens are quickened by his spirit, and the heavings of the great deep, in tempest and in calm, seem but His secret and mysterious breathings.

PHI.

For the Crisis.

Sanctification.

What is it? and when is it attained?

1. What is it? Stillingfleet gives the following definition; viz., "The act of consecrating, or of setting apart for a sacred purpose; consecration." Thus making consecration and sanctification synonymous terms. Webster's definition is,—"The act of making holy." The word is used five times in the Bible and in each place will justify either of the above definitions. Sanctify is used about eighty-five times, and in every place but four it must of necessity signify simply, and only, to set apart. In the remaining four, it would seem to comprehend, not only the above named idea of setting apart, but also a freedom from sin and all its guilt. The question before us then is, when are we fully set apart, chosen vessels for the service of God?

2. When are we pure from all the guilt of sin? It is claimed by some that at conversion God but barely commences the work of cleasing from sin; and that before we are fully prepared to do God's will here, and to reign with him in eternal glory, we need, and must have done for us, another, and a far greater work than is done at conversion. I cannot adopt this position, because,

First,—it is contrary to reason. Sound reason would say that when God pardons, all our sins are forgiven: consequently, we are as pure from the guilt of sin as the angels of God.

Second,—the above position is contrary to the plain and positive teachings of the word of God. We read for instance in 1 John 1: 9, that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from *all unrighteousness*." I ask, is not this all that is comprehended in the term sanctification? I answer, if we abide by the word of Cod in the use of this term, it points to the accomplishment *of this work;* consequently, when this work is done, we are sanctified in the Bible sense of the word.

Is this work done at conversion? I answer, as no individual was ever converted without first confessing their sins; and as God has promised that when we *do* confess our sins he will forgive them, and not only so, but will *cleanse them from all unrighteousness;*—therefore the question is settled that at conversion we are sanctified. At conversion our feet are established in the narrow way; and now if we would keep the consecration good, we must run the race set before us with patience—we must fight the good fight of faith—grow in grace and in the knowledge of the truth—keep ourselves pure *by obeying the truth* THROUGH THE SPIRIT, and by so doing we shall continually possess our vessels in sanctification and honor; always be found in this holy state, and be thus fitted to labor in the vineyard of the Lord acceptably, and to the accomplishment of good, and be fully prepared for the great salvation that is soon to be revealed. A church standing in this place *will* see their labors blessed, and souls will be gathered to the fold of Christ. Let us see to it, then, that we are walking *in our first love*—that we are *now* sanctified to God. The Lord give us grace that we may thus do, is the prayer of

A DISCIPLE.

For the Crisis.

Comets.

Comets have ever been considered, by the ignorant and superstitious, as harbingers of war, pestilence and famine. Nor has this opinion been, even to this day, confined to the unlearned. And when we take a survey of their magnitude, fiery appearance and wonderful velocity, some of them moving at the rate of a million of miles an hour, we cease to wonder that they produce universal alarm. But let us look at the past and judge of the future.

Forty-three years before Christ, a comet appeared which could be seen at noon-day, by the naked eye. This was just after the death of Cæsar; and by the Romans was believed to be his metamorphosed soul, armed with fire and vengeance. It appeared again in 1106, resembling the sun in brightness, but having an immense, long, and fiery tail—a singular appendage to an immortal soul—but perhaps it represented the long continuance of the divided state of the Roman Empire.

The number of comets seen since the commencement of the Christian era, is 700; their whole number is immense. According to M. Arago, there are 3,529,470. Of 97 whose elements have been calculated, 30 passed between the sun and the orbit of Mercury: 33 between Mercury and Venus; 21 between Venus and the earth; 15 between Ceres and Jupiter. The comet 1680 had a tail long enough to reach from the earth to the sun, ninety-six millions of miles. The diameter of the comet of 1811 was 2,617 miles, about the size of the moon; but the diameter of its envelope was 50,617 miles, making the whole mass of the comet 224 times larger than this earth, besides, it had a tail one hundred millions of miles in length. It crossed the track of the earth on the 29th of Oct., 52,000,000 of miles ahead of the earth. This comet was supposed to be the precursor of the war between Great Britain and the U. States, which was declared the next Spring. This comet moved, in its perihelion, (the point nearest the sun,) with a velocity 1500 times greater than a ball bursting from the mouth of a cannon.

According to Dr. Whirton's theory, a comet is the awful prison-house of the damned, in which, in its aphelion, (the point furthest from the sun,) it freezes the immortal soul with a degree of cold sufficient to congeal alcohol, or ether; and then in its perihelion, it heats them up 2000 times hotter than red hot iron. This is quite an improvement on the orthodox hell; for, between the extreme freesing and heating, there is comfortable *thawing out* and mild temperature, and another between the extreme heating and freesing, in cooling off. Such theories are ingenious, but they belong to the chimeras of the immortality of the soul.

Now the almost universal fear is, that one of these prison-houses, or wandering hells, will come in collision with the earth, and sweep with the besom of destruction the whole human race.

But science has not been asleep on this subject. The French government called the attention of her ablest mathematicians to the solution of this problem; that is, to determine mathematically how many chances the earth is exposed to a collision with a comet. After mature deliberation they reported as follows: "We have found that of 281,000,000 of chances, there is only *one* unfavorable,—there exists but *one* which can produce a collision between the two bodies." But they were not sure of the *one;* they only saw a possibility in the one instance. But a possibility is quite sufficient to give the fidgets to the timorous. But in case of actual collision, the result depends entirely on the nature and composition of the comet. Of this

we know but little more than that they are highly attenuated bodies, so much so, that in case of actual collision, the earth would not be as much affected as a rifle ball shot through a soap-bubble; indeed, such cases have actually occurred. The comet of 1843 had an immense long tail, 90 degrees in length. I was then Recitation lecturer in a High school in Pennsylvania, and demonstrated to the class that the earth passed through the tail of the comet. And recently, I see it confirmed, by observations made, at the time in Europe. Also, in two or three other instances, in which comets have come in contact with the earth and left cometary matter in the upper regions of the atmosphere, which resembled nebulous clouds and gave a phosphorescent light.

But of all the comets ever seen, that of 1456 spread the widest terror, and produced the greatest alarm. The belief was very general among all classes, that the comet would destroy the earth, and that the Day of Judgment was at hand! At the time of its appearance, the Turks extended their victorious arms across the Hellespont, and seemed destined to overrun all Europe. This tended to increase the general terror. The Romish Church held at this time unbounded sway over the lives, and fortunes, and consciences of men. To prepare the world for its expected doom, Pope Calixtus III. ordered the Ave-Mary to be repeated three times a day, instead of two; and that the church bells should be rung at noon, which is the origin of the practice so common in Christian churches. To the Ave-Mary, the prayer was added,—"Lord, save us from the Devil, the Turk, and the Comet;" and once a day these obnoxious personages suffered a regular excommunication. The churches and convents were crowded for the confession of sin, and treasures untold were poured into the Apostolic chamber. But the comet, after suffering some months of daily cursing and excommunication, began to show signs of retreat, and soon disappeared from those eyes in which it found no favor. Joy and tranquility soon returned to the faithful subjects of the pope, but not so their money and lands. The people, however, became satisfied that their lives, and the safety of the world had been cheaply purchased. The pope, who had achieved so signal a victory over the monster of the sky, had checked the progress of the Turk, and kept, for a time, his Satanic majesty at a safe distance; while the church of Rome, retaining her unbounded wealth, was enabled to continue that influence over her followers, which she still retains.

The comet of 1680 would have been still more alarming had not science robbed it of its terrors, and history pointed out the signal failure of its predecessor. This comet was of the largest size, and had a tail 96 millions of miles in length. At its greatest distance, it is 13,000 millions of miles from the sun, and at its nearest, only about 130,000 from its surface. When nearest to the sun it flies at the rate of a million miles an hour, and the sun, as seen from it, appears 27,000 times larger than it appears to us; consequently, it is then exposed to a heat 27,000 times greater than the solar heat of the earth. This is several thousand times hotter than red hot iron. This is on the supposition that the sun emits heat as a fire; and from the fact that the intensity of the heat is inversely as the square of the distance. By this rule, a body whose distance is 1 from a heated body, receives one degree of heat; but if the distance be 2, the degree of heat is two multiplied by two, which is four times less than when the distance is 1, and if the distance be 3, the degree of heat is nine times less, &c. But as the comet of 1680 underwent no change when nearest the sun, it proves the comet had not density enough to receive and retain heat, or else there is no heat in the sun; the latter is the more probable. Yet comets are very rare, or highly attenuated bodies. This also appears from the fact that they exert no visible attraction of the planets, while they themselves are wonderfully attracted.

The remarkable comet of 1770 got entangled among the satellites of Jupiter, and thrown out of its orbit by the attraction of the planet and satellites, and has not been heard of since. It is said that a comet, in 1854 eclipsed the moon; it must have been very near the earth, yet produced no visible effect on the motions of the earth or moon. It must have been a very light body.

With regard to the comet of the present year, 1857, there is no cause of alarm. It is not coming as near the earth as others which have gone before it. And even if it should strike the earth, it will do no more than others have done, and that is, to leave the fact to be ascertained by accurate mathematical calculation, and to be published to the world after the fright is all over.

We close by a few general remarks. A few comets take their names from the astronomers who have determined the elements of their orbits, and calculated their periodical return. The famous comet of 1456, of which we have spoken, is now called "Halley's comet." It appeared again in the years 1531, 1607, 1682, 1758, 1835, and is now on its way again to our neighborhood; but it will not be seen until the next century, the time of its revolution being about 75 1-2 years. The comet of 1818 is called Eucke's comet. Its periodic return is 3 years, 4 months. The comet of 1772 turned out to be Biela's comet. It was not, however, determined until its return in 1826. Its revolution is about 6 years, 8 months. This is the comet which crosses the earth's orbit, and the one which was to come in collision with the earth and blot it out of the solar system. But we have shown that such an event is not possible. Besides, we have the evidence of Divine revelation that such is not to be the fate of the world. But in a renewed state it will exist forever, and be the happy abode of the righteous. That Being who made the machinery of the universe, has so made it that the action of one part will not prevent the action of another part, but all parts act in harmony with themselves.

Z. Campbell.

The World's Crisis.

BOSTON, JUNE 10, 1856.

Our visit to Connecticut, though short, was a very pleasant one. We left the "City of Notions" on R. R. train at half past 1 o'clock, Thursday, May 28th, in company with Mrs. G——, and passed hastily through beautiful fields clothed in nature's most lovely dress, perfumed with the sweet odor of smiling flowers, while the merry songs of the happy birds of the wild wood cheered us on our way. Those, who spend their days among brick and stone walls 'mid the rumbling and clattering confusion of the crowded city, can form but a faint idea of the delightful scenery presented in the country at this season of the year. Every blade of grass, tree, shrub, or flower seemed laughing with joy, at the return of balmy Spring, and to be echoing the warbling notes of praise chanted by nature's harmless songsters. We felt like adopting the language of David when he called upon "mountains, and all hills, fruitful trees and all cedars; beasts and all cattle; creeping things and flying fowl; kings of the earth and all people; princes and all judges of the earth; both young men and maidens; old men and children: let them *praise* the name of the Lord."

When we had rode a hundred miles, through varied and delightful landscape scenery, we arrived in Springfield, where we received an affectionate greeting from Bro. Mathewson, who informed us of the death of his sister Ann, in So. Coventry, Ct., expressing a wish that the writer should attend the funeral. We were also met by Bro. Ladd and others with that warm affection which ever characterizes the true christian. We assembled with a good congregation for the worship of God, in Central Hall, a pleasant and eligible situation on Maine Street, where we rejoiced together in the blessed hope of the gospel. The church in Springfield, enjoying the faithful labors of Bro. Ladd, are in a healthy condition, and resolved to endure to the end. We were refreshed while beholding their union and love, without which, there can be no genuine prosperity in any church.

Friday morning we went to Hartford on the cars, and then in company with Bro. M., in a private conveyance, we wound our way over hills and vales, enjoying again the delightsome scenery of verdant Spring meadows and the sweet fragrance of orchard bloom, to the quiet home in So. Coventry, Ct., where the sister of Bro. M. lay peacefully asleep in Jesus. It may be recollected that some thirteen years since, this same sister had a very singular experience after ten years sickness, when she was thought to be dead, but afterwards revived and lived forty days on nothing but a little milk and water sweetened, and frequently, for three or four days at a time, took nothing but a little water. During these forty days, her physician stated that she was free from disease, and those who visited her found her mind in the calmest state of christian repose. We had the pleasure of seeing her in this state, and felt conscious that we were conversing with one highly favored and honored of the Lord. We have never seen another who seemed so well prepared for translation, and who basked so fully in the sunshine of the Lord's glorious presence. We passed from that peaceful dwelling, as from holy ground, thankful for the privilege enjoyed, and firmly resolved to consecrate ourselves anew to the service of the dear Savior.

Some two years since she was taken sick again, and after much suffering, borne with christian patience, she fell asleep in Jesus, May 26, aged 46 years. She spoke of her approaching death with the greatest composure, giving full directions relative to her funeral, as calmly as she would were she only going on a visit for a few days with her friends. She firmly believed she should be unconscious until the resurrection of the dead, at the coming of the Lord, when she would be made incorruptible and immortal. She expected to sleep but a little while. We endeavored to comfort the mourners with the blessed hope that our sister in Christ will "live again;" and to convince the neighbors that the only hope of a future existence, if we die, centers in the resurrection of the dead. We found the afflicted mother, who will be 86 years of age the 15th of June, enjoying the sweet comfort afforded by the christian religion, and trusting in the Lord with childlike confidence. She expects to sleep soon in the grave, but has no fears but that she shall have part in the first resurrection and live forever in the kingdom of God. She has one daughter with her, whose health is quite poor, but she is a follower of Christ, and loves his appearing. We left the sorrow stricken family with an assurance that we should soon meet where we shall die no more. We wound our way back to Hartford, and thence to Winsted, where we met with a most hearty welcome and rested for the night.

[Concluded next week.]

Isaac Jackson, a Jew peddlar, of Hartford, Conn., was murdered in Hampden County, Mass., one day last week, by Charles E. Jones. Jackson was driving in a common peddlar's wagon when he was met by Jones in an obscure part of the road and shot dead. The object of Jones was plunder.

Jones is a hardened villain, and it was not long since that he finished a term of four years imprisonment in the Connecticut State prison, for theft. He was for a time an Episcopal clergyman, and, if we remember correctly, was officiating in Glastenbury about the time of his arrest for theft, four or five years since. The daily press have conveyed the idea that Jones was an Advent preacher, which is totally incorrect. He was never recognized as such by the Adventists.

The efforts to make it appear that he is an Advent preacher shows an ignorance on the part of some of the editors of the newspaper press which is wholly inexcusable in a public journalist.

Plain Speaking.—The Earl of Oxford, in reply to the application of the Secretary of the Norwich (England) Bible Society, that he would preside at their late annual meeting, wrote as follows:—

"Sir—I am surprised and annoyed at the contents of your letter; surprised, because my well known character should have exempted me from such an application—and annoyed, because it obliges me to have this communication with you. I have long been addicted to the gaming table, I have lately taken to the turf, I fear I frequently blaspheme, and I have never distributed religious tracts. All this was well known to you and to your society; notwithstanding which you think me a fit person for your President. May your hypocrisy be forgiven, but I would rather live in the land of sinners, than with such saints. I am, &c. Oxford.

Bro. Grant:—I cut the above from the Newburyport Daily Herald. Is not that a fair illustration of the times in which we live? The *Church* has become so corrupt and hypocritical that the very Devil cannot forbear to rebuke it! The above is only a small specimen of a great deal that exists. If a new chapel is built, an invitation must be sent to great Mr. Blank and Co. to come and help dedicate it to God (?) If a Missionary Society is formed, great Mr. Muchormore & Co. must be invited to become honorable, perhaps leading members of that society. If a Bible Society is formed, great Mr. Prominent & Co. must, as in the case above, be invited to lead off —be President! No matter about the *piety*, give us the *money* and the *greatness!* Why did not Jesus Christ invite old Herod to become a leading man among the apostles? How much better He and they would have got along!

Why had not Paul thought of entreating old Nero to become President of the Apostolic board? How much trouble he might have saved himself and others! and how much more popular the Gospel would have been in Rome! O dear! My soul sickens at the manifestation of the times. O, my dear Redeemer, let me find a place at thy blessed feet in the very dust of the earth, and there, with the humble few, who serve thee "in spirit and in truth," pass the remnant of my mortal days in adoring thee and despising the show, and pomp, and vanity of mankind. Edwin Burnham.

Exeter.—Preaching Brethren are invited to give appointments for Exeter N. H., as they may have opportunity. Strangers will please call on N Churchill, or Charles Haley. Let your appointments be given for the Advent Chapel as there are two Advent meetings held in Exeter. I mention this to avoid confusion in publishing appointments.

For the Brethren— A. Ross.

The following highly interesting and truthful article was recently published in the *Newburyport Herald*, and we would commend it to the perusal of our readers.

"THE SCRIPTURES AND THE SCIENCE OF GEOLOGY.

"Infidelity has given a severe blow to the onward progress of the science of Geology, in attempting to bring mistaken chimerical ideas of supposed evidences and testimonies in the volume of nature, as seen in the structure of the material world, to contradict the Mosaic account of the creation.

"The writers on this subject, who undertake to deny the Scripture record, overlook that which is the basis of everything existing in the visible world.

"The creation of our earth is not a question of time. The Almighty, the Infinite, the Adorable Jehovah, who 'in the beginning created the heaven and the earth,' could accomplish the great work in a single moment, in the twinkling of an eye, as well as in ten thousand times ten thousand years. It is not a question of *time*, but of *power;* and the earth is in existence, evidencing the execution of that power.

"I have spent years of my active life in Geological researches, not in books, but in studying the volume of nature as written in the earth itself, in its rocks and sands, in its atmosphere, and in the waters that are upon and that rise above its surface; and I have made these researches with the Bible in my hand and in my mind. They each testify of the other, and the testimony of this union is truth in all its supremacy, in all its harmony.

"The opposers of the truth of Scripture history attempt to pervert the plain language of the Bible, and insist that a *day*, as it existed at the time of the creative epoch, was another measure of time from that now used. There is no room for any argument for the rule of construction, for the measure is given in the very same book, and from the very same pen which made the record, in obedience to the word of Him whose word is power, infinite and unlimited.

"A day of the series of days which embraced the creative epoch, is the same measure of time as a day at the time Noah entered the ark, and as the day of that period when God delivered the commandments to Moses on Mount Sinai. The day was a part of a week, a part of a month, and the month a part of a year—the Bible says this.

"Geologists pretend to find in the progressive wear of the waters of Niagara, in forming its gigantic cataract, evidence that the falls have been ten thousand years in reaching from Lake Ontario to their present locality. I have been frequently at the falls, and made both minute and extensive geological researches there, and in all the country round about. I do not think that the falls are much if any over one thousand years old. In 1855 the volcano of Mauna Loa, in the short space of seventy days, sent out a river of molten lava seventy miles in length, five miles in breadth, and of unmeasured depth—twice the length of Niagara river and its mighty cataract, twenty times its width, and many times its depth, and all in ten weeks.

"Geologists talk about the crusts, the strata of the earth, and say these give evidence of slow and gradual formation. The crystals of Selenite formed in the Lockpit salt well, in pumping, resulted from the agitation of and in the commingling of two veins of water, and although the formation, or crystalization was *instantaneous*, still the stratification was complete, and the layers or strata vast in number. Had we not seen the instant formation we might have counted the strata by ages.

"In our memoranda of earthquake phenomena, we have two recent cases in which during the earthquake shock there came from the earth, in a moment, in the twinkling of an eye, a substance resembling human hair—on being burnt it had the same crisp and the same smell as human hair—and it had the same appearance. This hair came out of the ground in the highways, in the fields, in the market places, in fact everywhere—it was from six to ten inches long, and erect and straight, and had its roots in the ground, the same as the human hair has on the head. It disappeared in three days—this was a shadowing forth of the resurrection.

"I have materials on this subject before me, and gathered in my extensive researches sufficient to carry my pen through an entire ream of paper without stopping; but brevity is needed, that the subject matter presented may not crowd the storehouse of the reading mind.

E. Meriam.

"Brooklyn Heights, Jan. 10, 1857."

A Case for Antagonists.

"A wealthy merchant died: his body was dissected;
No symptoms of disease was anywhere detected,
Until they reached the heart,—which, to find, they were unable,
But in the place they found—a Compound Interest Table."

Just look out, will you, my friend, and see that you don't die of such a dreadful disease as that. What a death to die! The symptoms are alarming—lying awake nights, counting up interest; studying days upon per centum; charging the highest rates; shaving notes; grinding the face of the poor; heaping up treasures for the last days,—all these are among the symptoms of this dire disease. Look out for it. The end is death. H. L. H.

An old Soldier of 'Forty-three.

Bro. Grant:—Permit me to say a few words to my brethren and sisters in the Lord. I believe at the time appointed the end will be, and at the ending of the twenty-three hundred days, which it appears to me, will end in 1857. Now, we, as a people, believe in a literal fulfillment of the word of God, and that Christ will literally come again to the earth. Then may we not look for a literal battle to be fought? when the "beast" and the "kings of the earth," and "their armies" shall be gathered together to make war against Him that sat on the horse, and against his army, Rev. 19 : 19. This, I think, will take place when those ten kings who receive power one hour with the "beast," shall make war with the Lamb. Rev. 17 : 12–14.

Now, if this be prophetical time, it gives fifteen days for the gathering of the army and fighting the battle, when the "beast" and the "false prophet" shall be taken and cast alive into the lake burning with fire and brimstone. This will be in accordance with Christ's words in Math. 13 : 30. "But ye brethren are not in darkness that that day should overtake you as a thief." Thass. 2 : 4. L. Tuttle.

Alabama, N. Y., May 6th, 1857.

For the Crisis.

Twenty Sayings.

1. Goodness delights in doing good.
2. Love generally wins love.
3. Anger creates sorrow.
4. Malice kicks and goads its author.
5. Calling fools *fools* does not make them wise.
6. Defering matters that should be done now does not make the doing of them more easy.
7. It is easier to turn good to an evil purpose than to turn evil to a good purpose.
8. When God calls us into danger, it is the way of safety to go in the way of danger.
9. Meek Heart and Big Head never travel together!
10. The way to make others speak evil of you is to speak evil of them.
11. Express a good opinion of others, and they will be likely to cultivate a good opinion of you.
12. He that keeps his temper keeps hold of his most powerful weapon.
13. When a man gets into a passion with his enemy he opens the gate of his own castle to his arms.
14. Keep cool, and you may cool off your enemy.
15. Whoso wastes his property, treats the blessings of God with contempt.
16. The Bible never condemns consistent moderation, but haste is much condemned.
17. Haste is the mother of confusion and waste.
18. If you wish community to bless you, be a blessing to community.
19. Right faith and right principles create right actions.
20. If we love God, all that is God's will be lovely to us.

Edwin Burnham.

For the Crisis.

Sweet Home.

It is evening. The sun has gone down to his rest and pulled the sable curtain of night over the crimson glory of the western sky. The labor of the day is over, and, while the silvery light from the beautiful orb that God made to rule the night is dispensing in bright beams upon the streets, and roofs, and spires, the distant church chime is pealing forth the air of "Sweet Home."

"Sweet Home!" The music of those words call up many recollections, and as if by magic I see the loved circle of happy faces far away, and feel the sympathy of true hearts. But there is no permanent home in this world. We may enjoy for a season its influences, but the busy duties of life call us out into the world, and we have to sojourn as a stranger. But there will be a home where pleasant associations are never broken—where death cannot enter to sunder kindred ties—where parting can never come. That home is Paradise!

Here joy is fleeting, and sorrow is ever ready to fall upon us, and disappointments cluster thickly around us, but in that home here will be naught but unalloyed happiness.

O my soul, why long for the approbation of the giddy multitude—why cling to the fleeting pleasures of this earth—why linger in the paths of the worldling, while angels beckon thee, and Heaven urges thee, to seek the road which leads to the happy home in tParadise restored—the eternal "Sweet Home?" J.

From Bro. N. F. Smith.

Bro. Grant:—Through the tender mercy of God, I have this opportunity of opening my mind in defence of this blessed religion —the Advent hope. I have been taught from my youth up that we have an immortal soul to save, but by careful study of the scriptures I find it is all false. See 2 Tim. 6 : 16. Also, I was taught that when our bodies die our souls are wafted immediately to God.

I am thankful to God that he has in these last days enlightened my mind upon gospel truth, and to-day I esteem it a great privilege to be classed with the poor despised Adventists. The grave has lost its former terror. I am daily looking for that glorious appearing of our Savior, when we shall be crowned with immortality and eternal life.

I thank God there are a few of his true children in Shelburn Falls, who are willing to be called fools for Christ's sake. I sigh and cry, Jesus, come and reign upon thy throne. I am expecting to see Jesus soon, and be crowned with eternal life.

Your brother in Christ,

N. F. Smith.

From Bro. C. S. Barnes.

Bro. Grant:—I would like to speak a few words to the brethren and sisters, through the *Crisis*, who love the appearing of our Lord and Savior, and who know what the hidden life is which God imparts to his acceptable people. I believe it may flourish in solitudes and deserts; far from the societies of men and the din of cities. From the cave of the hermit, from the cell of the solitary recluse, the fervent prayer has often arisen, which has been acceptable in the sight of God. But it would be a strange and fatal misconception that religion, even in its most pure and triumphant exaltations, can flourish nowhere else. The home of holiness is in the heart, irrespective of outward situations and alliances; and therefore we may expect to find it, if there are hearts adapted to its reception and growth, in the haunts of business as well as in the silence of retirement; in the palaces of Rome, as well as in the deserts of the Thebais. It is a fatal mistake to suppose that we cannot be holy except on the condition of a situation and circumstances in life such as shall suit ourselves. It is one of the first principles of holiness to leave our times and our places, our going out and our coming in, our wasted and our goodly heritage entirely with the Lord. Here, O Lord, hast thou placed us, and we will glorify thee here.

Yours in hope of soon seeing Jesus,

Cyrus S. Barnes.

From Sr. C. E. Cole.

Bro. Grant:—Only a few weeks have elapsed since I became a reader of your valuable paper. To me it has been very beneficial. I feel as if it ought to be in the possession of every individual. To the flock scattered abroad, and owned by the meek and lowly Jesus, the chief Shepherd. I would say, it is but a short time since I embraced the way, the truth, and the life. But now your faith is my faith, your hope is my hope, your Lord is my Lord, and your God is my God.

When I meditate on the precious and glorious promises we have to encourage us in whatsoever situation our lot be cast, to resist temptation, to be pure in heart, to possess the purity of the Holy Spirit, I am ready to exclaim, Oh! how can any one refrain from crying earnestly to the Lord, "Create in me a clean heart, O God; and renew a right spirit within me." "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

Oh! how pleasing the thought that this mortal is soon to put on immortality, and this vile body soon to be fashioned like unto his glorious body. Let us grow in grace and in the knowledge and love of the truth. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." "Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him."

Yours in the hope of obtaining eternal life, Clarissa E. Cole.

Calhoun Co. Mich., May 11th, 1857.

From Bro. J. Pulsifer.

Bro. Grant:—I love the *Crisis*. I love it for the good spirit it exhibits. I love it because it advocates the truths of the Bible, and I pray the Lord it may continue to breathe the Spirit of Jesus, and that its columns may be filled, from week to week, with the blessed truths of the Bible, which are about to be realized in bringing the saints all home to the kingdom of God, and the eternal destruction of the Devil and all his host. This is my hope, and, blessed be God, it makes me not ashamed, for it is the "power of God unto Salvation to every one that believeth." It is a great consolation to know that we have got the faith of Abraham, that we are heirs with him to the same promise; and that we have not followed cunningly devised fables; though we have not yet been eye witnesses of his majesty and glory, as Peter was, yet, in a little while we shall behold him in all his glory and be made like him, for we shall see him as he is.

"Every man that hath this hope in him purifieth himself even as he is pure." Here is the importance of obtaining this hope; it has a purifying effect. It is just what the Church needs to prepare her for translation. "Blessed are the pure in heart, for they shall see God." The Apostle says,—"Seeing ye have purified your souls in obeying the truth, through the Spirit," &c. I do thank God for this blessed hope; it is truly "like an anchor to the soul both sure and steadfast, and entereth in to that within the veil," where where Jesus has gone. It holds the pilgrim unmoved amid all the forms and ceremonies, traditions, and fables of this day.

Brn. and Srs., I mean to see the end of this race, though the way is narrow and the gate is straight, it will end in eternal life. Our privileges here are limited. We have but little preaching, gospel preaching, I mean, we have plenty of fable preachers all around us; Bro. Pratt was here but a short time since. He preached the word, and planted a brother in the likeness of Christ's death, and sent him on his way rejoicing. There are a few children here scattered among the mountains that love the truth. A Bro. White, from Conn., has moved into the Village of Shelburne Falls, for which I thank God. His heart and soul are in the work, but he is in a wicked place. May God help him to be faithful. A few of us meet at his house, occasionally, to exhort one another and pray one for another, and the good Lord meets with us, and comforts our hearts with the assurance that if we overcome we shall sit down with him in his throne even as he has overcome and has set down with his Father in his throne.

We rejoice to know that we are in the fulfillment of the last fragments of prophecy; that the last scenes of this world are now being enacted, and that Jesus is very soon coming to raise the dead, to give immortality and eternal life to all his children. Children of God, suffer on a little longer, bear the reproach a few days more, and it will all end in eternal glory. Amen. Yours in hope,

Joseph Pulsifer.

"If a man die, shall he live again?"—Once a year have the daises answered it, and "Spring's little infant," the violet, has once a year given its fragrant testimony, and every day has the morning testified, and yet the world is murmuring still, "If a man die, shall he live again?"

Choice Selections.

Husbands and Wives.

What a beautiful place is a home
Where the husband and wife agree,
Where the children are happy and glad,
And skip about blithsome and free!

Husbands, are you gentle, kind, attentive, affectionate to your wives at all times, especially in the hour of trial or affliction? A prudent, sensible, God-fearing wife, always appreciates the kindness of her husband, and returns into his bosom seven fold.

Would you hear a sweet and pleasing echo, speak sweetly and pleasantly yourself.

Be gentle and loving to thy wife.

Be gentle! for you little know
How many trials rise,
Although to thee they may be small,
To her of giant size.

Be gentle! weary hours of pain
'Tis woman's lot to bear;
Then yield her what support thou canst,
And all her sorrows share.

—*Golden Rule.*

A Good Man's Wish.—I would rather, when I am laid in the grave, that some one in his manhood should stand over me and say, "There lies one who was a real friend to me, and privately warned me of the dangers of the young; no one knew it, but he aided me in the time of need. I owe what I am to him." Or would rather have some widow, with choking utterance, telling her children: "There is your friend and mine. He visited me in my affliction, and found you, my son, an employer, and you, my daughter, a happy home in a virtuous family." I would rather that such persons should stand at my grave, than to have erected over it the most beautiful sculptored monument of Parian or Italian marble. The heart's broken utterance of reflections of past kindness, and the tears of grateful memory shed upon the grave, are more valuable in my estimation, than the most costly cenotaph ever read.—*Dr. Sharp.*

Worldliness of Good Men.—Whence comes all this pitiful worldliness among so-called "good men?" Whence among them those many "innocent weaknesses," those nice shrinking evasions when God requires a new burnt-offering on the altar of truth. Because they have made their virtue for themselves, that like a convenient and pleasant pillow they may shift it now to this side, now to that, to prop their earthly slumbers. Because they have planted a shady park in the desert at the foot of Sinai, which conceals the mountain from their sight, while they wander up and down through blooming paths, satisfied if they do not stray so far that their companions in the park can no longer recognize them as their fellows. Verily this generation requireth the burning mirror of the law, to consume to ashes the tares which they call good seed, but which cannot even hide the naked soil.—*The Hallig.*

Singular Theology.—A preacher said, that among the errors of the times, he often meets with opinions and sentiments about religion, and which when thrown together would compose the following creed: "If you seek religion you'll never find it; when you get it you'll never know it; if you know it you hav'nt got it; if you've got it, you can never lose it; and if you lose it you never had it."

Increase of the Jews.—In 1850 a man might count upon his fingers all the synagogues, in the land—now there are at least a quarter of a million of Jews, from eighty to ninety synagogues, and a multitude of smaller communities where a nucleus exists which will soon grow into a synagogue. The city of New York alone has twenty synagogues and thirty thousand Jews—about one twentieth part of the population being such. There are synagogues in all the chief cities of the sea board; two in Boston, five in Philadelphia, five in Baltimore, three in New Orleans, two in Charleston, and four in Cincinnati.

Use of Solitude.—Solitude is a great cherisher of faith. Were we more alone to look back upon ourselves, and to look into ourselves—not to find any good, but to observe more of the amazing blindness of heart, unbelief, selfishness, and idolatry, which so benumb our spiritual feelings; were we to be more alone for these purposes, we should enjoy more of the presence of God.—*Exchange.*

Poetry.

For the Crisis.

IF I GO AWAY I WILL COME AGAIN.

While in this world we must suffer grief,
And sorrows cross our way;
While death, the great and dreaded foe,
Lay's low the form of clay.
But still remains the promise sure,
Death shall itself be slain,
By our Redeemer, Lord, and King,
When He shall come again.

How sweet the words fall on the ear,
Of those who wait their Lord;
His words once spoken never fail,
Our King shall be adored.
And there's a rest, an endless rest,
For His dear saints remain;
Hark! hear Him;—"If I go away,
I will return again"

Though Satan in full power and might,
Seems growing stronger now,
It but bespeaks that Jesus soon
Will crown the spotless brow.
Our hearts grow sick while gazing on
Earth's deeds of crime and shame;
But rise, look up, for lo! He says,
"I go, but come again."

Oh blessed hope! Oh glowing thought!
Oh cheering words to hear!
It bears us up through every storm,
To know our Lord is near.
Then let us watch, exhort, and pray,
And sound the thrilling strain,—
Our conquering King, our Life, our Lord,
He comes! He comes again!

H. E. G.

May 30th, 1857.

For the Crisis.

EFFECTS OF THE SPIRIT.

Blest spirit! thy empire is love,
Thy presence the presence of rest;
And the angels look down from above,
With delight from the courts of the blest.
The world, with its frowns and its charms,
No longer allures me from thee;
Dear Jesus, I fly to thy arms,
In thy arms I will ever be free.

No longer an alien I pine,
No longer I stray from my love;
My way shall be guided by Thine,
From realms ever blissful above.
I will roam in the vale of delight,
Where streamlets of happiness flow;
And thy volume shall be as a light
To my path, as I travel below.

I will muse on the charms of thy grace,
And admire all the works of thy hands;
Dear Jesus, a smile from thy face
Surpasses the glory of lands.
I will dwell by the fount of thy love,
And wash all my sorrows away;
'Till the beams of the day-star above
Shall usher in Heaven's bright day.

When the saints shall unite with a throng,
That inherits the land of the blest;
And the rescued will swell the glad song—
We've arrived at the sweet land of rest.
All sorrow shall vanish away,
And the tear shall no longer be known;
All nations shall yield to His sway,
And the will of the Lord shall be done.

M. R. Phetteplace.

Items.

—Haytian papers are received to May 9th. As usual, the people seem to be dividing their time between fetes and pompous ceremonials. On the 1st of May was celebrated the Fete of Agriculture, at which speeches were made by high dignitaries, solemn services held in the churches, and the agriculturists who were fortunate enough to gain prizes, were publicly crowned, amidst salvos of artillery.

—In Charleston, S. C., a Mrs. Braggiotti, having been separated from her husband in consequence of the latter preferring Catharine Welser, repaired early one morning to Mrs. Welser's rooms, and finding Mr. Braggiotti present, stabbed the mistress. At the trial for murder she made no defence, and the jury rendered a verdict of "Not Guilty."

—Henry O'Reilly, of telegraphic fame, offers to the United States government to build at his own expense, a telegraphic line to the Pacific, if military protection against Indians be afforded.

—A paper published at Olympia, Washington Territory, has an account of a tremendous fight between a young Scotchman named Stockend and a panther, in which the Scotchman kicked the panther to death in fifteen minutes.

—One of Adams' power presses, direct from Boston, was received at Honolulu, S. I., about the last of March, and was immediately put in operation by the proprietors of the Commercial Advertiser. This must have been an astonishing novelty to the natives.

—A German, residing in Schodack, N. Y., was taken with the measles. He suffered from the disease several days, and then fell into a deep sleep. He remained in this condition more than two days, all efforts to awaken him proving ineffectual, and finally died, without returning to consciousness.

—The Leavenworth (Kansas) *Times* says that the Sheriff of that county has omitted from the registry at least one hundred free State voters of Leavenworth alone, and that it has before it the names of one hundred free State men of the county that have been omitted.

—James Montrose, a shoemaker of Rome, Ohio, was killed by George F. Davidson, in an affray that grew out of a charge of illicit intercourse between the murderer and the wife of his victim.

—The New York Tribune says that sixteen murders have been committed in that city since the first of April.

—The Quebec *Mercury* says that an alarming disease prevails among the cattle in the parishes of La Beauce, on the south side of the St. Lawrence, the origin of which cannot be traced. Upwards of fifteen hundred animals chiefly cows, have perished.

Foreign News.

SEVEN DAYS LATER FROM EUROPE.

Halifax, June 2.

The steamer America, from Liverpool May 22, arrived at this port at 11 this A. M.

The London Gazette contains an order in Council, announcing the contract of marriage between the Princess Royal and Prince Frederick William of Prussia.

The Chancellor of the Exchequer produced a sensation in the House of Commons, by proposing that the Princess Royal should have a marriage portion of £40,000, and an allowance of £8000 a year. After some discussion the proposition was agreed to.

The growing grain crops in France are magnificent, and wheat and flour were declining in nearly all the French markets

The King of Bavaria had reached Fontainebleau and was received by the Emperor.

A dispatch received at Paris, from Spain, says there is every probability of a pacific adjustment of differences between Spain and Mexico.

Disturbances originating in the dearness of food, have taken place in the various districts of Spain, and, in consequence, a royal decree has been issued, prolonging to the 31st December next the free importation of corn.

The Paris correspondent of the London *Times* says it is reported in various quarters that the King of Bavaria, at present the guest of the Emperor Napoleon, is endeavoring to effect a reconciliation between the King of Naples and the Western powers. The King of Bavaria came direct from Naples to France.

The Government of the Netherlands has signified its intention to send a ship of observation to join the Anglo-French squadrons in the Chinese waters.

The list of the new Danish Ministry has given great satisfaction, and it is thought in Germany that the question of the Duchies will very soon be arranged

On occasion of his birthday, the Emperor of Russia issued a further amnesty in favor of political and other offenders.

The crops in Hungary, Moravia and Bohemia are looking remarkably well, but they are less flourishing in Upper Austria.

A letter from Vienna states that the Emperor of Austria will not confine his measures of clemency in favor of the Hungarians to the amnesty granted to political prisoners and refugees, but will also restore them their landed property, confiscated after the revolution.

Letters from Germany state that the Emperors of France and Russia are to meet this summer at Berlin.

The American Minister at the Porte left Constantinople on the 15th for the Principalities. It is pretended that his visit has a political object.

In the treaty concluded between Russia and Persia, the former renounces all claims to the money which Persia owes, and, in return, obtains two pieces of land, one on the Caspian, and the other in the eastern part of Persia. Both of them, for strategical reasons, are of the highest importance to Russia.

Russian circles in Paris maintain that the Shah of Persia has not and will not ratify the treaty of peace with England, as sent to him.

The British steamer Hornet has destroyed seventeen piratical junks on the China coast.

The two native regiments which had mutinied in India, had been disbanded without much trouble.

The Bodzars, a tribe of Beloochees, occupying the hills near Peschawar, 15,000 strong, had been reduced to submission. Loss on the British side, 60.

Domestic Summary.

Election Riots at Washington.—Washington was the scene of a disgraceful and bloody riot on Monday, June 1, the day of the City election. A gang of rowdies called the "Plug Uglies" arrived there from Baltimore in the morning, and by their interference in affairs caused a row. The citizens turned out with arms, and drove them from the polls for a time, but the "Plug Uglies" were soon joined by the "Rip Raps" and "Chunckers" of Washington, and a terrible attack was made on the anti-Know Nothing voters, and several persons on both sides were killed. The rioters got a cannon into their ranks but Lieut. Henderson, of the Marines, ordered a charge, and the piece was taken just as it was about to be fired. Shots were fired on both sides from guns and pistols, and ten or twelve were killed and many wounded. There was much excitement in the city for a day or two, but no more fighting.

From Mexico.—New Orleans, June 4.—We have dates from the city of Mexico of May 16th.

The election in Mexico was progressing, and the results, so far as known, were generally favorable to the re-election of President Comonfort.

Heavy rains had fallen, and the inhabitants were alarmed at the prospects of an inundation.

Late Mexican papers confirm the execution of Gen. Crabbe and 58 of his followers.

It was rumored in the city of Mexico that a terrible revenge was being taken in California, by murdering all the Mexicans found there.

Gov. Walker's Inaugural Address.—St. Louis, June 9.—Gov. Walker's inaugural is received. It is long, conciliatory and persuasive; it recognizes the territorial enactments; says that all Constitutional laws must be executed; urges all parties to participate in the election; believes the Convention will submit a Constitution to the people, and, in that case, does not think Congress will reject it. He earnestly impresses the necessity of removing slavery agitation from the elections, from the halls of Congress, and from the Presidential elections.

Fire in the Woods.—A very disastrous fire has been raging in the woods, in the vicinity of Brasher Falls, St. Lawrence Co., N. Y.—"In one hour, forty-three buildings, and from $95,000 to $100,000 worth of property were reduced to ashes, and forty families made houseless and homeless, without food or clothing. Women who were washing in their yards were compelled to fly for their lives. A large number of mechanics and laborers were thrown out of employment by this sad catastrophe; about 300 men were employed about the Iron Works of Mr. Skinner, whose loss was nearly $80,000. In addition to the forge and work shop he had a large storehouse filled with finished work, which now presents the appearance of a huge mass of iron some ten feet high.

Riot in Wisconsin.—Chicago, June 6.—A serious riot occurred at Medina, Winnebago county, Wisconsin, on the 4th inst., between the contractors and the laborers on the Racine and Missouri Railroad. The citizens were required to arm themselves against the rioters, two of whom were killed and a number seriously injured. The Sheriff of Winnebago county had been sent for, and the excitement was intense.

Exciting News from Utah.—St. Louis, June 2.—The Leavenworth *Herald* of the 30th learns from a person who left Salt Lake on the 15th that great excitement existed among the Mormons, and many outrages were committed by them. Brigham Young was driving all the "Gentiles" away. Judge Stiles, the U. S. Marshal and the Surveyor General, with their families, together with a large number of emigrants, had already left, and others were hurrying away.

Secessions from the Mormons.—New York, June 5.—It appears that Judge Stiles, U. S. Marshal Dodson, Surveyor General Burr, of Utah, H. F. Harrell, Postmaster of Salt Lake City, and others, came with the last mail train to St. Louis. One thousand seceders from the Mormons will, it is said, come to the States, and about 1000 more will go to California.

Exciting Meeting at Dr. Cheever's Church.—N. York, June 5.—At Dr. Cheever's church, last night, a very exciting meeting was held. The report of the committee, appointed to propose amendments to the standing rules of the church, was, after a bitter debate, adopted. The election of officers for the ensuing year then took place, and the meeting had not adjourned at midnight. The report fully sustained Dr. Cheever. The Cheever list of officers was chosen by a large majority.

The Slavery Troubles in Ohio.—Cincinnati, June 2.—The habeas corpus, issued by U. S. Judge Leavitt, in the Mechanicsburg slave affair, has been served, and the prisoners, (the U. S. Deputy Marshal and his posse,) brought here for trial. The examination was commenced yesterday, but the case finally adjourned for a week, to allow of the production of affidavits.

Appointments.

Bro. E. Whitney appoints to preach at East Haverhill, Mass., Sunday, June 14th

Eld. J. Couch appoints to preach at Rye, N. H., on the fourth Sabbath in June.

Bro. Edwin Burnham will preach in Salem to the Union Street Church Sunday, June 14.

S. F. Rogers.

Providence permitting, I purpose to be at the Carmel conference. Ed.

If the Lord permit, I will meet the brethren at Scitico, in Enfield, Conn., Sunday, June 14th, to give the word of life.

R. E. Ladd.

Bro. S. W. Bishop appoints to preach at

Manchester, N. H.,	Sunday, June 14th
Auburn, N. H.,	Sunday, June 21st
Lawrence, Mass.,	June 24th, 7 1-2 P. M.
Exeter, N. H.,	June 25th, 7 1-2 P. M.
Portsmouth, N. H.,	June 6th, 7 1-2 P. M.
Great Falls, N. H.,	Sunday, June 28th
Kennebunkport, or where Bro. Elisha Mitchell may appoint,	Sunday, July 5th
Concord, N. H.,	Sunday, July 12th

If any of these appointments come in collision with others already made, brethren must let me know immediately by letter, directed to Warner, N. H.

S. W. Bishop.

Bro. W. S. Campbell appoints to preach in Rochester, N. Y., June 14th. Particulars next week.

Bro. Edwin Burnham appoints to preach at

Rye, N. H., third Sunday in June.

New Bedford, fourth Sunday in June, and first Sunday in July.

Providence permitting, I will meet the Brn. at

North Springfield,	June 10th
Wethersfield, near Bro. Fellows,	June 11th
Taftsville,	June 12th
Hartland, Dinsmore Hill,	June 13th and 14th.

I can stop at two or three places coming back, if desired and informed. I hope some one will meet me at the depots, for I am a stranger in that section. Description—tall, coarse and plain looking man.

Hiram Munger.

Will the *Herald* copy?

Bro. A. Fox will meet with the Brn. in Lovely Street, Canton, Ct., Sunday, June 21st Cheshire St., Cheshire, Ct., Sunday, June 28th

Conference.

The Rock Island and Eastern Iowa Semi-Annual Conference stands adjourned to meet in Cordova, Ill., Friday, July 3d. A good representation is desired. Service at the chapel, Thursday evening. Brethren from abroad are cordially invited to attend.

Bro. Grant:—Having consulted with many of the Brn. composing the different churches in this section, I find an interest, with many earnest requests, for a General Conference. We have therefore, after due deliberation, decided to hold a Conference at Carmel, Me., commencing June 10th, at 5 o'clock, P. M., and continue over the Sabbath.

We hope, pray, and believe that this means of grace will prove a savor of life unto life. We invite *all*, whosoever *will*, to come and partake with us; and shall *expect* as many of the household of faith as consistently can, to come in the name of the Lord, and such as *can* will feel it a *privilege* and *duty*, with open heart and hand, to help forward the cause of *truth*.

Those coming by railroad, will stop at Carmel Depot, near the village, where the meeting is held.

In behalf of the Brn.,

I. Damman.

L. L. Howard.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

E. H. Jones 119, N. B. Sleeper 119, J. C. Libby 91, S. Woodruff 117, N. Woodruff 111, W. Nichols 130, P. Waterman 130, W. F. Leathe 104, A. Moses 104, Julia A. E. Lloyd 118, R. H. Clark 118, S. Ingalls 117, S. B. Saxton 121, C. B. Boynton 129, Julia A. Barnes 109, J. Frederick 118,—$1 each.

A. P. Hyde 104, J. Gray 106, A. Boothby 106, 50 cents each.

For Books.—P. B. Morgan $5; T. Huntington, $1.18; Julia Dodge $1; A. P. Hyde, 50 cents.

Books Sent.—J. F. Champlin, A. P. Hyde.

To Correspondents.

Bro. P. B. Morgan—E. French has paid to No. 108. We credit Bro. Blackman $2, which pays to 108.

J. P. Babcock—Your paper has been sent to Apponaug, R. I.; we now send to Natic.

Louisa Kendall—We have transferred the sum to your account. It pays to 114.

Bro. Jones—There are none of Bro. Storr's cheap edition of the six sermons in market.

Married.

In Fairhaven, May 24th, by Elder S. S. Brewer, Bro. Edward T. Gladding, of Bristol, R. I., to Sr. Priscilla Demoranville, of Fairhaven, Mass.

In West Winsted, Ct., May 31st, by Miles Grant, Bro. Ira T. Neal to Sr. Eliza A. Cook.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* prepaid, it will be half a cent a number in the State, and one cent out of it.

Canada Subscribers

And all others in the *British Provinces* will remember that we have to *prepay* the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Excellency of the Lord's Anointed, or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

Nice English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

Treatise on Matt. xxiv. By I. C. Welcome. Price 33 cents—postage 6 cents.

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Bound Tracts. By H. L. Hastings. Nearly 200 pages. Price 40 cents—postage 6 cents.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The World as It Was, as It Is, and as It Will Be. By Mrs. A. C. Judson. Price 38 cts.—postage 3 cents.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts—postage 1 ct.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

This World and the Next: The impossibility of making the best of both. An interesting English work. Price 25 cents—pos. 1 ct.

The First Fruits: a Scriptural Inquiry into the Time and season of the First Resurrection, and Change of those who are Alive and Remain. Price 10 cts.—pos. 1 ct.

Jubilee Harp. By S. S. Brewer. A good selection of hymns. Price, single copy, 25 cts.; per dozen, $2.50—pos. 7 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts.—postage 10 cents.

The Infidel's Fate.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1, postage paid.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 30 cts.—postage 3 cts.; cloth gilt, 40 cts.—pos. 8 cts.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; full bound in gilt, $1—pos. 9 cts.

A View of the Scripture Revelations Concerning the Future State. By Richard Whately, D. D., Archbishop of Dublin. Price $1—pos. 18 cts.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Milton on the State of the Dead—Intermediate State—Plain Truths—Ancient Landmarks—each twenty-four pages. Price 5 cents single copy; $3 per hundred. Outline of the coast of Man—The Destiny of the Wicked—The Great Incentive—Olive Leaves 3 cents single; $1.50 per hundred. Future Punishment—Key of Truth—The Night Cometh—The Day of Judgment—price 2 cents single; $1 per hundred.

Poetry.

For the Crisis.

I LONG TO GO HOME.

I long to go home, to that radiant clime,
Where tears never flow from the eye;
Where hearts grow warm in the bright sunshine,
'Neath the light of an Eden sky.
Where the mourner that grieved in this vale of tears,
And tremblingly hoped for this rest,
Will triumph at last over conflicts and fears,—
Forevermore saved with the blest.
Brothers and sisters, would you not love to roam,
Where unfading flowers will garnish the bowers,
In the glory-lit vallies of home?

I'm sighing to go where the frost and the snow,
Never blanches the pilgrim's cheek;
Where no little green mounds will chequer the ground,
O'er the graves where the loved ones sleep.
I am weeping here in the wilderness,
For the world grows cold and drear;
And the cross to my bosom I closely press,
But I have no treasure-shrine here.
Brothers and sisters press with me to that shore;
Our lips we'll lave in the life-giving wave,
And never shall we thirst any more.

The stars nightly shine in the clear azure sky,
And the moon hastes on her bright way;
I gaze on their beauty to weep and sigh,
For the dear ones are far away.
The sweet flowers bloom in my mountain home,
And the birds warble wild and free;
But the feet of the watchman seldom come,
Bringing glad tidings to me.
Brothers and sisters how gladly would I go,
To the banquet sweet, where the pilgrims meet,
And watchmen the silver trump blow.

But the bright Sabbath morning I long to hail,—
I would rest from this toil and strife;
I am weary of earth's long piteous wail,
And groan for immortal life.
Oh the healing leaves of the life-giving tree,
I'd twine round my aching brow;
And from earth's with'ring curse be evermore free,
And never more whisper—Adieu.
Brothers and sisters haste with me to that land,
For earth grows old, like a tale that is told,—
Press for home, weary pilgrim band.

V. N. CUDWORTH.

Zoar, Mass.

I'M A PILGRIM.

I'm a pilgrim here below,
Wandering alone;
I must shun the paths of woe,
I must go on.
There's a land of pure delight,
Where all is fair;
There's no sorrow, woe, or night,—
Let me be there.

I'm a pilgrim, and I go
To see the Lord;
He will come again below,—
Thus saith His Word.
Then I'll see His lovely form,
And like Him be;
Pilgrim then no more I'll roam,—
My home I'll see.

G. L. TEEPLE.

Original Articles.

For the Crisis.

The World's Enmity to the Church.

A DISCOURSE FOUNDED ON 1 JOHN 3: 13.

BY WILLIAM SHEPHERD.

[Concluded.]

"*Marvel not, my brethren, if the world hate you.*"

Again, we cannot help but repeat, that, when the world is spoken of in the sense of our text, it only includes that class or those classes of individuals previously named, extending no further than unto all who make no pretensions to the christian religion; no, for there are many who claim to be the true "worshipers of God" and within the pale of the church of Christ, who are bitter "enemies of the cross," who cherish the most deadly hatred towards God's people, from whom the true church has ever received the most cruel and inhuman treatment. This may seem strange, but it is no less true, as past history doth abundantly affirm.

Look, for example, at the treatment of Cain, the first worshiper, toward his brother Abel, in whom was embodied the holy and righteous principle of the church. Here we see the spirit of the true and false church in their infancy—the first and early types of the same. One presents an offering unto the Lord, presumptiously looking for its acceptance upon its own merits; the other offers with faith, having respect to a coming Messiah, which renders it a commendable sacrifice and well pleasing to God. See the disposition which was made of the beloved patriarch Joseph, by his *pious* (?) brethren. Mark the conduct of Saul, *the anointed* (?) toward the holy David, pursuing him as he did with unmitigated hatred from place to place. And thus it will be seen the holy prophets were ever persecuted in all their arduous labors, and subjected to the most painful severities from the hands of a hypocritical multitude.

What class formed the most inveterate enemies of our beloved Redeemer? Who met him on every turn, constantly bringing false charges against him, impugning his motives, and endeavoring "to catch him in his words," that they might have wherewith to bring him before the Sanhedrim and have him condemned? And who was it that had him at last *formally* condemned and *really* put to death? Was it not those who "make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at (what is called religious) feasts, and the chief seats in the synagogues, (modern conferences and synods,) and greetings in the markets, (public thoroughfares,) and to be called of men Rabbi, Rabbi, . . . "Doctors of Divinity,) and for a pretence *make* long prayers?" Was it not those who stood the highest in the estimation of the so called religious Anniversaries and Conventions? Who made the most dazzling profession of religion, and claimed to be God's favorites, and wholly devoted to his service, the *high priest* himself being the most prominent actor in the scene? From whence did the apostles meet with the most deadly opposition? and by whom were they persecuted, scourged and cruelly tortured, stoned, sawn asunder, and put to death in various ways? Was it by the really barbarous and uncivilized nations? No, verily; but from those who pretended to be *very pious* and to possess a most vehement zeal for God, such "who hold the truth in unrighteousness, handling the word of God deceitfully." The murderous and inhuman treatment alluded to in the eleventh chapter of the Hebrews, as experienced by the church in the earlier ages, no doubt emanated from this deceptive and wicked source.

It is this power which has ever been the most persecuting. It is the pretended and assumed church which has always been the deep designing and inveterate foe "to the children of the free woman." It is this Satan's power, clothed in the insinuating garb of "an angel of light," which has proved the greatest scourge of earth and accomplished so much mischief, and is continuing thus to do and will until the eternal God shall completely demolish and obliterate the entire false fabric, and this hypocritical system of things. And need we expect any abatement of this hostile feeling on the part of this power? We shall get disappointed, for it is decreed by Daniel, the prophet, that it will exist "even until the consummation, and that determined shall be poured upon the desolator." And St. Paul confirms the same, thus,—"But as then he that was born after the flesh persecuted him that was born after the Spirit, *even so it is now.*" Gal. 4: 29.

Well has one said,—"Those are the most deadly persecutors who are actuated by what they regard as a religious duty." While another quite as truthfully affirms,—"It is a truth, and one which the present age should lay to heart, that in nothing is Satan's power seen more than in religion. By it he accomplishes as an angel of light what he could never effect by open profligacy and wilful sin. The world, in its ignorance of God, is persuaded that any thing which is, or is intended to be religious, must be acceptable to Him. This is a fatal error, one that has ruined millions, and is now ruining millions more. And awful as it is to see the sinner a willing captive to his lusts, openly rebelling against an infinitely good Being, it is still more awful to see religious theories adapted, in the name of the Lord, to shut out truth from the conscience, to quench the Spirit, and to turn aside the sure promises of God."

The world, in the general acceptation of the term, has never been so great an enemy to the true church as those false ecclesiastical systems, assisted, time and again, by "the powers that be." It is those false and pernicious argumentations (the Papacy the most formidable,) which have ever proved the most effectual barriers to the advancement of a righteous state of things upon the earth, and the promulgation "of the *truth* of the gospel." These infernal systems have ever stood in the way of the dissemination of the truth, like the magicians with their incantations before Moses, and like the Apocalyptic Dragon before the sun-clothed woman, "pained to be delivered" of the "man-child," "to devour her child as soon as it was born." Yes, stood in the way, retarding the progress of the glorious gospel, proving, in too many instances, an impreg-interposition to man's receiving the truth as it is in Jesus. The beautiful simplicity and admirable symmetry of the divine plan of redemption has ever been obscurated by this bottomless-pit smoke of their dogmas and theories, tarnished, and deformed by them in such a degree that scores of men and women of intelligence and candor have rejected the system of christianity as unreasonable, hence, unworthy of their credence. These human (not humane) contrivances and organizations, under the garb of religion, have made awful havoc in all ages, and, we may safely affirm, have been the most powerful engine in the hands of the devil to deceive and destroy the children of men. We make these repetitions, and dwell thus long on this point, for the purpose, if possible, of impressing the mind of the church with a truth which we think is too much lost sight of in this present wicked, hypocritical and adulterous generation, which is fast filling up its cup and is about to meet its terrible doom in the outpouring of the seventh vial of God's wrath.

Every one knows who has espoused the cause of Christ, and labored to any extent to present the gospel of the kingdom, that their most active and inveterate opposers have been the popular clergy and those who stand the highest in the sectarian churches. They know that these are the ones who first stand in the way of God's blessed word. We mention these to put such on the guard that may be ignorant of them, and as a matter of encouragement lest the people of God might become disheartened in the pursuance of "the *narrow way* that leadeth unto *life*" eternal; that they should "marvel not" at this hatred of the world, understood in the sense we have here portrayed it, but be encouraged in the violence of the storm and the seeming darkness of a starless night, with the advice of the angel to the storm-bound Paul, "saying, Fear not!" Acts 29.

"Yea, let men rage, since God will spread
His shadowing wings around thy head;
Since in all pain his tender love
Shall still thy sure refreshment prove.

With but thy strength, O God of power,
Then let winds blow and thunders roar;
Thy faithful witness will I be,
'Tis fixed; I can do all through thee."

Beloved, persevere in your righteous course, knowing that the great day of reckoning hasteth greatly when there will be a "time of trouble, such as never was since there was a nation even to that same time;" at which time, blessed be God, his "people shall be delivered, every one that shall be found written in the book;" while "many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt;" when "the wise shall shine as the brightness of the firmament, and they that turn many (not to the reception of any of the false and theological dogmas of the day, but,) to *righteousness*, as the stars forever and ever." Glorious promise! Dan. 12: 1–3. In view of this, then, we will cheerfully endure the world's hate.

Lastly, this persecution will come upon us unsought for. We have no occasion to seek or court it; all we have to do is, to denounce every thing which is not of God—go not with "the multitude which keep holy day"—subscribe not unto any of the numerous creeds and books of discipline—stand out in bold relief with the glorious Bible in hand, the love of God shed abroad in your heart through the Holy Ghost given unto all that obey him—acknowledging but one priest, and him, "the great high priest, Jesus, the Son of God, that has passed into the heavens," there to appear in divine presence for us—and but ONE God and Father of us all who is blessed forever. Amen. We must be found in "the WAY, the TRUTH, and the LIFE," advocating that truth to the best of our ability, and then, be assured, tribulation will come, and we shall realize the truth of what Paul declared to them of Antioch,—"That we must through much tribulation enter into the kingdom of God." Acts 14: 22. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Phil. 1: 29. "Yea, and all that will live godly in Christ Jesus *shall* suffer persecution." 2 Tim. 3: 12. Only occupy this position, live godly, work righteousness, show to the world that you are really for God and his truth, then you may with just as much hope of success expect to escape persecution as you would be likely to evade the scorching rays of the summer sun upon the sandy deserts of Sahara.

Tribulation to the church is coupled and inseparable with duty; they are old associates and go hand in hand, and are designed by our Heavenly Parent (for so we learn from the general tenor of scripture,) as one of those instrumentalities of purification which ultimately shall "work for her a far more exceeding and eternal weight of glory." We have the promise that, "if so be we suffer with him," (Christ) then we shall with him "be glorified together," and that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8: 17, 18. And why is all this? Let the apostle answer; "That ye may be counted *worthy* of the kingdom of God, for *which* ye also suffer." 2 Thess. 1: 5. Then "marvel not," ye stricken, afflicted, and persecuted ones, but be ye strengthened, cheered and comforted on your way, and which holy prophets trod, by the glowing promises of God, and especially by the benediction of the Savior in his sermon on the Mount,—"Blessed *are* ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. 5: 10–12.

How invigorating and delightful, to dwell upon this language of our great Deliverer and coming King! Let the church treasure it upon her heart as a rich legacy, and may she be enabled, like the "Apostle to the Gentiles," to "glory in tribulation," that "the power of Christ may rest upon" her, "knowing that tribulation worketh patience, and patience experience, and experience hope," &c. "Therefore, endure hardness, as a good soldier of Jesus Christ." Rom. 5: 3–5; 2 Tim. 2: 3. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you." Be confident, then, "that these light afflictions, which are but for a moment," shall work out a rich behest, and that in a very "little while." He shall come, who will come and will not tarry, who shall crown thy labors with everlasting life and glory. Yes, praise God! these things are but of short duration; our suffering times will soon be over, then shall we weep and sigh no more. The long-expected Messiah is coming soon, with myriads of his mighty angels, to take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, and to establish his kingdom. Then, using a common expression to denote an entire change of things, "the tables will be turned." Yes, the tables will be turned, as indicated in the potent language of the Revelator, thus,—"Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double." Rev. 18: 6. It is then, when mystical Babylon shall fall and "the Lord God of the holy prophets" shall execute judgment upon her in the very heat of his wrath, and utterly burn her with fire—when attendant angels and saints, with all holy beings, will give one united shout, like the noise of mighty thunderings, that shall make the vast universe ring again with praise to God and the Lamb,—that the redeemed millions will strike aloud their harps, and "sing the song of Moses, the servant of God, and the song of the Lamb, saying, great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for THY JUDGMENTS ARE MADE MANIFEST." While the invited guests and "they who are called to the marriage supper of the Lamb," will respond to the shout,—"Hallelujah! for the Lord God Omnipotent reigneth!" Amen.

Elizabeth City, N. J., May, 1857.

For the Crisis.

The Watchman.

Zion's watchman! See him, working, toiling, laboring in sunshine and in storm, in city and in country; patiently, willingly, perseveringly facing the scorn of the multitude and telling the hour of the night. His whole life seems to be devoted to the cause of his King. He cares not for the honors of earth, but seems truly to be a citizen of another country. He cares not for earth's pleasures. His manner seems to say:

"I take my harp and touch its strings
To 'Watchman, tell us of the night!'
And it such cheering music brings,
It fills my soul with sweet delight!"

Remember the watchmen. Their trials are many and their way is rough. Persecutions, buffetings and scoffs meet them everywhere. Remember them and care for them.

SAXTON.

For the Children.

Be Kind to Your Sister.

One morning, there was a little girl sitting on the door-steps of a pleasant cottage near the common. She was thin and pale. Her head was resting upon her slender hand. Her name was Helen. For several weeks she had seemed to be drooping without any particular disease; inconstant in her attendance at school, and losing gradually her interest in all her former employments. Helen had but one sister, Clara, a little older than herself, and several brothers. While she was most indisposed, they had expressed a great deal of sympathy, and tried to amuse her, and willingly gave up their own enjoyments, to promote hers. But children will too often be *selfish*; and when Helen for some days appeared better, and able to run about and amuse herself, they would foregt how peculiarly sensitive she had become, and the cross words which they occasionally spoke, and the neglect with which they sometimes treated her, wounded her feelings, and caused her to shed many bitter tears, as she lay awake on her little cot at night.

This day she seemed better, and it was something her sister had said to her just before, which gave that expression of sadness to her face, as she sat at the door of the cottage. Clara soon came to her again.

"Helen, mother says you must go to school to-day; so get up, come along, and get ready, and not be moping there any longer."

Helen. "Did ma' say so?"

Clara. "Yes, she did. You are well enough, I know, for you always say you are sick, at school time. Get your bonnet, for I shan't wait."

Helen got up slowly, and wiping with her apron the tear which had started in her eye, she made her preparations to obey her mother's command. Now Clara had a very irritable disposition. She could not bear to have Helen receive any more attention or sympathy than herself; and unless she were really so sick as to *excite her fears*, she never would allow her to be sick at all. She was determined not to go to school alone this morning, and had persuaded her mother to make her sister go with her.

In a few moments they were both ready; but now a difficulty presented itself. The distance at school was so great, that they seldom returned at noon. Their dinner had been packed for them in a large basket which stood in the entry. Upon whom, now, should the task of carrying this devolve?

"Helen," said Clara, "I've carried the basket every day for a week; it is your turn now."

Helen. "But it's twice as heavy now. I can but just lift it."

Clara. "Well, I don't care. I have got my geography and atlas to carry; so take it up and come along, Miss Fudge. I shan't touch it."

Helen took up the basket, without saying another word, though it required all her little strength, and walked slowly behind her sister. She tried hard to keep from crying, but the tears would come as fast as she wiped them off. They walked on thus in silence for about a quarter of an hour. Clara felt too much ill-humor to take the least notice of her sister. She knew she had done wrong, and felt uneasy, but was yet too proud to give up, and was determined to "hold out;" excusing herself by thinking, "Well, Helen is always saying she is sick, and making a great fuss It's just good enough for her." When she had reached the half-way stone, she had half a mind not to let her rest there, as usual; but the habit was too strong to be easily broken, and she sat down sullenly to wait for Helen to come up.

This was a spot which few could have passed unnoticed. The broad flat stone was shaded by a beautiful weeping willow, whose branches hung so low, that even little Maria could reach them by standing on tip-toe. Around the trunk of this tree ran a little brook, which came up to this rustic seat, and then turned off into the next meadow. It would seem as if the beauty of this place must have charmed away the evil spirit which was raging in Clara's breast,—but no! The cool shade brought no refreshment to those evil passions, and the little ripples which sparkled in the sunbeam did not, for one moment, divert her attention from her own cross feelings. As I said before, she sat sullenly till Helen came up, and then began to scold her for being so slow.

"Why don't you come along faster, Helen? You will be late to school, and I don't care if you are; you deserve a good scolding for acting so."

"Why, Clara, I am *very tired*, my head *does* ache, and this basket is very heavy. I do think you ought to carry it the rest of the way."

"Do give it to me, then," said Clara; and snatched it from her with such violence that the cover came off. The apples rolled out and fell into the water, the gingerbread fellowed, and the pie rolled into the dirt. It has been truly said, "Anger is a short madness;" for how little reason have those who indulge in it? Helen was not to blame for the accident, but Clara did not stop to think of this. Vexed at having thus lost her dinner, she turned and gave her little sister a *push*, and then walked on as rapidly as possible. O! could she have foreseen the consequence of this *rash* act,—could she have known the bitter anguish which it would afterwards cause her,—worlds would not have tempted her to do it; *but Clara was angry.* Helen was seated on the edge of the stone, and she fell into the water. It was not deep. She had waded there many a day with her shoes and stockings off, and she easily got out again; but it frightened her very much and took away all her strength. She could not even call to her sister, or cry. A strange feeling came over her, such as she had never had before. She laid her head on the stone, closed her eyes, and thought she was going to die, and she wished her mother was there. Then she seemed to sleep for a few minutes, but by and by she felt better, and, getting up, she took her empty basket and walked on as fast as she was able towards school.

It was nearly half done when she arrived there, and as she entered the room all noticed her pale face and wet dress. She took her seat, and placing her book before her, leaned her aching head upon her hand, and attempted to study, but in vain. She could not fix her attention at all. The strange feeling began to come over her once more—the letters all mingled together—the room grew dark—the shrill voice of the little child, screaming its A B C in front of her desk, grew fainter and fainter—her head sunk upon her book, and she fell to the floor.

Fainting was so unusual in this school, that all was instantly confusion, and it was some minutes before the teacher could restore order. Helen was brought to the air, two of her companions were despatched for water, and none were allowed to remain near excepting Clara, who stood by, trembling from head to foot, and almost as white as the insensible object before her. O, what a moment of anguish was this—deep, bitter anguish! Her anger melted away at once, and she would almost have sacrificed her own life, to have recalled the events of the morning. That was impossible. The future, however, was still before her, and she *determined* never again to indulge her temper, or be unkind to any one. If Helen *only* recovered, the future should be spent in atoning for her past unkindness. It seemed for a short time, indeed, as if she would be called upon to fulfil these promises. Helen gradually grew better, and in about an hour was apparently as well as usual. It was judged best, however, for her to return home; and a farmer, who happened to pass in a new gig, very kindly offered to take her.

Clara could not play with the girls as usual; she could not study. Her heart was full, and she was very impatient to be once more by her sister's side. The recess was spent in collecting pictures, notes, and little books; and the long study hours were employed in printing stories. In this way she attempted to quiet the still small voice, whose secret whispers were destroying all her happiness. O how eagerly she watched the sun in his slow progress round the school-house; and when at last he threw his slanting beams through the west window, she was the first to obey the joyful signal; and books, papers, pen and ink instantly disappeared from her desk. Clara did not linger on her way home. She even passed the half-way stone with no other notice than a *deep sigh*. She hurried to her sister's bed-side, impatient to show her the curiosities she had collected, and to make up, by every little attention, for her unkindness. Helen was asleep. Her face was no longer pale, but flushed with a burning fever. Her little hands were hot, and as she tossed restlessly about on her pillow, she would mutter to herself, sometimes calling on her sister to "stop, stop," and then again begging her not to throw her to the fishes.

Clara watched long, in agony, for her to awake. This she did at last; but it brought no relief to the distressed sister and friends. She did not know them, and continued to talk incoherently about the events of the morning. It was too much for Clara to bear. She retired to her own little room and lonely bed, and wept till she could weep no longer.

By the first dawn of light she was at her sister's bed-side; but there was no alteration. For three days Helen continued in this state. I would not, if I could, describe the agony of Clara, as she heard herself thus called upon, and deservedly reproached by the dear sufferer. Her punishment was, indeed, greater than she could bear. At the close of the third day, Helen gave signs of returning consciousness—inquired if the cold water which she drank would injure her—recognized her mother, and very anxiously inquired for Clara. She had just stepped out, but was immediately called. O how joyful was the summons! She hastened to her sister, who, as she approached, looked up and smiled. The feverish flush from her cheek was gone, she was almost deadly pale. By her own request, her head had been raised upon two or three pillows, and her little emaciated hands were folded over the white coverlet. Clara was entirely overcome, she could only weep; and as she stooped to kiss her sister's white lips, the child threw her arms around her neck, and drew her still nearer. It was a long embrace; then her arms moved convulsively, and fell motionless by her side; there were a few struggless—she gasped once or twice—and little Helen never breathed again!

Days, weeks and months rolled on. Time had somewhat healed the wound which grief for the loss of an only sister had made; but it had not power to remove from Clara's heart the remembrance of her former unkindness. It poisoned many an hour. She never took her little basket of dinner, now so light, or in her solitary walk to school, passed the "half-way stone," without a *deep sigh*, and often a tear of bitter regret.

Children who *are* what Clara *was*, go and now be what Clara *is*—mild, amiable, obliging, and pleasant to all.

PRESUME not upon thy own performances, but rely wholly upon God's goodness and mercy, by whose help alone thou art able to do thy duty in the station of life in which he has placed thee.

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Poetry.

For the Crisis.

I WANDER HERE.

I wander here, a pilgrim lone,
Oppressed with many a doubt and fear;
Through scenes of gloom and sorrow roam,
Through howling wilds and deserts drear.

I wander here, but oft my eye
Looks upward through the gathering gloom,
To catch a star-beam from on high,
A beam that guides the wand'rer home.

I wander here, but tread a path,
Long by the homeward pilgrims trod,
A way that leads from sin and wrath,
To rest and home, to peace and God.

I wander here, and snares betray,
And foes beset each dangerous place;
But through this dark and blood-stained way
My Savior's footsteps glad I trace.

I wander here, but ah! my home
Smiles in the nearing distance fair,
Angelic voices bid me come,
Courage! my soul, I'll soon be there!

H. L. H.

Peacedale, R. I.

Original Articles.

For the Crisis.

Infidelity.

SAMUEL MASON.

No. VI.

The skeptical of the present age are utterly unacquainted with Bible facts, which might be adduced to corroborate the credibility of the scriptures. And in the selection of such facts for exhibition, in order, if possible, to convince the skeptic, I am like the man who stands by an immense magazine of corn. I may take a handful and hold it out to view, but I cannot exhibit each grain in the mass to the eye of any purchaser. So, likewise, with the word of God. I may select one part here and another there, but to represent every part contained in the great granary—the Bible—it would be a task endless and painful.

The grain that I would select from God's store house, (but one out of thousands which might be adduced,) may be found in the latter clause of the 21st Chap. of Luke, 24th verse—"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled."

The above text is worthy of the skeptic's consideration. I may venture to say, without fear of contradiction, that there is not one skeptic in ten thousand who is acquainted with the circumstances and facts relating to this wonderful prediction. There has been every opportunity for the infidel to defeat the declaration of the Messiah, and to show that Jerusalem should not be trodden down of the Gentiles. For this reason the Jews have been rich enough to build a hundred temples during any period of their widest dispersion, or of their deepest, heaviest oppression. But, says the objector, they have never had an opportunity of returning. If they could have had some sceptred potentate of earth to sanction, or countenance their return, they would have been there centuries ago, and their temple would have been rebuilt.

To such I would say, the Lord allowed them just such a man, one of the most powerful potentates of earth, one who sat on Cæsar's throne, who nodded and the nations trembled,—the accomplished warrior, Emperor Julian. Mark, he had been educated under the sound of the gospel, and knew the words of Jesus. He was familiar with the writings of the evangelists. He resolved that Jerusalem should be trodden under foot of the ISRAELITES, instead of the Gentiles. To corroborate the fact, I shall now give a few extracts from "Gibbon's Decline and Fall of the Roman Empire."

"While the devout Monarch (Julian the Apostate,) incessantly labored to restore and propogate the religion of his ancestors, he embraced the extraordinary design of rebuilding the temple of Jerusalem. In a public epistle to the nation or community of the Jews, dispersed through the provinces, he pities their misfortunes, condemns their oppressors, praises their constancy, declares himself their gracious protector, and expresses a pious hope that after his return from the Persian war, he may be permitted to pay his grateful vows to the Almighty in his holy city of Jerusalem. * * * * The vain and ambitious mind of Julian might aspire to restore the ancient glory of the temple of Jerusalem. As the Christians were firmly persuaded that a sentence of everlasting destruction had been pronounced against the whole fabric of the Mosaic law, the Imperial sophist would have converted the success of his undertaking into a specious argument against the faith of prophecy, and the truth of revelation. * * * But the prospect of an immediate and important advantage would not suffer the impatient Monarch to expect the remote and uncertain event of the Persian war. He resolved to erect, without delay, on the commanding eminence of Moriah, a stately temple, which might eclipse the splendor of the church of the resurrection on the adjacent hill of Calvary, and to invite a numerous colony of Jews, whose stern fanaticism would be always prepared to second, and even to anticipate, the hostile measures of the Pagan government. * * * At the call of their great deliverer, the Jews, from all the provinces of the empire, assembled on the holy mountain of their fathers; and their insolent triumph alarmed and exasperated the Christian inhabitants of Jerusalem. The desire of rebuilding the temple has in every age been the ruling passion of the children of Israel. In this propitious moment the men forgot their avarice, and the women their delicacy; spades and pickaxes of silver were provided by the vanity of the rich, and the rubbish was transported in mantles of silk and purple. Every purse was opened in liberal contributions, every hand claimed a share in the pious labor; and the commands of a great monarch were executed by the enthusiasm of a whole people.

Yet, on this occasion, the joint efforts of power and enthusiasm were unsuccessful; and the ground of the Jewish temple, which is now covered by a Mahometan Mosque, still continued to exhibit the same edifying spectacle of ruin and desolation. * * * The christians entertained a natural and pious expectation, that, in this memorable contest, the honor of religion would be vindicated by some signal miracle. An earthquake, a whirlwind, and a fiery eruption, which overturned and scattered the new foundations of the temple, are attested, with some variations, by cotemporary and respectable evidence. This public event is described by Ambrose, bishop of Milan, in an epistle to the emperor Theodosius, which must provoke the severe animadversion of the Jews; by the eloquent Chrysostom, who might appeal to the memory of the elder part of his congregation at Antioch; and by Gregory Nazianzen, who published his account of the miracle before the expiration of the same year. The last of these writers has boldly declared that this preternatural event was not disputed by the infidels; and his assertion, strange as it may seem, is confirmed by the unexceptionable testimony of Ammianus Marcellinus. The philosophic soldier, who loved the virtues, without adopting the prejudices, of his master, has recorded, in his judicious and candid history of his own times, the extraordinary obstacles which interrupted the restoration of the temple of Jerusalem. Whilst Alypius, assisted by the governor of the province, urged, with vigor and diligence, the execution of the work, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner obstinately and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned. Such authority should satisfy a believing, and must astonish an incredulous mind." *Gibbon*, Vol. 2, pp. 431–440.

I perceive my sheet is already full. I had intended in this epistle advancing more evidence that Jesus is the Messiah, but I must give it in my next. I would say to the skeptic, if your curiosity be awakened by such incidents as the above, so as to lead you to further inquiry, ask yourself the following question; Why did the Christians leave the city of Jerusalem before it was involved in ruin and misery? Had they more political sagacity than their countrymen, the Jews? or why did not some fifty or a hundred thousand of the more prudent Jews retire to Pella, and share the safety which the Christians there enjoyed? How did the Messiah know how long the dispersion would continue, and that Jerusalem would never recover her Mosaic forms of worship? See if you can answer those questions, on merely human principles.

For the Crisis.

Willfulness.

Some persons are very willful. Well, what then? is a person of necessity *wicked* because *willful?* I think not. It is perfectly right to be willful, if we are willful only in the right way. Did not one of old say, "as for me and my house we *will* serve the Lord?" Was not that right? Does not David, in the 101 Psalm, declare nine times over what he *will*, and *will* not do? Is not that right? Does not our Lord teach, that if "any man *will* be" his disciple he must deny himself and come after Him? and, certainly, it is right to *will* to be a disciple of the Lord.

No man can repent until he fixes, or rather the Spirit of God fixes his will to repent. No man consecrates himself wholly unto the Lord until he wills to do so. No man perseveres "unto the end" without more than an iron will to "go through." No man overcomes the trials of a christian life, and rises above the temptations of this mortal condition, without a mighty will, set in grace, to do so. A man who is not willful is just about good for nothing.

The farmer must be willful, to cultivate and take care of his farm, in heat, wet, and cold, that both he and his may procure the comforts of life from the produce of the farm. The artist must be willful, to rise early, and sit up late, to procure a livelihood. The traveler must be willful, to travel on, many a weary mile, that he may reach his place of rest. The prisoner must be willful, that he does not sink down under the burden of gloom and sorrow that oppresses his spirit, and so make his grief more grievous. The sick man must be willful, to follow the directions of his medical adviser, swallow the disagreeable draught, and deny himself of what tempts his appetite, but would injure his feeble constitution. The minister of God must be willful, that he may preach the plain, simple truth to an unbelieving world, boldly. The christian must be willful, that he may run to the end of the race, and take the prize. Those looking for Christ must be willful, that they may continue to look, wait, watch, and pray till He comes.

EDWIN BURNHAM.

The following is from the pen of Walter Savage Landor: "The damps of autumn sink into the leaves, and prepare them for the necessity of the fall; and thus insensibly are we, as years close around us, detached from our tenacity to live by the gentle pressure of recorded sorrows."

For the Crisis.

Evil Speaking.

No. V.

Contemptible! Worse! A most unrighteous and inexcusable act—the making a person "an offender for a word." This is it. I have known the most objectionable conduct to be charged upon parties, for remarks made in mere playful exuberance of feeling, because some *evil-minded speaker of evil* chanced to be where that supposed security in the family circle, or other social union, obtained; or, possibly, like the serpent in the garden, came to turn the bowers of love into the tangled and thorny thickets of jealousy;—the beautiful green bank of peace and affection to the shaded, troubled pathway of contention and discontent. Such an one, with shining, affable address, with amusing wit and vivacity; or, perchance, with fairest seeming of piety—the charm of the company appears; their power is patent, the secret is out, or the weakness is seen,—and what is the *evil?* The *speaking* evil things—not fact! Serpent brilliancy played around our primeval tempter, and subtilty made his very presence a halo, to spread on every expiration of poisonous breath, the exhalation of death. Such an one, who could "smile, and smile, and smile, and be a villain," has talked to one, and he to another, until good and well disposed persons would come to their friends—to the minister, perhaps, with solemn faces and tearful eyes, complaining of the actions of others, which, when examined, proved only to have been remarks set a going by miserable minded speculators upon the characters and feelings of others,—increasing and widening like a prairie fire. (*See James.*)

Ah! There *may* be a sting in that little tongue of yours! Beware! Do not envenom the life and feelings of others. Do not throw the *virus* of scandal or evil suspicions, upon the neighborhood, family or church. I have known many discouraged in the path of virtue and religion, by evil disposed persons *exhibiting* their real or supposed faults. How grievous and provoking, that a whole community should be excited, when a few words from those who are vilely accused, or those who know them best, would dissipate the cloud of suspicion, tear off the vail of aspersion, and they could be seen again as they really are!

Be careful! lest the *poison* be treasured somewhere, and in the end your own folly recoil, and "bite like a serpent, and sting like an adder."

Here's one of your subterfuges of folly *You are not inculpated!* You have not fabricated any falsehoods about a brother or sister. But have you told all that you heard? Well! Then you have been telling *falsehood* while you have not been intentionally telling lies. What a *medium* is a tale bearer! Ah, think of it! Too much like a common sewer! Tale-bearing will properly come under the head of *evil speaking*; hence, if you carry news—*peddle the stories* which are afloat, you will have trouble; and surely you will make trouble. People will lose confidence. Soon they will use over you the old proverb,—"a bird that will *fetch, will carry.*" You will lose respect for yourself, when people come to disbelieve what you say, and count you a *hypocrite*, because you are always talking about your neighbors, and minding other people's affairs instead of your own.

DELTA.

For the Crisis.

Deacons.

I have heard a great deal said about deacons in the church, and very frequent reference made to Acts 6: 1–8, as an apostolic *precedent* concerning the choice of deacons. Upon this point I have thought good to state a few facts.

FIRST: The Church at this time had and enjoyed a community of *goods*, and as they were soon to be persecuted and driven from Jerusalem they sold their possessions and distributed them.

SECOND: The multitude that believed were provided for by a daily ministration or distribution from the common purse or stock.

THIRD: There were in this multitude many, both of Jews and of Greeks, and there arose a little spirit of rivalry or perhaps of favoritism among them, or else they erred *unintentionally* in their apportionment of the daily allowance.

FOURTH: The Greeks began to murmur against the Hebrews that the Grecian widows were not as well provided for as the Hebrews; and hence, division was springing up.

FIFTH: The apostles, who had the money laid at their "*feet*," (not seeming half as anxious to get it into their *pockets* as some of their would be successors of later days,) refused to have anything to do with adjusting these conflicting claims, and would not be turned away from preaching the word to attend to dishing out soup, and distributing provisions and money.

SIXTH: They therefore proposed to the brethren to select *seven men*, who were to be (1,) of *honest* report, (2,) full of the *Holy Ghost* (3,) and of wisdom, whose business it should be to attend to this very matter, and see that the Grecian widows fared just as well as anybody else, and that the distribution was equitable among them all.

SEVENTH: This proposal pleased the multitude, and, as the complaint was among the *Greeks*, they chose seven men, all of whom appear, from their names, to have *been Greeks*, and they appointed them over that business, and the apostles prayed, and laid their hands on them.

EIGHTH: When the circumstances which caused this appointment were changed, the persons, having no more bread or provision to dispense, were discharged, of course, from their temporary office. Probably, Stephen retained it 'till his death, as he was soon killed, though this did not prevent him from doing great wonders and *preaching* as he did most ably before the Council, &c.

NINTH: Philip was afterwards an Evangelist—he baptized the Ethiopian Eunuch, preached in Samaria, in Azotus and in all the cities, till he came to Cæsarea, where he settled and brought up his family so well that he "had four daughters which did prophesy;" Acts 21: 8–9, and *Paul*, when he stopped there on his journey, never forbade their doing it, that I know of.

TENTH: These seven persons were *never* called DEACONS, at all, in the Bible. King James' *translators*, headed the chapter with—"*seven deacons chosen*," or something of the kind; but the Bible never calls them, or any *one* of them, *deacons* that I can find. Philip is called "Philip, the *Evangelist*" *not* Philip, the DEACON; he is called "one of the *seven*," *not* one of the *seven deacons*.

ELEVENTH: There is *no* official title or designation given to these persons who filled this position, because it appears that it was merely a *temporary*, prudential arrangement, to meet a special emergency which occurred under the then existing peculiarity of the circumstances.

TWELFTH: Therefore, this was not at all a permanent office in the Church, but simply a kind of special committee appointed for the occasion, and hence we have no account whatever of the appointment of seven such men by the apostles at any other *time* or *place* among all the churches which they planted, and in which they "set in order the things that were wanting."

THIRTEENTH: Therefore, whosoever undertakes to present the duties of deacons, from the selection of "the seven," needs first to find similar circumstances: as,

1. Apostles present.
2. Possessions sold.
3. All things common.
4. Daily distribution for their sustenance.
5. Grecians neglected.
6. Grecians murmuring at the unequal distribution, &c., &c.

Then, when all these, or analogous circumstances coincide, it will be according to apostolical precedent to look out "seven men" and appoint them over this matter, but not to call them *deacons*, even then.

FOURTEENTH: The Scripture does recognize an order of servants, both male and female, or *deacons* and *deaconesses*, in the Church, and points out with some degree of clearness their duties, which are *not*, especially, to distribute bread and sustenance among discontented Grecians, nor to pass around the bread and wine at communion seasons, but which may be learned from a careful perusal of the word of God, and by remembering that the word *deacon* frequently signifies *servant*, or *minister*, and is often thus translated.

Perhaps at a future time I may direct attention to a few of these scriptures. Meanwhile, if any one supposes me to be mistaken in the above statement, I give them perfect liberty to cherish that conviction, and am confident that it will not be any more strange than *my conviction* is, that the ordinary view is entirely unscriptural and erroneous.

PITH.

May 9th, 1857.

For the Crisis.

The Three Angels.

No. VII.

[Concluded.]

Having shown that the devil and his angels are cast into the fire *prepared* for them, in connection with the second advent of our Lord, it follows that the thousand years must be previous to the Advent. We have admitted in this article the existence of a personal devil, and proved his destruction to be at the Lord's coming. We also claim to have proved that the seven-headed and ten-horned devil or "Satan" of the Apocalypse is a symbol of Imperial Rome, which empire is represented by the fourth beast of Daniel. Daniel tells us that the fourth beast was given to the burning flame; and all this transpires before the saints take the kingdom. Dan. 7: 11, 14–27. Matt. 13: 41–43,—"They shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire. . . . Then shall the righteous shine forth as the sun in the kingdom of their father."

We have also shown that the wicked dead will have a resurrection at the Lord's coming, even while he is in the clouds of heaven. Matt. 26: 64. Rev. 1: 7. The dead that are in their graves shall hear the voice of the Son of Man, and shall come forth in the same hour, some to life, and some to shame and everlasting contempt. See Dan. 12; John 5: 28, 29.

We are now prepared to consider Rev. 20: 11–15. John is here relating an account of the judgment scene, in perfect harmony with what we find in Daniel, in the Gospels, and the Epistles of Paul and Peter. Yes, we may say, in harmony with himself, but not in harmony with the interpolation that occurs in the 5th verse of chap. 20. In verse 11, we have introduced the great white throne, and him that sits thereon. This is an event that occurs under the sixth seal. Chap. 6: 16. It is the second advent. And now let us observe what transpires. John says the earth and heavens fled away from before the face of him that sat on the throne, and no place was found for them. This agrees with Dan. 2: 45; 7: 9, 11. 2 Peter 3: 7, 10. This is an event that occurs in the *day* of the Lord. Previous to this event he will judge the quick and the dead. 12th verse,—"And I saw the dead, small and great, stand before God; and the books were opened; (this agrees with Dan. 7: 10,) and another book was opened which is the book of life: (this proves the resurrection of those within said book) and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell (grave) delivered up the dead which were in them: and they were judged, every man according to their works. And death and hell (grave) were cast into the lake of fire."

Observe, this is the same lake of fire in which the beast, and false prophet, the dragon, all liars, and all idolaters shall have their part. It is the fire of that day that burns as an oven, and this is the *second death.* Chap. 19: 20; 20: 10; 21: 8; Mal. 4: 1.

Ver. 15,—"And whosoever was not found written in the book of life was cast into the lake of fire." Now we affirm,

and it is useless to contradict it.) that there is but one burning *day* in the future, and that is the day in which "*all* the proud, yea, *and all* that do wickedly, shall be stubble; and the *day* that cometh shall burn them up." It is the day in which the fourth beast shall be given to the burning flame. It is the furnace of fire into which the wicked will be cast. Matt. 13: 42. It is the everlasting fire prepared for the devil and his angels. Matt. 25: 41. It is the fire that melts this earth, and burns up the things that are therein. 2 Peter 3: 7, 10. It is the fire that burneth with brimstone, and is the *second death*. It is the fire in which the worshipers of the beast and his image will be tormented day and night, forever and ever. Rev. 14: 11; and it is proved by Chap. 20: 10, to be subsequent to the thousand years. Consequently, the advent is after the thousand years.

But we anticipate an objection. How can it be said of the wicked, that are living on the earth, that they die the second death at the Lord's coming? We answer, they will be an exception to the general rule, and the same is true of the living saints. It is said, "death passed upon all men, for that all have sinned;" and, "as in Adam all die," &c. Now, it is not a fact that we shall all die, but the saints that are living at that day "shall not all sleep." (Paul.) "He that liveth and believeth shall never die." (Jesus.) It is a poor rule that will not work both ways.

But it will be said that John saw those saints that were beheaded for the witness of Jesus, and they lived and reigned a thousand years; and consequently their living and reigning was after they were beheaded. But this by no means follows. Let us apply this rule or principle to the text in Chap. 6: 9, 10, where these martyrs are seen by John, slain, and under the altar;—"and they cried with a loud voice, saying, how long, O Lord," &c. John tells us, first, they "were slain," and then he says "they *cried*." Do we understand that they *cried* after they were slain? Certainly not. No more does it follow that they reigned the thousand years after they were beheaded. But he saw them slain, and he heard them cry, "how long, O Lord," while they were being slain. He saw them reign in the thousand years with Christ, in a spiritual sense, if they reigned at all. They could not reign in any other sense. The word expressly declares this thousand years to be in this age, wherein there is day and night; and the "little season" beyond the thousand years is while *day* and *night* continues, and the devil is tormented *day* and *night* after the thousand years have ended. But when we come to the new earth, (chap. 21,) we find there is no night there. The saints reign forever and ever in that new earth Chap. 1: 25; 22: 5. The forever and ever of Chap. 20, is limited by day and night; the forever and ever of Chap. 22: 5, is unlimited, for there is no night there. Of Christ's kingdom there shall be no END; and if we have a lake of fire in his kingdom, in which the devil is tormented forever and ever, it will be without end—it will burn as long as the new earth continues, and that will remain before the Lord forever, even forever and ever; and of his kingdom there will be no end. Dan. 7: 14–18; Luke 1: 33; Heb. 12: 28.

In the text last quoted, Paul is showing, upon the authority of Haggai, that there is to be one shaking of the heavens and earth, that those things that cannot be shaken may remain. He then remarks, "wherefore we receiving a kingdom which *cannot be moved*," &c. This shows that the receiving of the kingdom is after the passing away of the present heavens and earth; and then we shall have a kingdom in an earth that cannot be shaken, for this shaking is to be but once more. Haggai 2: 6. And Jesus has told us that it will occur in connection with his coming. Matt. 24: 29.

We think we have now proved beyond the possibility of a doubt, that the thousand years and little season must be previous to the second advent. Observe, the devil is cast into the fire subsequent to the thousand years. Rev. 20: 10. There is day and night in that age in which he is destroyed, or tormented. In the next world there is no night, therefore, the lake of fire is previous to the new earth—previous to the reign of Christ with his saints therein. And when we take the kingdom and the dominion under the whole heaven, we shall possess it forever, and ever, in a world without end; and neither the devil, nor wicked men, shall ever set foot on the earth renewed, but we shall have an eternal Sabbath, or rest, and there shall be none to molest or make us afraid in all God's holy mountain. "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

We think we have now proved all that we have affirmed; and we leave all to judge for themselves. No doubt we may have wearied the patience of some, but we have done what we deemed it our duty to do, for the truth's sake. We believe what we have written will stand the test in the burning day. J. T. SWEET.

Providence, R. I.

The World's Crisis.

BOSTON, JUNE 17, 1856.

OUR VISIT CONTINUED. *Winsted.* Lord's day, we assembled at Humphrey Hall, a very elegant one, lately built, where we met a most hearty reception from many faithful friends, besides the dear children of the Lord. We felt at home, and were cheered to see the christian soldiers assembled again from the north, south, east and west, to sing the praises of the great Captain of our salvation. We found a goodly number who seemed determined not to desert, but to endure to the *end*, that they may receive a crown of glory and eternal life at the coming of the great King. We were mutually strengthened and comforted. At noon we had an interesting love feast, when our hearts were cheered by the testimonies of those who have resolved to exchange the short lived pleasures and vanities of this world, for the "eternal weight of glory" to be enjoyed in the world to come. The hearty shout and responsive "amen" were like sweet music to our ears. It seemed like days by-gone, when we met in Orion Hall, now in ashes, near the same place. We could say with a full heart—"it is good to be here."

In the afternoon a large congregation assembled to hear evidences that the *whole man dies* and remains *unconscious* between death and the resurrection, and that his only hope of a *future* existence depends upon the literal rising again of the material organism laid in the grave. We had a large and attentive audience, which appeared to be convinced that our hope was founded upon the *Bible*, and not upon the popular theology of the day.

At 6 o'clock we met again to consider the *cause* of Modern Spiritualism, as viewed from a Bible stand-point. The large and beautiful Hall was crowded to overflowing by very attentive listeners, among whom were noticed two clergymen, and many of the most intelligent citizens of the place. We endeavored to show from facts in harmony with the Bible, that the Spiritualism of these last days is the work of the devil and his angels, who are called demons, and are fulfilling the scripture which teaches us, that, just before the coming of the Lord, these demons will go forth over the earth working *miracles*, and will cause many to depart from the faith. We think it can be confidently said, this is that spoken of by the prophet. Many were astonished at the evidences which show that Spiritualism has appeared, in its present form, at the right time to fill up the prophetic chart, giving indubitable proof that our Savior will soon come to gather his waiting children. We are expecting greater and still more startling manifestations, until it is destroyed by the coming of Christ. If it were possible, they would deceive the very elect; but if we obey the Lord, we shall be kept from 'the hour of temptation which shall come upon all the world to try them that dwell upon the earth." The good Lord is preparing his children in Winsted to withstand all the fiery darts of the enemy. They seem determined to be inhabitants of the new earth. May the peace of God rest upon them forever.

Monday Morning, June 1st, we visited our boyhood home, high up the verdant hills, where were spent our joyous days of innocence, culling the wild-wood flowers and in sportive play by the babbling brook, that still winds its way through the fields as gentle as ever. For a time, we were lost in thoughts of the past, while from every rock and glen, hill and dale, orchard tree and blackberry bush was presented to the mind in lively scenes the joys of other days, ere the spoiler tempted us astray. How little did we then know of this vain and wicked world, or the varied windings mid the labyrinths of time through which we have since wandered; but we can say with a full heart—thank the Lord, for his great mercy we have enjoyed all our days, and that we have been made conscious of his goodness for the last furteen years.

We must not omit to speak of our kind mother, now nearly eighty-four years of age, whose prayers have followed her son Miles when Satan employed all his arts to lead him in the downward road to destruction, where many of his associates are now rapidly tending, carelessly sporting upon the brink of eternal ruin. Those prayers have been answered, and the son now looks forward with longing hope to the time when, with mother, he may commence eternal life in the paradise of God. Thank the Lord for a praying mother, and her christian counsel. Thoughtfully, we wound our way from the home of our youth, enjoying a mother's parting blessing.

Monday afternoon we visited the pilgrim's quiet resting place, in Bakerville, "Pleasant Hollow," known as the residence of Bro. and Sr. Mathewson. This sequestered spot has been from the time of our first visit, some fourteen years since, a Bethel for all who were traveling to Mount Zion. Here sinners have had their sins forgiven, backsliders have returned from their wanderings, and saints have echoed the praises of our coming King. A beautiful sheet of water, near by, has often been employed by Bro. Mathewson for the burial of happy saints in baptism with Christ. During our short visit, it seemed as if all nature conspired to make the place as lovely as possible, for every species of vegetation wore its most tasteful spring attire, while the sweet fragrance of orchard bloom made the whole an enchanting scene.

In the evening we had an excellent meeting at the house of Bro. Harris, about half a mile from Bro. M.'s. We listened to some heart cheering testimonies, and then, between twenty and thirty sat down to the table to show their faith in a crucified and risen Savior. We felt the approbation of Him who ascended from Mt. Olivet, and parted with the fond expectation of soon meeting at the marriage supper of the Lamb.

Tuesday, in company with Bro. Mathewson, we attended the funeral of Bro. Hezekiah Beach's child, in Winchester. We endeavored to comfort the afflicted family with the hope of the resurrection. While visiting "the city of the dead," where some of our dearest youthful companions now lie sleeping in peace, with a full heart, we felt like saying, "come, Lord Jesus," and raise our loved ones from the solitude of the grave.

On our return, we passed the place where I first learned the letters of the English language, and sported in joyous innocence with those whose voices are now hushed in the silent tomb. What changes have been wrought during the thirty years since passed! In much less than thirty more, I expect to be with some of those friends of my childhood in the kingdom of God, clothed with immortality, to enjoy with them an eternal weight of glory.

Wednesday, we went to Hartford and called on several of the Lord's friends, and spent the night at Bro. Rogers'.

Thursday Morning, we left Hartford at 8 o'clock on the steamer, L. Boardman, bound for Sag Harbor, Long Island. We floated pleasantly down the Connecticut, and were joined at Middletown by Bro. R. E. Ladd of Springfield, and his daughter, who accompanied us to the Shinnecock Indian settlement at Southampton. We arrived at Sag Harbor about half past 5 o'clock, where we found Eld. Lee waiting to convey us to the home of the native sons of America. After traveling about twelve miles we entered the quiet enclosure of that noble tribe, and were welcomed with a christian, heartfelt greeting, more earnest than when Samoset said to the landing pilgrims upon Plymouth Rock, —Welcome, Englishmen! Welcome, Englishmen!

Friday, June 5th. Our readers may be interested to know something of the history and character of this remnant tribe of "Native Americans." They are located about twelve miles from Sag Harbor, on the south side of Long Island, and number about two hundred. They cultivate the land, catch fish and clams in the Shinnecock Bay, and are a hospitable, honest, industrious people, living in good framed houses, which give the most satisfactory proof that they are managed by the best of housekeepers. They occupy a tract of land about four miles in length, and two in breadth, which they hold in common, each family cultivating as much as it thinks best to improve.

In the afternoon we were taken by the Indians and carried out upon their beautiful bay, to the beach, where old ocean sounds his perpetual roar. We gazed, awe-stricken, upon the heaving bosom of the boundless deep, while the huge waves dashed at our feet in angry foam. The sight was full of sublimity, well calculated to inspire emotions of adoration towards Him "who shut up the sea with doors;" and who said,—"hitherto shalt thou come but no further; and here shall thy proud waves be stayed." Resting upon this scripture, we enjoyed the feeling of safety, as when we stand before the iron cage of the huge African lion roaring in the full strength of his terrible voice. Every mountain wave, as it rolled high up the beach, bowed in humble submission, when it had reached the bound, marked—"no further." From the beach, we sailed to the opposite side of the bay, and ascended a sugar loaf hill said to be the highest point on Long Island. It rises nearly two hundred feet above the level of the sea, and its sides and summits were covered with the smooth sea pebbles and shells, thus showing most clearly that its tops was once upon a level with the ocean.

We returned to our quiet resting-place, and assembled in the evening for the worship of Him who made heaven and earth, and the waters of the deep. The season was one of refreshing, for the Lord smiled upon us. Saturday evening we met again, and felt it good to be there.

Lord's day.—It has been the practice for many years among the tribe to have a yearly meeting the first Lord's day in June, when the scattered ones gather home to visit their friends and worship the God of their fathers. At these annual gatherings, a large number of the white population from the surrounding towns assemble with the natives. In the morning, a little before the hour of meeting, the white sails might be seen in different directions steering their course for the Indian settlement. A goodly number gathered together to hear the words of life. We were thankful for the privilege of meeting the tribes on this occasion, to mingle our voices in thanking and praising Him who is no respecter of persons. The Lord blessed us during the day with the influence of the Holy Spirit, and although tear-drops oft trembled in the eye, they were not caused by sorrow, but by the additional love and peace which animated those noble christian hearts.

In the evening we assembled at the house of Bro. David Bunn to commemorate the sufferings of our dear Redeemer. It was a scene long to be remembered. We were seated around the table, and while partaking of the unleavened bread and the pure juice of the grape, we conversed freely of our relations to Him whom we adore as our Savior, and felt most sensibly that we were enjoying his love and approbation. We think it rarely happens that a company of disciples spend an evening more pleasantly and profitably than did those faithful, dark-browed sons and daughters there assembled. Our Indian brethren had never enjoyed a sacrament in that way before, but they all said it was the most solemn and comforting that they had ever attended. There was a *reality* to it, that we have never experienced when attending the sacrament in the afternoon, and administered in the ordinary method. Every one spoke of their attachment to the Savior, and their determination to endure to the end in the christian warfare. We sung—

"When shall we meet again?"

and parted with an ardent hope of soon enjoying a happy reunion in the everlasting kingdom.

Poems:

By HELEN M. JOHNSON. Boston. Published by J. V. Himes, 46 1-2 Kneeland Street. 1855. 18mo. pp. 250.

This little volume makes no great pretensions—is quite modest and unassuming, but, I think, will bear a better acquaintance.

I am not a great lover of poetry myself, and never read *much*, excepting reading over my own "doggerel" to see if blundering printers have made it any worse than I left it; but there *are* persons who love to look in the "poet's corner" in a paper, and who love to read sweet sentiments couched in smooth and gently flowing rhymes. Well, then I think you'll like this book, which is written by one who waits for the consolation of Israel, and looks for the blessed hope of Jesus' appearing. I have observed that our young sisters like the book much, and I think all will read it with profit. The poems are part of them miscellaneous in character, but most of them are the outgushings of a devout heart and a well instructed faith.

There are, I presume, some expressions which may not be quite in accordance with my views of truth, and others not up to

"Earth with all thy grief and sorrow,
And thy changes of to-morrow;
With thy woe and with thy parting,
With thy tears of anguish starting,
With thy countless heartstrings breaking,
With thy loved and lost forsaking,
With thy famished millions sighing,
With thy scenes of dead and dying,
With thy graveyards without number,
Where the old and youthful slumber;
Earth, O Earth! thus dark and dreary,
Cold, and sad, and worn, and weary,
Thou art not my home."

I understand that sister Johnson is now confined to her bed by a spinal disease and general debility. Perhaps her harp will soon be hushed in the silence of death,—if so, we will prize the few notes which have floated from it as "songs in the house of our pilgrimage," and we will hope to hear it again, tuned in glorious harmony and swept by her immortal fingers in the paradise of God.

Friends who wish these "Poems," can have them sent post paid by sending 50 cents for the book and 8 cents for postage to J. V. Himes, Boston, Mass. Or it may be ordered of Bro. Grant, or of H. L. Hastings, Rochester, N. Y.

The profits of the book are appropriated to aid sister J. during her sickness. So those who purchase will do the authoress a good as well as themselves. Buy the bookt and read it!—contains more *truth* than in half a dozen "*Hiawathsa.*" H. L. H.

For the Crisis.

Do They Think?

As I turn over the leaves of the subscription book from day to day I am sometimes led to muse upon the affairs of the subscribers as they stand connected with the Crisis.

There are some who always pay in advance, ever prompt, and consequently I am led to think them very thoughtful of that beautiful rule laid down by the Savior, "As ye would that men should do to you, do ye even so to them."

There is another class, who, though they are doubtless good persons, and love the paper, yet, I fear, *don't think* enough, for their account is a little behind-hand—and they perhaps forget that there is something due the office from them, for which they have received full value in the fruit of toilsome hours, and, though it is apparent they *don't think* so, they are burdening the cause which the paper advocates by their seeming neglect.

It seems that if they would but *think* of the good the paper does by ministering to hundreds of weak ones who have no other preacher—if they would think of the cost of publishing—if they would think of the editor, as with tired brain, and pale brow, and many cares, he day after day toils to prepare the paper for them, and if they would think how much it would lessen his care if they would but send into the treasury what is due—I say it seems that if they would but *think* of these things, they would willingly and with pleasurable satisfaction, pay what they owe and adopt the advance system for the future.

Ah! I am afraid they *don't think!* What do you say, kind reader? *Do they think* of these things—these cares they might so easily lessen—the good they might so easily do? J. H. T.

Boston, May 5th, 1857.

For the Crisis.

Queries.

BRO. GRANT:—I see that the seventh-day Sabbath question, after having been allowed its proposed rest, seems to have partially revived again; perhaps to the regret of some of your readers. how may no be particularly interested in the subject. But I hope such will be patient, and bear with those of their brethren and sisters who have a personal interest in the matter To me, it is one of the most important questions on which Adventists are divided, and one for which I have had cause to feel a deep interest for more than two years past. I have been pleased to see it so ably and fairly discussed, both sides of the question being admitted into the columns of the Crisis, which has been justly denominated a "free paper."

It seems as though enough has already been written to convince any one that under the New Testament dispensation, the *Law* does not demand the observance of any one particular day; yet, as there are a few texts that seem to favor the opposite view, and of which I have seen no explanation, I wish to present them, hoping that some one who may be able and willing to give light, will do so by answering through the Crisis.

Milton's standard of poetry, but there's fifty cents' worth of truth and poetry both, in the book, I'm quite sure.

Here are some sweet lines, entitled,—"Earth not the Christian's Home." We give the first verse.

First. In Matt. 5: 17–18, what law did Christ mean, which he came "not to destroy, but to fulfill?" and what is meant by *fulfilling the law?* In the 19th verse, what commandments are meant by *these* commandments? Did he mean *simply* the ten commandments of the Decalogue, or rather these which he was about giving them, and which are contained in the 5th, 6th, and 7th chapters?

Again, in Matt. 24: 20, why did Christ speak of a Sabbath day so far down in the future if it was no longer obligatory? And what does Paul mean in Rom. 3: 31, when he says,—"Do we then make void the law through faith? God forbid; yea, we establish the law."

These are the strongest passages I find in favor of the perpetuity of the law, or the obligation of the Sabbath; and any one who will favor me with a correct exposition of the same, will oblige one who is desirous of getting the whole truth.

MARTHA.

Woodstock, N. H., June 2nd, 1857.

From Sr. J. Vankleeck.

BRO. GRANT:—It is with much pleasure and edification that I receive the *Crisis* as a weekly messenger, bringing to me the glorious news of salvation, and the return of our Elder Brother, through whom alone eternal life is brought to light in the gospel. Next to the Bible do I search its contents, and those of the *Herald*, both of which are sent to me by the aid of kind friends, for which God will reward them at the resurrection of the just.

It is the only source from which I learn anything on the subject of our glorious hope in my lonely situation; for through misfortune and afflictions, I am deprived of the blessed privilege of meeting with my brethren in the house of God, to sing his praise, and worship at his footstool, as I once could. But, I must submit to the will of my heavenly Father, knowing that all things will work together for good to those that love God. My heavenly Father has seen fit to lay me aside for some purpose, which is only best known to him, who knows all things, and who orders all things according to his divine will. I feel *willing* that his will should be done in me, even if it should be to the loss of all things.

The course in which these two papers are conducted is pleasing to me, as I am not much of a friend to religious controversies, which often gender strife. My earnest prayer to God is, that their conductors may, amidst all trials and persecutions, be able to endure firm unto the end, and continue to give meat in due season to the house of faith, until our Lord returns to gather his people home. I am much pleased with the comforting and cheering epistles which come to me every week, laden with the glorious tidings of the salvation of souls, and that they are still stepping into the gospel pool, at the troubling of the waters. Thanks be to the Lord, for the glorious prospect, and that mercy still lingers, that precious souls can be saved. O Lord, carry on thy good begun work now, in this dark and discouraging time of thy church, while the cry of peace and safety has gone out into the world, and many are saying, "where is the promise of his coming?"

I wish to speak more particularly of the cheering writings, on different subjects, of Brother Elwin Burnham, under whose preaching I have sat many a day, and feasted on the glorious gospel truth that fell from his lips. When I read his epistles, I often wish to see the veteran of the cross,—how gladly would I welcome him to my lonely abode, and receive words of comfort and consolation, in an hour of pain and sore affliction, to cheer the weary pilgrim of threescore years, on her painful journey o'er life's uneven way.

Dear brethren and sisters scattered abroad, who are of like precious faith with myself, looking for that same Jesus, no doubt the eyes of many dear friends may rest upon these lines, with whom I have spent many happy hours, in conversing on the subject of our glorious hope, in its infancy, who have borne the burden and heat of the day:—let me say to you, and to all that love his appearing, watch and pray, that ye enter not into temptation. Beware of satan's devices to scatter and destroy the little flock. It becomes us to put forth extra efforts to resist the enemy. This can only be done by unfeigned love to the brethren, which is always in opposition to the works of the enemy. Let us all exercise that charity which covers a

multitude of sins, for if we cannot love our brother whom we have seen, how can we love our Elder Brother whom we have not seen?

O, that we may be as wise as serpents, and harmless as doves, and have a conscience void of offence toward God and man; and when we speak let our words be spoken with truth and soberness. Then we shall see more love and union prevail, God's name and word honored, his cause more rapidly advanced, and more of the precious lambs of the flock saved from destruction.

If there ever was a time when we should be ready for the Lord, it is now. The blessed truth of our coming King has been precious to me from its first commencement in '43, until this present. I believe it to be the truth founded on the word of God. I have had many trials, both domestic and religious, to encounter since that time, and it is through grace alone that I am what I am this day. I feel to praise the Lord for the little light I have received, and I hope I shall be able, God assisting me, to improve to his honor and glory, and the good of his cause, which always ought to live nearest to our heart; and I hope that the feeble effort of my pen will not be thrown in the shade, but may that portion of it which has been written in the spirit of my blessed Master and Saviour be productive of some good in whose hands soever it may fall.

Dear brethren, pray for me, that I faint not under my trials and afflictions, which are not a few, although the apostle calls the afflictions of this life "light afflictions which are but for a moment;" yet, we have the comforting promise, they will work out for us "a far more exceeding, and eternal weight of glory," if we prove faithfdt to the end.

My prayer often is, with the beloved disciple, "come, Lord Jesus; and come quickly." Yet I wish to occupy until the Master comes. A sister, in the hope of eternal life at the resurrection of the just.

JOANNA VANKLEECK.

West Brook, Me.

From Sr. M. H. Austin.

BRO. GRANT:—On account of ill health I have not met with my brethren and sisters for two months. Last Sabbath morn I left home for the meeting, but my strength failed. I returned, disappointed and somewhat cast down. Then I thought I would write a few lines for the Crisis that all who read may know I am still on my way rejoicing—still looking for the glorious appearing of Jesus, our dear Savior, to come and commence a peaceful reign on earth, and when his dear children will reign with him, with none to trouble, none to molest or make afraid. I thank God I was ever permitted to hear the sound of the true gospel. To-day I can say,

"I stand upon His precious word,
My soul rejoiceth free;
The glorious light the gospel gives,
Is light that shines for me."

Within a few short years I have passed through the deep, dark waters of affliction. The cruel monster, death, has robbed me. He took my darling Rosa, my first-born, without a moment's warning. But He who is stronger than death whispered to me,—"Be still! and know that I am God!" But death was not yet satisfied. He crept over our threshold once again. It was in the silent watches of the night. We heard not his footsteps—we knew not until the morning dawned that he had taken dear Ada, but he had done his work, and the innocent lamb slept, to wake no more till Jesus comes and brings them all home at last—home at last!

So let death devour, if firm the word of God remain. O, I sigh for home, where, if there are tears they will not be left to dry up, for Jesus will tenderly wipe them all away. I sigh for home. I long to see all who sleep in Jesus—the survivors of the deluge—Moses, the lawgiver, and Joshua the leader of the host—the prophets, and apostles—Paul—John, and all the martrys. Mourning parents, is that all? Where are they who used to lisp, "Father," "Mother"—thy child? If any other than Jesus had said, "Suffer little children to come unto me," you would have said, Yes. Precious Jesus, He'll take care of those little brilliants, and gather them with his jewels.

"O, what a happy meeting,
When salvation is completed!"

There will be joy unspeakable, and glory, "an exceeding and eternal weight." Then let us lift our heads, and rejoice, for there remaineth a rest for the children of God.

Dear brethren, let us rejoice, even now, that we are not always to be on the journey. I believe we are nearing the port, the haven of endless rest.

"Let cares like a wild deluge come,"

we'll cling to our shield—"gird on the *whole* armor," and may God help us to *try hard* to be separate from the world.

"Anoint, O Lord, anoint our sight,
And robe us for that world of light!"

M. H. AUSTIN.

Charlestown, June 2nd, '57.

From Bro. E. A. Davis.

BRO. GRANT:—I have long felt a desire to pen a few thoughts for the perusal of your readers. I would say to them, I want to meet you where there will be no need of this way of communication, and of exhorting, and praying with and for each other. When we are redeemed, our prayer will be turned into praise. Praise the Lord! for his precious promises. Sometimes I think the Lord is unmindful of me, I am so poor and unworthy; but the promise is to me if I am faithful. Brethand Sisters, pray that I may have that grace in my heart which will teach me to "live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—"Where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." O let us strive to be *christians.*

Some three years since I was asked by Bro. E. Burnham, the question,—"Ednah, are you a christian?" I answered, "no." I cannot express what were my feelings at that time. I saw myself unsaved. What if the great Judge should come at that moment, what could I expect my sentence would be? not, that I did not love to go to meeting, nor see christians engaged in the cause of Christ, for when but a child I thought I did; but I had not owned a Savior before a dying world, and the Savior has said, "whosoever shall be ashamed of me and my words, of him shall the Son of Man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels."—"Whosoever doth not bear his cross, and come after me, cannot be my disciple." I prayed to the Lord that he would speak peace to my troubled soul, and promised the Lord that if he would answer my prayer, the first opportunity I had where christians were engaged and praying for the salvation of souls, I would let the world know I meant to strive to be a christian. I soon had an opportunity. I had a vow to pay. It was a cross, but by the help of the Lord and the kind invitations of friends—christian friends—those that were looking for and loving the appearing of Jesus, I began to bear the cross, and I mean, by the grace of God assisting, to strive to the end. O let us strive on; the enemy is mustering all his forces against us, but if we choose Jesus for our Captain and King, he will lead us through.

Yours in hope of redemption,

EDNAH A. DAVIS.

Grantham, N. H., April, 1857.

From Bro. L. Boutell.

BRO. GRANT:—I am now visiting that part of the parish which I have not for three years past; and although many changes have occurred, yet *"the faith"* is found, and there is encouragement to labor.

Some, we, in days gone by, often heard speak of the love of Jesus and his glorious appearing, have fallen asleep in Christ, while others have turned back and are not fit for the kingdom of God. But a few, after all the *squalls, shipwrecks* and disappointments, are holding on to the FAITH, that *works* by LOVE, *purifies* the *heart*—OVERCOMES the *world.* This class are god-like, obedient, confiding, honest, consistent, peaceable, faithful, persevering, courageous, strong in faith, joyful in hope, and alive in Christ, with all upon the altar. They know Christ IS, *has been*, and *will be* with them to the end.

I spent the last Sunday, and certain other days, with the church in Vernon, Vt. And surely there was a large gathering from that region of those who had heard the sound, *Behold he cometh!* and with their heads uplifted were looking and waiting for redemption. And we had, what may be truthfully called, a heavenly, good time.

It was *doubly* cheering to see the *original faith made operative* by the Spirit of God and the truth. Heartfelt and soul-stirring testimonies were given in after preaching all day with increasing interest, they declaring that '43 *had come again.* But it was '57, after all, only the revival of the faith, love, spirit and zeal of our early days. Good religion had come to life again. Thank the Lord! It is comforting after storms of snow, wind and hail, with their chilling influence, to see the wind change, the sun shine out its refulgent heat, with showers, wetting and warming so that everything in which there is life is made *green.* O how refreshing! How welcome to the *old battle-field soldier!* Yea, it puts new life into the whole man. Ah! says he, Jesus still lives, and because he lives we shall live also. Then he is willing to bear reproach, and he chooses to suffer affliction with the people of God. He looks forward, a few more conflicts with the last deceptions, and the warfare is *ended, peace is declared, the pension has come.*

Dear Brethren, be faithful; be of good cheer; keep the faith, with eyes open, and the *word abiding in us,* and soon we shall have rest.

In hope, L. BOUTELL.

Northfield, May 29, 1857.

The Noble Island Boy.

A letter from a lady at the Sandwich Islands gives the following incident:—

A custom has long prevailed at the islands of giving away children to be brought up by others; and one little boy, who was the son of one of the Christian families, was thus disposed of to a man who was also a church member. But the foster-father became an apostate, and was cut off from the church. The little boy, now about five years old, went to his own parents and told them that they must be sure and not forget to pray for him, for his new father had "given up prayer," and there was nobody in the house to attend to his soul. He did not wish to leave his own parents again, but was finally persuaded to do so.

But the incident I was even more pleased with was this: Soon after his return, he joined the Cold-Water Army, for there, at the Sandwich Islands, they have the boys enrolled in bands, under the temperance pledge, and they have processions, addresses, and everything just as we do in this country. And their pledge goes further than *ours.* They promise not to use intoxicating liquors, and also not *to use tobacco.* A good pledge, a grand pledge; and well would it be, if every boy in the United States of America would promise *never to use tobacco.* It is a vile weed, and the use of it a filthy habit. A little while after this boy signed the pledge, he ran home again to his own parents, and told them he could not live with those people any longer, for they obliged him *to violate his pledge.*

"How did they oblige you to do so? Did they make you drunk?" "No," he said.

"Did they make you smoke?" "No," he answered.

"Well, what did they do?"

"Why, they made me bring fire to light their pipes with, and if it isn't right to smoke, it isn't right to carry fire to light their pipes!"

Obituary.

Died in Tingwick, C. E, on the 22nd of May, '57, in the 58th year of her age, Sarah, wife of David Stephens.

This sister, with many others in these parts, was brought to embrace the truth through the labors of Eld. E. Burnham. She was warm in her attachment to the interests of the church, lived a pious life, and after a few days sickness calmly fell asleep in Jesus, in hope of soon seeing a deathless morn.

Her companion feels his loss, and the children, taken by surprise, lay it much to heart; and it is wished that they may make the necessary sacrifice to secure eternal life in the day of His coming, and so stand an undivided family in the kingdom.

Being old settlers in the country, and in respectable standing in the community, the funeral was largely attended by all classes, who listened with attention to a discourse founded on Luke 20: 35-36,—"But they which shall be accounted worthy to obtain that world," &c. J. PORTER.

Danville, C. E., June 4th, 1857.

Fell asleep in Jesus, in North Adams, Mass., May 23d, Loren Benton, aged 51 years, 2 months and 23 days.

Father was attacked with cramp convulsion in the worst form, which deprived him of his reason a part of the time; and although his sufferings were great he did not complain, but trusted in God, his only hope. He leaves a wife and six children to mourn his loss. He was a good father and an affectionate husband; but we sorrow not as others who have no hope. Thanks be to God! he will live again when Jesus comes to unlock the tombs. Then the sleeping saints will come forth with crowns upon their heads. When they shall set their feet upon the immortal shore, what a song will be sung! It will be,—"O death! where is thy sting? O grave! where is thy victory?"

The funeral discourse was preached by the Rev. Mr. Colban, from Job. 14: 10. It was Father's request that Bro. Batchelor should preach, but as he was absent we could not comply therewith.

I have been called to part with a Mother, two Sisters, and a Brother, and now dear Father has left us! But, *thank God,* they sleep in Jesus. O what a hope! that brings the dead to life! We all feel deeply the loss of dear Father. That voice we heard in prayer to God is stilled in death—his seat is vacant. He has gone!

But Father and Mother will live again; "for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." It is a comfort to think that the time is coming when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." We have one sweet promise; He has promised to be a Father to the fatherless and the widow's God. May these words of Jesus comfort us,—"I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live."

R. A. BENTON.

Died in Lawrence, Mass., June 5th, of scarlet fever and canker-rash, Cora G., daughter of George H. and Mary Churchill, aged 2 years, 8 months and 22 days.

For the first time cruel death has been suffered to make an inroad upon this family. The object of a father's and mother's tender affection has been torn from their fond embrace, yet they have hope in its end, and believe that the loved one will come again from the land of the enemy.

"Cora, thou wast mild and lovely,
Gentle as the summer breeze;
Pleasant as the air of evening
When it floats among the trees."

A. ROSS.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

HALIFAX, June 10.

The steamship Ericsson, from Liverpool May 27, arrived this evening. Her advices are four days later than those by the last European arrival.

Attention has been called to the increased importation of slaves into Cuba, and the inadequate British force on that coast. Lord Palmerston said that Lord Clarendon had renewed his representations to the Spanish government, upon this subject, and no effort would be wanting, as far as diplomatic negotiation could go, to induce the government at Madrid to take effectual steps to put down the trade.

The East India Company have taken possession of the Island of Perim, in the Straits of Babelmandel, and completely commanding the entrance to the Red Sea. The ostensible cause is, that, two years since, an English ship, which was wrecked on the coast of Arabia, was pillaged by the natives. An artillery garrison from India is already placed on the island.

FRANCE.—Although the Paris Bourse has exhibited firmness, private accounts from Paris are not encouraging. It is affirmed that the Bank of France continues to maintain its stock of bullion by artificial purchasers.

The French Commander-in-Chief on the coast of Africa, has seized, in the name of the French government, a tract of land called Dakkar, said to be one of the most important in Senegal.

The Paris Journal des Debats confirms the ratification of the Persian treaty of peace.

It is asserted that the protocol of the Neufchatel question was signed at Paris on the evening of the 26th.

THE REST OF EUROPE.—The relations between Sardinia and Austria, and between Naples and the Western Powers, continued without change.

ARRIVAL OF THE STEAMER CANADA —THREE DAYS LATER NEWS.

NEW YORK, June 11.

The Steamer Canada arrived off Sandy Hook last night, and was detained below by a heavy fog. She left Liverpool at 2 o'clock P. M., on Saturday, May 30, and her dates are consequently three days later than those received by the Ericsson.

GREAT BRITAIN.

Some excitement has been created here by an attack made on an English merchant vessel, in the roadstead of Belle Isle, by a French war-brig. The English vessel was bound from Bordeaux to Liverpool, and was compelled to come to anchor by contrary winds, when, neglecting to hoist her colors, the French vessel fired two blank cartriges, and then a ball cartridge, killing one of the English seamen. The case is under consideration by the authorities.

In the House of Commons, Lord Palmerston mentioned that the treaty proposed for the settlement of the Neufchatel difficulties having been duly signed a few days ago, the dispute might be considered to be satisfactorily terminated.

Mr D'Israeli gave notice, that on that day (30th) week, he should put a question to the Ministry, with reference to the non-ratification of the treaty with America, in regard to Honduras.

Mr. Roebuck called attention to the subject of British relations with Brazil, and moved for a Select Committee to take into consideration those relations and report thereon. He urged that the government of Brazil had acted in good faith in endeavoring to extinguish the slave-trade; that their endeavors had been entirely successful, and that the steps taken by Great Britain, through her ships on the Brazilian coast, were highly offensive to the Brazilian government, and extremely prejudicial to Brazilian commerce. Lord Palmerston opposed the motion as entirely unnecessary, asserting that Mr. Roebuck had made exaggerated statements; that the British cruisers had only acted as they were bound to do for the prevention of the slave trade, and that no improper interference had taken place with the legitimate commerce of Brazil, and that the success of that motion would give encouragement to the slave trade in all directions. After some debate, the motions were rejected by 295 majority.

FRANCE.

The French Ambassador Extraordinary has sailed for China.

The death of Marshal Radetzky of Austria is momentarily expected.

TURKEY AND RUSSIA.

There is a report that the French, Russian, Prussian and Sardinian Commissioners threaten to withdraw from the Principalities, should the Porte persist in removing Vogorides from his post in Moldavia.

There are rumors of coolness between the Emperor of Russia and Count Morny, the French Minister, which is likely to interfere with the settlement of the commercial treaty between Russia and France.

CHINA.

A telegraphic despatch states that the position of affairs in Canton river was unchanged.

At Canton great distress is said to have prevailed, on account of the high price of rice.

Domestic Summary.

IMPORTANT FROM MEXICO.

WASHINGTON, June 11.

The Mexican papers confirm, to the fullest extent, the death of Gen. Crabbe and his associate California fillibusters. Only one youth, 12 years old, was spared.

It was rumored that Crabbe's friends were making horrible reprisals of all the Mexicans who fall into their hands.

The *Trait d' Union* mentions a rumor that the English squadron will soon make its appearance on the coast, to support that claim.

DISASTROUS FRESHET ON THE ALLEGHANY.—Pittsburgh, Pa., June 10.—The recent heavy rains have caused a sudden rise in the Alleghany River, and the destruction of property afloat has been considerable. An immense fleet of rafts have been destroyed, and a number of boats, loaded with coal and metals, lost, in consequence of breaking from their moorings.

The loss is estimated at from 40,000 to $50,-000.

ROCHESTER, N. Y., June 11.—There was a tremendous deluge at Dansville on the 9th inst. The canal is in ruins for three miles from Dansville, down the side cut. The locks have given way. The aqueduct remains, but has no embankment.

PENN YAN, N. Y., June 9.—A severe freshet this morning caused serious damage along the whole line of the Crooked Lake Canal. Navigation cannot be resumed before Saturday or Monday next. The storm was the most severe known here for many years.

CUBA, N. Y., June 11.—The Oily Creek Reservoir of the Genesee Valley Canal gave way this evening. The Canal is also somewhat injured.

UTAH APPOINTMENTS.—Washington, June 9—Col. Cummings, to-day, received the appointment of Governor of Utah. The other appointments for the Territory have not been agreed on. Ex-Gov. Thomas did not report for duty, as his friends had pledged he would.

The Secretary of the Treasury, I understand, will recommend the repeal of all laws requiring the coasting trade to be carried on in American ships. This restriction is a tax on trade, and violative of the spirit of the Constitution.—*Cor. N. Y. Herald.*

Appointments.

Eld. J. Couch appoints to preach at Rye, N. H., on the fourth Sabbath in June.

Bro. S. W. Bishop appoints to preach at

Auburn, N. H., Sunday, June 21st
Lawrence, Mass., June 24th, 7 1-2 P. M.
Exeter, N. H., June 25th, 7 1-2 P. M.
Portsmouth, N. H., June 6th, 7 1-2 P. M.
Great Falls, N. H., Sunday, June 28th
Kennebunkport, or where Bro. Elisha Mitchell may appoint, Sunday, July 5th
Concord, N. H., Sunday, July 12th

If any of these appointments come in collision with others already made, brethren must let me know immediately by letter, directed to Warner, N. H.

S. W. BISHOP.

Bro. Edwin Burnham appoints to preach at

Rye, N. H., third Sunday in June.
New Bedford, fourth Sunday in June, and first Sunday in July.

Bro. A. Fox will meet with the Brn. in
Lovely Street, Canton, Ct., Sunday, June 21st
Cheshire St., Cheshire, Ct., Sunday, June 28th

Conference.

THE ROCK ISLAND AND EASTERN IOWA SEMI-ANNUAL CONFERENCE stands adjourned to meet in Cordova, Ill., Friday, July 3d. A good representation is desired. Service at the chapel, Thursday evening. Brethren from abroad are cordially invited to attend.

Providence permitting, I will meet with the Brethren in

Amherst, Thursday eve., June 25th
Northfield Farms, Friday eve., June 26th
Vernon, Vt., Sat. 27th and over the Sabbath.
Brattleboro, Monday 29th (eve.) and Tuesday, day and evening.
Shelburne Falls, Wednesday eve., July 1st, where Bro. Pulsifer may appoint.
Thursday, July 2d, Charlemont, or at Shelburne, as thought best.
Friday, 2 P. M, July 3d, commence a conference in the vicinity of Hawley, or Savoy, as the brethren may appoint, and continue over the Sabbath. Evening meetings commence at half past 7.

H. PRATT.

Wales, June 7, 1857.

Providence permitting, I will preach at

Worcester, Sunday, June 21st
North Dana, Sunday, June 28th
Auburn, N. H., Sunday, July 5th
Concord, N. H., Sunday, July 12th
Granby, Mass., Sunday, July 19th

D. E. MOULTON.

Providence permitting, I will preach at Buffalo, N. Y., Sunday, June 21st, and shall immediately visit Detroit, Mich.; Kalamazoo, Buchanan, Mich.; Laporte, and the region round about, Ind.; Chicago, Milwaukie, Wis.; mesville, Woodstock, Ill.; and shall keep at work, giving some particulars hereafter.

W. S. CAMPBELL.

Rochester, N.Y.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

D. Randall 119, A. H. Bartholomew, 111, O Jones, 117, L. Andrews 119, N. Hall 108, N Pendleton 109, S. Martin 104, H. Barnard 104, Eld. J. Porter, E. Miller 119, R. Bedd 119, H. Babcock 121, F. Ferandes 112, M. Austin 143, Eli Pierce 143, M. Ferren 78, H. Burriday 104, J. S. Addis 119, J. H. Trufant 108, M. D. Gibson 78, A Spour 104, J. T. Langley 130, $1 each.

E. P. Beach 145, Mary Wentworth 145, Susanna Grant, 208, H. Champlin 145, D. Butler 69, J. E. Healey 108, S. K. Gibson 119, $2 each.

J. C. Munson 117, Mrs. A. Burnham 108, C. F. Churchil 93, J. L. Rich 104, M. Hobart 104, 50 cents each.

D. Kinsman $5; C H. Russ 123, $1.75; S. P. Hubbard 149, $3; J. Proctor 93, 58 cents.

FOR THE POOR.—From Cold Spring, Mass., $1; H. Champlin, $1; M. Hobart 50 cents; Silas Tucker $1.12.

FOR BOOKS AND TRACTS.—Mrs. Wise 53 cents; J. C. Wheeler 27 cents; C. F. Churchil, 50 cents; Silas Tucker $1 12.

BOOKS SENT.—C. F. Churchil, J. C. Wheeler, Silas Tucker.

To Correspondents.

C. F. Churchil—We have none of "Bound Tracts" on hand, therefore send the unbound.

A. Crabtree—Your letter was received.

W. Shepherd—We have not one copy of No. 14.

If any reader of the Crisis has a copy of the Crisis which was published sometime in June last year, containing an article of mine, entitled, "Faith, Hope and Love," they will confer a great favor by sending me a copy of the same to Vernon, Vt.

O. P. ALLEN.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not prepaid, it will be half a cent a number in the State; and one cent out of it.

Canada Subscribers

And all others in the *British Provinces* will remember that we have to *prepay* the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Books and Tracts.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

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NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

Treatise on Matt. xxiv. By I. C. Welcome. Price 33 cents—postage 6 cents.

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

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Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The World as It Was, as It Is, and as It Will Be. By Mrs. A C Judson. Price 38 cts.—postage 3 cents.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts —pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

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This World and the Next: The impossibility of making the best of both. An interesting English work. Price 25 cents—pos. 1 ct.

The First Fruits: a Scriptural Inquiry into the Time and season of the First Resurrection, and Change of those who are Alive and Remain. Price 10 cts.—pos. 1 ct.

Jubilee Harp. By S. S. Brewer. A good selection of hymns. Price, single copy, 25 cts.; per dozen, $2.50—pos. 7 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

THE INFIDEL'S FATE.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1., postage paid.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 30 cts.—postage 3 cts.; cloth gilt, 40 cts.—pos. 8 cts.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; full bound in gilt, $1—pos. 9 cts.

A View of the Scripture Revelations Concerning the Future State. By Richard Whately, D. D., Archbishop of Dublin. Price $1—pos. 18 cts.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Milton on the State of the Dead—Intermediate State—Plain Truths—Ancient Landmarks—each twenty-four pages. Price 5 cents single copy; $3 per hundred. —Outline of the coast of Man—The Destiny of the Wicked—The Great Incentive—Olive Leaves 3 cents single; $1.50 per hundred.—Future Punishment—Key of Truth—The Night Cometh—The Day of Judgment—price 2 cents single $1 per hundred.

Poetry.

For the Crisis.

CHRISTIAN LONGINGS.

Oh, but to look with long and ling'ring gaze
Upon thy scenes, thy fair scenes, "promised land,"
Where Heaven's own glory, in effulgent rays,
Dispels each shadow, bathing sea and strand.

Oh, but to plant my weary wand'ring feet
Upon thy tow'ring, everlasting heights;
To walk thy dazzling city's golden street,
Amid the gleam of its eternal lights.

Oh, but to hear celestial music's strains,
The "Hallelujah" of redemption's song,
The swelling notes that roll o'er heav'nly plains,
While ceaseless echoes the deep tones prolong.

Oh, but to mingle with the deathless band,
Where love unchanging beams in every eye;
In holy friendship clasp an angel's hand,
And taste exaltedjoys that never die.

Oh, but to sit 'neath Life's green, waving tree,
In that sweet hallowed rest earth may not know;
The tranquil spirit from all sorrow free,
Calm as Life's river in its peaceful flow.

Oh, but to gain thy shores, new, beauteous Earth,
But once to find in thee our "lot," our home!
Oh, but to waken to immortal birth,
And hail creation in its Eden bloom!

MARIA T.

For the Crisis.

LINES.

WRITTEN ON THE DEATH OF "LITTLE MARY WHITNEY."

Cease, stricken hearts, no longer mourn
For her whose spirit's fled;
The loved one in the grave is laid,
And she rests with the dead.

Those dear, loved lips have softly breathed
Their long, their last "good bye,"
And gentle hands have smoothed her brow,
And closed her faded eye.

Oh! weep not that your cherished flower
Has found an early tomb;
For in the Garden of our God
'Twill in full beauty bloom.

Then weep not for the dear lost one,
Whose earthly race is run;
But meekly bow before the Lord,
And say,—"THY WILL BE DONE."

JULIA A. B. CHAMPNEY.

Williamstown, Mass., May 13, '57.

Original Articles.

For the Crisis.

Brotherly Love.

"*Love as brethren!*" "*Let brotherly love continue!*"

Let it continue! how long? During the time of the revival in which we became the subjects of grace and were made the brethren of Christ by the union of faith and love, of the members of the body of Christ by the same power of affection, or attraction, from like moral elements?—while "we know that we have passed from death unto life because we love the brethren?" Then, why should we not toil on, as brethren, that we may enjoy this one good evidence of our acceptance with God? Should it last while the "time" is being preached, and all feel that they are especially getting ready—in '44 or '54, or any other time, or in *any place?* Or, should it last forever? Forever let it abide.

But what is the use? I cannot entertain affection. Well, is it of no consequence that, "If a man love not his brother whom he has seen, how can he love God whom he has not seen?" Will you trifle with the great truth that we are to love one another as Christ loved us? And what did he behold to love? He saw what we might become by a manifestation of love! And, believe me! he wishes us to act as agents in securing faith in his name, that the world may believe, by our loving one another.

Sometimes proselyting begins before revivals end; but not long *before*, for that soon puts an end to them. Is this brotherly love, or the fruits of it? Sometimes a lamb is fed with too strong food; is this the wisdom of love? The "weak in the faith receive ye, but not to doubtful disputations."

Again, the convert, with weak faith, weak conscience, weak love, but good what there was of it, has beheld, and with disgust, the "vain *jangling*" and doubtful disputations which "*gender strife*," not love, but the opposite. Was that brotherly? Say, brother, was it? Will our being "contentious about words to no profit," establish, promote, perpetuate, Charity?

DALETH.

For the Crisis.

BRO. GRANT:—My heart responds to the prayer of your correspondent, "May our heavenly Father enable those dear brethren and sisters who write for the *Crisis* to be filled with the spirit of our dear Savior." It is easy to write something, but we need more of the unction of the Holy Spirit, and a more single eye to the glory of God, the edification of his people and the conversion of dying and accountable men.

O that we could realize more fully the important import and reasonableness of the declaration, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Too little, alas! do we feel the blessed influence of redeeming love, inducing us to bear the cross and to occupy our time and talents to promote the well-being of our fellow-men, for which the Son of God suffered and died. O that we had more of his self-denying spirit, counting not our lives, or wealth, or ease, or honor, dear unto ourselves, but willingly consecrating all to the glory of God and the good of perishing men.

We lose sight too much of the true standard of christian duty and christian privilege. The true standard is not the example of professors of godliness who surround us. It is the example of Him whose constant meat was to do the will of his Father; who toiled, and prayed, and suffered, to redeem wretched men from everlasting death! We may bear a favorable comparison with many modern professors of religion, who are conforming to this present world and yet come far short of our high duty and privilege. "Looking unto Jesus," should be our motto. *Onward*, in the sacred path he has marked out for us, by his bright example of decision, of holy purpose and self-denying action, until we attain the stature of perfect men in Christ Jesus. Dear Father, grant us, for this blessed end, the sanctifying influences of thy Holy Spirit.

H. G.

From Bro. W. H. Wild.

Brn. and Srs.:—Cheer up, it is almost daybreak! The bright morn of glory is soon to burst upon us. The Good Shepherd is soon to come and gather his scattered flock into one fold. They are indeed scattered; you might hear them bleating on the mountains and through the valleys, sighing, and mourning for the Good Shepherd to come and call them together. The wolf comes, once in a while, and catches up a lamb, and runs away with it; but those that know His voice will not hear the voice of strangers.

O how the sheep love their Shepherd. He has laid down his life for them. I know that many formerly said, "he hath a a devil," and "is mad;" "why hear ye him?" Even so it is now; if we prove to them by the word of God that the Son of God is about to come in the glory of his Father, with the holy angels, then they say,—"away with him, away with him; we will not hear him—he is a deceiver—he is beside himself—he had not ought to be allowed to preach such doctrine." O, I would to God that people might see the truth. O, if they would only look back, and see that good old man, leaving his goods, yea, all things because he believed that the city would soon be wrapped in flames. He not only cared for his own soul, but we read of his going to bear the news to his sons-in-law. How do they receive him? do they thank him for the timely warning? No; but he seemed as one that mocked unto his sons-in-law.

Well, reader, do you know that Lot was a type of the children of God just before the Savior should appear, and even old Noah? But you ask me to prove this. I shall, and by Father's word, too. Now come with me to the 17th chapter of Luke, 26, 27, 28, and 29th verses, and indeed the whole chapter is very interesting to the pilgrim. If you have ever read of the advent people, you will find that they are not treated any better. You will find that they are scoffed at by the world,—even so the scriptures must be fulfilled.

O glory to God, with an eye of faith I can see the children of God arise, and enter the pearly gates of that fair city. Children, don't give up now, soon you will arise and meet your long absent and glorified Savior. Be faithful, a little longer, and you shall range the sweet plains of the new earth. Let not your hearts be troubled. Your pathway may be strewed with temptations, but, "blessed is the man that endureth temptations; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." Wherefore, my beloved Brn. and Srs., let us lay aside "all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save" our souls.

Blessed be the God of heaven, for such a glorious hope! It fills my soul with joy. Hallelujah! to the Lamb! O, ye that are mourning and sighing for that blessed time to come, when ye shall see Jesus and be made like him, sing unto the Lord! let the hills and mountains echo with his praises! bless his name! Show forth his salvation from day to day, for he has begotten us unto a lively hope.

When I look out upon the world I can but join with the poet—

"Farewell, dreary earth, by sin so blighted,
In immortal beauty soon you'll be arrayed."

Brn. and Srs., many of you, no doubt feel what it is to be lonely, surrounded by cold-hearted professors, nothing to cheer you but God's blessed word; but thank God for that. Your brother looking for that blessed hope.

WM. H. WILD.

Lenox, Mass.

From the Christian Messenger.

Work.

Yes, work; not be an everlasting drone in the vineyard of God. You have something to do besides to plow, plant and dig; something to do besides to reckon interest and make entries; something to do besides note-shaving and speculation; something to do besides playing hide and seek with your creditors, and dodging about so as to make a show in the world; something to do besides buying farms and oxen and merchandize; something to do besides aping some great peacock that lives at the white house on the hill yonder; something to do besides flaunting in silks and satins, in cockle-shell bonnets and paper-soled shoes, in hottentotish jewelry and in coach-wheel hoops. Yes, something else to do!—Don't you know it?

"What is the chief end of man—
To gather up riches and cheat all he can?"

I trow not. Man! you have something else to do. Are *you* a Christian? A follower of Him who went about *doing* good? A servant of the "man of sorrows?" A lover of Christ? Well then, sir, you have something else to do! Something high, mighty and glorious! Away with this beastly life—this compound of hog, monkey and peacock. You have a higher destiny. Be a man,—yea, more, be a *Christian.* Live for the world to come. Do try and have a treasure laid up *there;* have an inheritance from which death can never snatch you, and which the fires of the day of judgment cannot consume. Up! get you out of this place! Away from the plains of destruction to the mountain of refuge and of safety. "Arise ye, and depart, for this is not your rest; because it is polluted and it will destroy you even with a sore destruction." There is danger lurking around you. There is poison in those flowers. Satan has his hook in that pile of gold. That tempting morsel is but the bait of an infernal trap. That *profession* of yours too may be a mere sham to ease your conscience and make you feel quiet in that lethargic sleep which precedes eternal death!

Man, awake! The righteous are *scarcely* saved. Such men as Abel and Enoch and Noah and Abraham and Samuel and John and Paul and Peter, and all the saints of the Most High, these men were *scarcely* saved—they but just escaped perdition through divine mercy, and if so where will *you* appear? You who only find time to pray Sundays?—Who think oftener of shillings than you do of souls? You who say "to-morrow shall be as this day and much more abundant?" You who pass the time of your sojourning here, not in *fear*, but in gaiety and joy? What account will you render for wasted time, for hoarded wealth, for luxury and flesh-pleasing? What can you say for neglected duties, for abused privileges, for neglected blessings?

O, sir, there is a solemn reckoning coming. The great day of God Almighty will make the things of this world appear very differently from what they do at present. And then can you stand before God and expect to be accepted of him? Jesus Christ who is judge knows by experience all the frailties and weaknesses of humanity, and can make all due allowance for them; but he also knows the abilities and capabilities of all, and he will not say "*well done,*" if you have done *nothing*. He will not say "*good and faithful,*" if you are evil and *unfaithful*. The great day will develop our true characters and assign to each the just award. Are we ready for its decisions? Can we meet its dread array of awful verities? O, are we in Christ? Are his commandments not grievous but joyous to us? Let us search ourselves and see. Let us try our ways. Let us turn to the Lord. Let us work while the day lasts. Let us labor with our eye on God and Christ and everlasting life. Let us get nearer the Savior. Let us seek to know the heights and depths of his amazing love. Then, standing within the ark of refuge, let us call upon a perishing world to enter ere the floods of desolating wrath descend. Let us work while the day lasts. "Wherefore, beloved, work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do, of his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."—Phil. 2: 12-15.

PITH.

Choice Selections.

PLEASANT WEATHER.

Thank God for pleasant weather!
Chant it, merry rills!
And clap your hands together,
Ye exulting hills!
Thank Him, teeming valley!
Thank him fruitful plain!
For the golden sunshine,
And the silver rain.

Thank God, of good the Giver!
Shout it, sportive breeze!
Respond, O tuneful river!
To the nodding trees!
Thank him, bud and birdling!
As ye grow and sing!
Mingle in thanksgiving,
Every living thing!

Thank God, with cheerful spirit,
In a glow of love,
For what we here inherit,
And our hopes above!
Universal nature
Revels in her birth,
When God, in pleasant weather,
Smiles upon the earth!

Apostrophe to Water.

BY JOHN B. GOUGH.

"Water! oh, bright, beautiful water for me!" Water! Heaven-gifted, earth-blessing, flower-loving water! It was the drink of Adam in the purity of his Eden home—it mirrored back the beauty of Eve in her unblushing toilet—it wakens to life again the crushed and fading flower—it cools, oh, how gratefully! the parched tongue of the feverish invalid—it falls down to us in pleasant showers from its home with the glittering stars—it descends to us in feathery storms of snow—it smiles in glittering dew-drops at the glad birth of morning—it clusters in great tear-drops at night over the graves of those we love—its name is wreathed in strange, bright colors, by the sunset cloud—its name is breathed by the dying soldier, far away on the torrid field of battle—it paints old forts and turrets from a gorgeous easel upon your winter window—it clings upon the branches of trees in frostwork of delicate beauty—it dwells in the icicle—it lives in the mountain glacier—it forms the vapory groundwork upon which God paints the rainbow—it gushes in pearly streams from the gentle hill-side—it makes glad the sunny vales—it murmurs cheerful song in the ear of the humble cottager—it answers back the smiles of happy children—it kisses the pure cheek of the water lily—it wanders like a vein of molten silver away, away to the distant sea. Oh, bright, beautiful, health-inspiring, heart-gladdening water! Everywhere around us dwelleth thy meek presence—twin angel sister of all that is good and precious here—in the wild forest—on the grassy plain—slumbering in the bosom of the lonely mountain—sailing with viewless wings through the humid air—floating over us in curtains of more than regal splendor—home of the healing angel when his wings bend to the woes of this fallen world—

"Oh, water for me, bright water for me!
And wine for the tremulous debauchee."

A Fact with a Moral.

A celebrated artist, in one of his rambles, met with the most beautiful child he had ever seen. "I will paint the portrait of this child," he said, "and keep it for my own; for I may never look upon its like again." He painted it, and when trouble came, and evil passions moved his spirit to rebel, he gazed upon the likeness of the boy, and passion fled, and holier thoughts entranced his soul.

Years passed away, and at length, within a prison's walls, stretched upon a floor of stone, he sees a man stained with blood, with glaring eyes and haggard face, and with demoniac rage, cursing himself and his fellow beings, and blaspheming God, as he lay waiting for the hour of his execution. The artist transferred his likeness, also, to canvass, and placed it opposite to the child's. How striking, how complete the contrast! The angel boy—the fiendish man!

What must have been the feelings of the artist, when, upon inquiry, he ascertained that both the portraits he had made were of the same individual! The beautiful, innocent child, had grown into the hideous, sinful man!

Love.

Love is the golden chain which binds earth and heaven together, which holds mortals in the attitude of reverence before God, and which raises man from the depths of his sin and pollution to a life of christian holiness. Love is the native element of heaven, the atmosphere of the angel world. God has breathed it upon the world. Jesus came at its bidding, lived in its constant fellowship and communion, and is still a living epistle of its excellence and power.

Love is the greatest power and force which exists. It conquers hatred and malice, melts icy hearts, and gives life to the spiritually dead. It brings in its train the bud, blossom and fruit of holiness. It lives with peace and departs from discord. It brings gladness to the home and heart, and makes the family circle a type of heaven. "Love one another."—*Gospel Banner.*

The Glory of the Heavens.

What emotions of wonder and sublime pleasure fill the soul when contemplating the beauty and glory of the physical heavens! As we behold the sun "walking in his brightness," the moon and stars moving in their order, and splendor and perfection appearing everywhere, we are compelled to exclaim, "Mighty God, there are no works like unto thy works!" No language is more appropriate, on such an occasion, by which to express one's thoughts, than that made use of by the ancient singer of Israel: "The heavens declare the glory of God, and the firmament showeth his handy-work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. This going forth is from the end of the heavens, and His circuit unto the ends of it; and there is nothing hid from the heart thereof."—*Newburyport Herald.*

E. B.

Christ the Bread of Life.

AN EXPOSITION.

"*I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.*"—John 6: 51.

These words are charged with the most precious meaning, and it is our intention to enter fully, though briefly, into an examination of them. Without any preliminary observations, we request the reader to observe first, the character in which Jesus here represents himself—"I am the living bread which came down from heaven." The parties to whom our Savior thus addressed himself, had required from him some miraculous display of divine power, as an evidence that he was in reality what he professed to be—a messenger from God; and they supported their demand by referring to the circumstance of their fathers having been miraculously fed in the wilderness by the hand of Moses—"Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." Jesus replied to their request by asserting that God had given them a blessing of far superior value, and that he himself was this transcendant gift. "My Father giveth you the *true* bread from heaven: *I* am the living bread which came down from heaven; if any man eat of this bread he shall live forever."

The phrase, "from heaven" is equivalent to "from God;" hence he styles himself "the bread of God," the bread of God's providing. It was God who, in the fullness of his compassion, sent his well beloved Son into this world that we might not perish but have everlasting life.

When Jesus represents himself as "bread," he plainly intimates that one grand object of his mission was to *give life.* The only use of bread is to sustain life. The moment bread is deprived of its life-preserving quality—the moment it fails to communicate nutriment—that instant it becomes void of all worth. It follows, then, that the only proper mark of analogy between Christ and bread consists in his being the source of life to all who receive him as their Savior. It is commonly thought that the Lord Jesus is not the source of life to believers; that men will remain in being perpetually, let their conduct be what it may: that it is not as the communicator of everlasting life, but of everlasting happiness, that he is self-styled "the bread of life." Such a doctrine is not only unwarranted by the Savior's teachings, it is directly opposite to it. The property of bread is not to communicate happiness, for how many at this hour have abundance of bread, and continue in wretchedness! Life, not happiness, is the product of bread; and it is because Jehovah has constituted his Son the giver of Immortality to all who obey him, that, in the passage before us, he designates himself "the bread of life." This will appear more obvious when we attend to the remainder of the verse.

The expression, "living bread," may be understood as descriptive of the superior *quality* of this God-given food, to the manna referred to by the Jews as having been provided for their ancestors in the wilderness. This is evident from what we find in verses 49th and 50th—"Your fathers did eat manna in the wilderness, and *are dead.* This is the bread which cometh down from heaven, that a man may eat thereof *and not die.*" The superiority of the bread of which Jesus discoursed, consists in this, that it not merely preserves life, it imparts everlasting being. The Jews addressed by our Lord thought only of supplies for the present existence; his grand aim was to elevate their aspirations to a life beyond this state of things—a life that would not end its periods in the horrors of dissolution; one, in short, that would be as enduring as the fountain of being himself. Hence the great Teacher declares, "I am the living," i. e., the life-giving "bread, which came down from heaven; if any man eat of this bread he shall *live forever.*" In the remainder of the passage Jesus continues to speak of himself as the life-giving One—"The bread that I will give is my flesh, which I will give for the life of the world." We are not to understand by these words, that it was merely by rendering up a part of himself that he was to bring eternal life within the reach of dying men. By his "flesh" he evidently meant *himself;* for in verses 35 and 48, as well as in the one before us, he plainly affirms that he himself is the bread of life. This appears still more plain when we compare his language in the 54th verse, and what he delivers in verse 57. In the one verse he says that "all who eat his flesh shall have eternal life;" in the other, that "as the living Father had sent him, and he lived by the Father, in the same manner they who ate him should live by him.' The flesh of Jesus, then, is Jesus himself; and when he intimates that he would give his "flesh," he taught his hearers that he would give *himself* for the life of the world.

The two parts of the verse, then, exhibit the same truth, that Jesus is the bringer in of life to a death-doomed race. Still, we are inclined to view the second part of the verse as in some measure explanatory of the first part. Jesus in the first place states the fact, that he is life-giving bread sent from God, that all might eat and live forever; and then he describes the process by which he becomes the source of life, or endless being to guilty men, viz.,—by giving his flesh, rendering up himself to death, for the life of the world.

Herein, indeed, is love! Reader, will you contemplate it with earnestness? Jesus gave *himself* for you, and what more could he give? The whole world lies in wickedness, and on that account is worthy of everlasting destruction—for "the wages of sin is death;" but the Lord from heaven, in boundless compassion, "gave himself a ransom for all." He became obedient unto death, even the death of the cross, from which God speedily raised him up and gave him glory. He rose victorious over death, the first fruits of them that slept. In receiving him as our Savior, and being reconciled unto God through the influence of his love, we become heirs of unending being: we may rejoice in hope of Immortality. This hope will be realized at his coming, when his people are to be ransomed from the grave, and fashioned like unto his own glorious person.

And now, reader, permit the inquiry, What think you of Christ? What think you of the God and Father of our Lord Jesus Christ? Think, O! think of his love till your heart melts in tenderness within you, and tears of contrition and gratitude flow from your eyes! Listen how he calls you, in tones of the most moving accents, while pointing to the Son of his love who expired for your sins, he exclaims, "TURN YE, TURN YE, WHY WILL YE DIE?"—*Expositor,* [*Edinburgh, Scotland.*]

W. L.

A THOUGHT OF MARTIN LUTHER.—Luther remarked, that there were three things on which he could not bear to dwell, without Christ; viz., his sins, death, and the day of judgment.

Correction does much, but encouragement does more. Encouragement after censure, is as the sun after a shower.

One rose upon a bush, though but a little one, proves that which bears it to be a true rose-tree.

"The words that fall on mortal ear,
Like dew drops pure at even,
To soothe the breast or start the tear,
Are mother, home, and heaven."

A NOVEL PUNISHMENT.—In the middle ages, in France, a person convicted of being a calumniator was condemned to place himself on all fours, and bark like a dog for a quarter of an hour. If this custom were adopted at the present day, there would be some bowwowing.

For Children.

Signs.

Solomon said, many centuries ago: "Even a child is known by his doings, whether his work be pure, and whether it be right."

Some people seem to think that children have no character at all. On the contrary, an observing eye sees in these young creatures the signs of what they are likely to be for life.

When I see a little boy slow to go to school, and glad of every excuse to neglect his book; I think it a *sign* that he will be a *dunce.*

When I see a boy in haste to spend every penny as soon as he gets it; I think it a *sign* that he will be a *spendthrift.*

When I see a boy hoarding up his pennies, and unwilling to part with them for any good purpose; I think it a *sign* that he will be a *miser.*

When I see a boy or girl always looking out for themselves, and dislike to share good things with others; I think it a *sign* that the child will grow up a very *selfish person.*

When I see boys and girls often quarreling; I think it a *sign* that they will be *violent* and *hateful* men and women.

When I see a little boy willing to take strong drink; I think it a *sign* that he will be a *drunkard.*

When I see a boy smoking or chewing tobacco; I think it a *sign* that he will soon be guilty of other *filthy* habits.

When I see a boy who never prays; I think it a *sign* that he will be a *profane* and *profligate* man.

When I see a child obedient to its parents; I think it a *sign* of *great future blessings* from Almighty God.

When I see a boy fond of the Bible, and well acquainted with it; I think it a *sign* that he will be a *pious* and *happy* man.

And though great changes sometimes take place in the character, yet, as a general rule, these signs do not fail.

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Over all business matters, write *Business.*

Poetry.

For the Crisis.

BAPTISM.

Convert, arise, and be baptized,
For Christ has led the way,—
If by the world you are despised,
Yet thy dear Lord obey.

Yes, pass into thy watery grave,
Be buried with thy Lord;
He from the pow'r of death can save,
The OBEDIENT he'll reward.

Here end thy former life of sin,
And lay the "old man" by;
Here rise a new life to begin,
And carnal self deny.

Bid earthly pleasures disappear,
Taste only joys divine;
Then let the proud world scoff and sneer,
True pleasures now are thine.

W. SHELDON.

Vermillion, M. T.

Original Articles.

For the Crisis.

Infidelity.

SAMUEL MASON.

No. VII.

In my last I adverted to Julian, the successor of Constantine, who, to belie, if possible, the fulfillment of prophecy, attempted the rebuilding of the temple at Jerusalem—to show the gazing world that the Jewish worship should be restored where the Messiah had said the Gentiles should continue to tread. But how vain and powerless is the arm of flesh when brought in contact with the almighty arm of Jehovah! Here was to be a trial of strength, by two mighty antagonists—the powers of heaven and the powers of earth—in determined contest. Jews and Romans, christians and heathens gazed to see whether the emperor could, or could not go contrary to the declaration uttered by the Man of sorrows, who had not where to lay his head.

Scoffer! behold the contest! See the mighty potentate of earth, at whose nod the nations tremble, with his cohorts and legions, with Jews and heathens, with all their gold at the Monarch's command, who are assembled from all parts of the world in Jerusalem. They commence the work. Men, women and children, in their festive garments, and with tools richly adorned with gold and silver, laboring at preparing the foundation. But Jehovah spake! "Hitherto shalt thou come, and no further." All at once, balls of subterranean fire burst forth from the spot, accompanied with an earthquake and hurricanes of wind, which compelled them to discontinue their work.

The skeptical of the present day we often find entirely unacquainted with such historic facts as the above, and which are but of a secondary consideration. The most and all-important question is, who is the true Messiah? And upon the right answer to it depends the knowledge of eternal life.

It is said,—*"ye are saved through faith."* Eph. 2: 8; Hab. 2: 4. But Paul in another place says,—*"we are saved by hope."* Rom. 8: 24. And the Lord, speaking by Hosea, says,—"My people are destroyed for lack of KNOWLEDGE." Hos. 4: 6. All these texts illustrate but one and the same truth, under different relations or aspects; for "THIS is life eternal, (as our Lord himself says,) that they might KNOW THEE the only true God, and JESUS CHRIST, whom thou hast sent." John 17: 3. Hence, we see the absolute necessity of KNOWLEDGE. We are saved by the KNOWLEDGE OF CHRIST, and we are to know Christ by the works that he did. Christ was to abolish the old and introduce a new dispensation. I would ask the skeptical, has Jesus, the Christ, done that? I think that I have given incontrovertible evidence that the Messiah has abolished the ceremonies of the law of Moses, and brought in a more perfect and rational economy. Compare Jer. 31: 31–34, with Heb. 8: 6–13, and 2 Cor. 3: 3.

Messiah was to be cut off, but not for himself,—Jesus Christ, who was holy, harmless, undefiled, and separate from sinners, was cut off by the hands of wicked men. Compare Dan. 9: 26; Isa. 53: 8, with Matt. 26th and 27th chapter.

When the Messiah should come there was to be "a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness,"—when Christ came he appeared to put away sin by the sacrifice of himself, and by the shedding of his blood once for all. Compare Zech. 13: 1, and Heb. 9th and 10th chapters.

Again, the Messiah was to make atonement for the iniquities, transgressions and sins of the world,—Jesus Christ was a propitiation for the whole world. Compare Isa. 53: 5; Dan. 9: 24; 1 John 2: 1, 2.

The Messiah that we delight in was not to lie in the grave and turn to corruption like other men,—Jesus Christ did not continue in the grave, nor did he see corruption like the rest of mankind. Compare Psalm 16: 10, with Matt. 28: 6.

When Messiah should arise from the dead, he was to bring some token with him of his victory over death,—when Jesus Christ arose from the dead "he led captivity captive," unloosed the bands of death, and raised many bodies of the saints which were confined under his dominion. Compare Psalm 68: 18, with Matt. 27: 52.

Messiah was to send down from heaven the gift of the Holy Spirit, as a token and pledge that he was accepted, and that the Father was pleased with what he had done upon earth for the redemption of mankind,—Jesus Christ sent down the gift of the Holy Spirit, in the most conspicuous and miraculous manner. Compare Psalm 68: 18; Joel 2: 28–32, with Acts 2: 1–4, and Eph. 4: 8–12.

It is worthy of remark here, that when our Lord, after his resurrection, "beginning at Moses and all the Prophets," had expounded unto his Apostles in "all the scriptures the things concerning himself," and "opened their understanding, that they might understand the scriptures," (Luke 24: 27, 45,) then they saw plainly (and, if any one now, let him be ever so skeptical, IF HONEST, will but trace the whole thread of the Old Testament, may plainly see,) that there was one uniform analogy and design carried on for many ages by divine prescience through a succession of prophecies, which, as in their proper centre, do all meet together in Christ, and in him only.

But, again, the doctrine of the Messiah was to begin to be preached at Jerusalem, and from thence to spread itself through the nations,—the gospel of Christ was first preached in that city, and actually dispersed itself through all the neighboring countries in the course of a few years. Compare Isa. 2: 1–4; Micah 4: 1–4, with Acts 2d chap. and Rom. 10: 18.

The followers of Messiah should meet with great and severe trials and persecutions for their adherence to his cause,—the followers of Jesus Christ had the whole world in arms against them for several ages. Compare Isa. 66: 5, and Matt. 3: 1–3, with Matt. 10: 16–18, and 1 Cor. 4: 9.

It was predicted that the Messiah would make a great and visible difference between his believing and unbelieving countrymen,—when the Romans besieged Jerusalem, nearly two millions of unbelieving Jews perished, while every single believer fled out of the city and escaped in safety to the mountains. Compare Mal. 3d and 4th Chap., with the History of that remarkable siege.

The rejectors of Messiah should be rejected of God, and his followers called by another name,—the Jews, who would not have Christ to rule over them, were rejected by him, and his followers were called by another name, through divine appointment, as it should seem, to accomplish this prophecy. Compare Isa. 62: 2; Isa. 65: 15, with Acts 11: 26.

I have now given some ninety-nine predictions proving that Jesus is the Messiah; and every one pertaining to his nature, birth, life, doctrine, suffering, death, resurrection, and ascension, has been fulfilled to the very letter.

And, as I have stated before, there can be no doubt respecting the priority of the prediction to the birth of Christ, because it is well known to every person who is at all conversant in these matters, that the Old Testament was translated out of Hebrew into the Greek language, and dispersed over the world many years before Christ came; and the latest of the predictions was upwards of three centuries before the birth of the Redeemer of mankind. Such a variety of circumstances, therefore, predicted concerning one man, so many years before he was born, of so extraordinary a nature, and under such convulsions and revolutions of civil governments, all accomplished in Christ, and in no other person that ever appeared in the world, point him out with irresistible evidence as the Savior of mankind. I now call upon, and challenge the most hardened skeptic in Christendom to refute the conclusion.

For the Crisis.

The Two Songs.

I.—THE SONG OF LAMENTATION.

"Whose is now the requiem lone,
Pealing on the evening wind?
Whose is now the spirit gone,
Leaving hearts of care behind?"

Pause, careless passer-by! gaze on yonder group assembled in the lone churchyard. Enter there and behold the sorrowing scene. Over a newly dug grave mourning hearts are bending. Death has sundered the ties of earthly affection, and from a circle of doting friends has snatched a loved one of bright and promising years, who now slumbers beneath the dark coffin which is closed in sadness on a heart that once beat high with hope.

Ah! listen now to that song, to that requiem of sadness, as it rises mournfully above the silent slumberer. How tearfully the choir lift their trembling voices to chant the solemn notes of sorrow for the departed one. Oh! how that song of lamentation opens anew the fountain of grief in the hearts of the weeping mourners, as its deep and solemn strain rises on their ears and dies away in subdued echoes along the distant groves. How it awakens the scenes of other years, when the voice of the departed mingled with theirs, and joy filled their hearts.

At length the song for the dead is ended; the heart-saddening words—"Dust to dust, clay to clay," are pronounced, and the mournful train passes away from the scene of burial. Long years may gather around the pathway of those who wept at the recital of their loved one's requiem, but they will never forget the tearful strain, no, never; for at times its echo will come thrilling back on their memory and melt again their hearts to tears.

The great harp of life often echoes forth pleasan notes of soothing harmony, and for a time makes the heart forget its woes; but alas! how soon the breeze that bears the choaking sigh strikes again its strings, and causes once more the notes of grief to vibrate.

Amid the busy throngs of crowded cities, in the quiet homes of the country, in cottage and palace, we may, ever and anon, hear a melancholy strain swelling above the loudest echo of pleasure's song, and that strain is the voice of lamentation bursting from the hearts of earth's sorrowing children. It whispers in our ears the sighs of widows and orphans, of houseless wanderers, and outcasts of the world.

But the heart grows weary with the recital of sorrows, and eagerly asks if no song of triumph shall ever the tongue employ. Yes, rest assured, thou lonely dweller among the weeping willows of the tomb, there will arise a song of gladness, that will forever cheer the heart with its melodious harmonies. A day, a bright auspicious day will dawn, when no requiem of sadness will be heard, when no knell of departed friends will send forth its sad echo.

II.—THE SONG OF TRIUMPH.

"Hosanna! hark! the melody
Strikes sweetly on my ravished ear!
The constellations make reply,
In echoes from each distant sphere,
Till all the wide expansion rings
With 'Live forever, King of Kings!"

A new scene now bursts upon our view. The ravishing scenes of elysian fields stretch away into illimitable space before us, clothed with all the rich luxuriance of primeval Paradise. The long night of sorrow and pain has been dissolved by the radiant beams of the newly risen sun of immortal light. And now the glad song of triumph is about to begin—the victorious song of earth's redeemed. Around the heights of Zion, bathed with the effulgent light of Jehovah, gather the myriads redeemed from all climes and nations. The great jubilee anthem is about to be sung—the triumphant song of victory over the works of darkness.

Behold, yonder, the mighty ranks of seraphs around the throne of Emanuel! how their golden lyres glisten in the sunlight of heaven. Anon the seraph hosts awake their lyres to notes of harmonious music,—at first, so soft and subdued that it entrances every heart; then, as they raise higher their notes of victory, each rank catches up the strain and swells it from host to host, till from the glorious heights of Zion the deep volume of angelic song awakes the universe with the swelling echoes of its melody. Anon the jubilant strain dies away on the lips of some distant rank, when softly and sweetly it is commenced again by the melting symphonies of angelic choirs, and increases once more as the mighty anthem rolls along the street and through the portals of the heavenly city, till the distant hills of Paradise tremble again at the long exultant chorus repeated with the strength of myriad voices.

Behold, amid this gorgeous pageantry of heaven, the martyred millions, who bled and died for truth. Higher and loftier is the note they strike in this triumph song of redemption. There, too, are the prophets and patriarchs of olden years, and bolder is the music that their harps echo forth than when on earth they played. There behold the young, the early dead, now raised in their Master's likeness; how sweet and thrilling is their voice-music as it mingles with the grand universal hymn of praise to Jehovah.

Yea, there are all assembled who sought to obey their Master's will, and shrank not at the withering gaze of a scorning world. Now they reap their reward; now they can join in chanting the song of glorious triumph over their enemies. Now the hymn of gladness is on every tongue. No sound of sorrow is heard. No note of grief breaks upon the universal harmony that reigns over all, for now the breezes that sweep the strings of the great harp of heaven, bear sounds of unmingled gladness upon their wings. No cause of sadness now remains, "for former things have passed away."

ORRIN P. ALLEN.

Vernon, Vt., May 30, 1857.

"MANY," says Newton, "have puzzled themselves about the origin of evil. I observe there is evil, and that there is a *way to escape it;* and with this I begin and end."

For the Crisis.

Evil Speaking.

No. VI.

Finally; to speak merely of the method, will close the thoughts on this *crying sin.*

You may speak evil of a member of the church by an *"inuendo."* Don't know what that means? Well, I'd tell you, but I want you to *look it out*, and see how often you have done wrong.

By an *allusion*, when you have not a fact or a *report*, and dare not speak of anything you, or anybody else knows or has heard. But the relations of the neighborhood and church are so intimate, any *allusion* will sometimes be sufficient, because the speaker is supposed to know.

You also may do it by a *sarcasm;* by a *supposition* or *parable;* by a *burlesque;* by telling an *untruth*, or by speaking *more* than the truth; by telling but *part* of the truth. Oh, ye speakers of evil against others! "The poison of *asps* is under your tongue!!" You know not how you load the circulation—the very *life-current* of the church, with your abominable, virulent malaria!!

Brethren, let it alone! Will you? 'Tis a burning fire—a raging fever—a corroding *poison*—a slough of ruin.

Hark now! We may do ourselves and others a wrong, by speaking of what *we know* at an improper time, and for an improper purpose, or motive. *Let the truth be spoken in the heart!* We have written to make an impression of a very serious and growing evil. Do you understand the danger, and the remedy?

Heaven thunders some great sentiments upon us, which ought to be sufficient to correct this and other evils; and I shall urge you by reference to the Savior's own terms. "As ye would that others should do unto you, do ye." "Inasmuch as ye have done it unto one of the least of these my disciples, ye have done it to me."

I have spoken of facts; you cannot controvert. I have given an impartial view! Who is guilty? Let him repent! Who sees the evil, and would avoid the responsibility of injuring the feelings of a brother or a sister—of the breaking up of some little church—of fomenting trouble in a neighborhood? *Let him refrain!* "Let contention alone before it be meddled with!" If you go to *carrying* what you hear from one to another, you will be "like one that taketh a dog by the ears."

If Christ would not do it—if the church is injured by it—if the humble child of God is grieved—if a whole neighborhood is made unhappy at times by it—if the really pious and useful avoid all semblance of tattling—if you find that nothing of the kind will be found in the kingdom of God—if the last reflections of the dying man would be embittered by the remembrance of it,—then, I beseech you, *speak evil of no man!*

DELTA.

For the Crisis.

Elder.

Elder Paul, Elder Simon Peter, Elder Matthew, Elder Mark, Reverend S. Peter, Rev. J. Iscariot, Rev. Mr. Demas, Rev. Dr. Luke, Rt. Rev. Lord Bishop John, &c. &c. &c. How does it sound? Is it scriptural? "Well, but, Peter *was* an *Elder*, for he says—"who also *am* an Elder." What of it? he didn't say—"Elder Peter," or "Elder Simon Peter,"—it was simply, when needful, "Peter, an apostle of Jesus Christ;" or, "Simon Peter, a servant and an apostle of Jesus Christ;" or, "Jude, the servant of Jesus Christ;" or, "*the Elder*, unto the well beloved James;" (*not* John the Elder, nor Elder John,) or "Paul, a servant of God, and an apostle of Jesus Christ;" or, "Paul, a prisoner of Jesus Christ;" or, "Paul and Silvanus and Timotheus, the servants of Jesus Christ;" or, "Paul an apostle of Jesus Christ."

James said in the council,—"Simon hath declared," &c.; not, *Elder* Simon. Peter says,—"our beloved *brother* Paul," not, *Elder* Paul. "But Paul *was* an elder;" well, so he was a *tent-maker* too, but there was no need of telling of it continually. When they *wrote* they gave the titles of *apostles*, to indicate their authority, &c.; when they were among *strangers* these offices might distinguish them, as Simon, the *Tanner*, was distinguished from Simon, the *Preacher;* or, as Saul of *Tarsus*, was distinguished from any *other* Saul; or, as James, the servant of *God*, was distinguished from other Jameses who, perhaps, served the *devil.* But these titles do not seem to have been regarded as permanent fixtures and *handles* to *names.* "Be not ye called Rabbi, Rabbi." "Let me not, I pray you, accept any man's person, neither let me give flattering *titles* unto man. For I know not to give FLATTERING TITLES; in so doing my Maker would soon take me away."

PITH.

May 9th, 1857.

For the Crisis.

A Voice from God.

BRO. GRANT:—I have an article before me, published in the Crisis, headed, "A voice from the West," the reading of which has impressed my mind with the importance ot writing a few lines for the benefit of the church. The article shows the wants of the West—what kind of preachers are needed, &c.

"First, we want gospel preachers, those who will preach pure, undefiled, wholesome truth—the kind the apostles preached." All right; God wants such.

"Second. Except they are Bible preachers they will not preach the good news of the kingdom of God." True. "But there are other things to be considered. They should be men that live right everywhere." This also is correct. "But the preachers that come west need something about them that we are not all blessed with; that is, a strong constitution, those that will by their own hands administer to their own wants; for if they come out here they must work."

This is all true so far, but there is another side to the subject. The excuse given is, the people are generally poor. No doubt this is true in many places, but it might also have been said, with truth, of many others, that they are covetous. The devil would make men believe they are too poor to support the gospel, too poor to do anything for the cause of God—we like preaching, but then, the preachers must support themselves; and so the devil will keep them always poor, and such will find themselves poor at last, not fit for the kingdom. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." If we have everything we want, where is the self-denial?

Now I want to write a little on the other side of the picture. I will head it—

A VOICE FROM GOD.

First. God wants an Elder to rule well. Of such, he says, they should "be counted worthy of double honor, who labor in the word and doctrine." 1 Timothy 5: 17. Again, he "must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers." Titus 1: 7–9.

Again, they must not be "Lords over God's heritage, but being ensamples to the flock." What must they do? "Feed the flock of God, taking the oversight, thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." 1 Pet. 5: 2–3.

Once more; they are to "preach the word; be instant in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." Reason given, why they should be so diligent is,—"the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (I think we are seeing this fulfilled.)

Here we have the qualifications and duty of the preacher. Now, I do not read any where in God's Bible that it would cost a preacher any more to get into the kingdom of God than anybody else. I find there is a duty for the church to do, and I am fear-

ful there will be an awful account to give in the reckoning day by many who profess to be looking for the coming day of God.

Our Savior teaches us to "seek first the kingdom of God and its righteousness;" but it would appear that in this age of the world the professed church has changed the order of Christ, and seek first the world and its honors—gratify themselves, and if they have anything left, they will give it to the Lord. They may have some marred sheep or creature they could spare, for it is of no value—it would probably die if they kept it, so they will sacrifice it to the Lord.

While God lays great responsibility on the preacher, does he not equally so on his hearers? "Thou shalt not muzzle the ox that treadeth out the corn; the laborer is worthy of his reward." 1 Timothy 5 : 18. Again. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel shall live of the gospel." 1 Cor. 8 : 11–14.

How can a man love God with all his heart, and neglect to support his gospel? How can we love our neighbor as ourselves, and not extend to them the same blessings we wish ourselves. Let us look at these things in the light of the judgment; we are coming there soon.

O Brethren, do not let the devil deceive you; do not let your wicked lusts blind your understanding. A man is to reap in proportion to what he sows; if he sows sparingly he will reap sparingly. I do not wonder so many are starving to death—remaining, dwarfs, when they ought to be full grown men and women in Christ. God intends his people should each bear the burdens of the gospel.

Come, brothers, let us wake up to our duty. Let each member of the body fill its office, and the gospel will be preached and sustained, and God's cause advanced, sinners saved, and a people prepared for the coming of the Son of Man; having done well, he will say in that day, "well done, good and faithful servant." Amen.

MOSES CHANDLER.

Cordova, Ill., Apr. 1857.

From Sr. L. M. Collins.

BRO. GRANT:—I believe it is my duty while looking for the "Lord Jesus to be revealed from heaven," to do all that I can to encourage the humble few to hold on by faith until they shall see the "King in his beauty." I seated myself for this purpose, and on taking up my pen, I had nothing to write. I laid it aside and withdrew from the table. I meekly bowed before God and asked for a subject. My mind was soon directed to the experience of the little branch of Christ's church in this vicinity.

In the fall of 1853, Bro. Edwin Burnham came here and preached three or four evenings. The word spoken looked like the truth, and had a good effect on the minds of some. A few decided to make an effort to go into the kingdom. We started out, fearless of satan and all his combined agents, to meet the Lord. We established social meetings—met two or three times in a week, and the burden of our prayer was, that God would send us a faithful watchman to feed us with meat in due season. The Lord, as ever, was true to His promise. He witnessed our tears. He heard our prayers, our groans and sighs, and in the spring of '54, Bro. E. Whitney was directed this way. He remained with us for some time, laboring with untiring zeal. O that we could listen to his warning voice once more. We still cherish fond recollections of him, and his family. May the Lord reward him for his labors of love while with us, is my humble prayer.

We were out on time. We believed it; yea, more, we loved it. Some of us had no doubt in the matter. We lived out our faith just the best we could—marched up to the time like honest souls before God, expecting to be made immortal. But O the time passed, and great was our disappointment. What were we then to do? Return to the church from which we had come out? No, no. This would be death indeed. What then? Live for Christ and his Kingdom, and God would take care of us. Our feelings were somewhat benumbed, but, glory be to God, we were not discouraged. Our social meetings were kept up the most of the time until about a year ago. Some of our number had moved away. The rest of us were not on the march, neither were we standing still, but rather relaxing. We saw a gleam of light—we followed it, and by so doing we have not been overthrown by the wiles of the enemy. We grew hungry for food—wrote to Bro. Burnham. He came and spent a few days with us. The good seed was sown, and in some hearts it has taken root, and unless it withers beneath the scorching rays of immortal-soulism, I believe it will spring up and bring forth fruit to the glory of God. Our faith is strengthened—meetings are again established, and although our numbers are few, we feel that David's God is our God, and in him is our trust. O glory! Hallelujah! Praise ye the Lord, all ye that fear His name, and give Him glory, for glory is his due.

LYDIA M. COLLINS.

Bath, Me., May 2, 1857.

The World's Crisis.

BOSTON, JUNE 24, 1856.

Conference at Carmel.

We left Boston Wednesday, June 10th, at 5 o'clock, P. M., and arrived at Carmel, Thursday P. M., at 8 1-2 o'clock. We went by cars to Portland and then took the noble steamer, Daniel Webster, for Bangor. We had a pleasant sail up the Penobscot, and an interesting conversation with several gentlemen on the boat upon Spiritualism, the sleep of the dead, &c. The Lord helped in the defence of his word, and we think the truth took root in some minds. We arrived at Bangor about 9 1-2 o'clock, A. M. At twenty minutes of 3 o'clock we started on the Penobscot R. R. for Carmel, a distance of fourteen miles, and arrived at the conference at the free Church just before the close of the afternoon meeting. We met again at 6 o'clock, and received blessings from the Lord.

Friday. We met at half past 8 o'clock and enjoyed an excellent social meeting, which continued until half past ten, when there was preaching by the writer. In the afternoon we were interested in a discourse from Bro. L. L. Howard, of Poland, Me., showing the importance of patient endurance unto the end, and of having true love for Christ and his appearing. In the evening Bro. A. Ross of Skowhegan, Me., preached on the importance of righteousness and prayer, showing that we must be good, if we expect to have our prayers answered.

Saturday. We assembled at 8 1-2 o'clock for a prayer and conference meeting, and all felt that it was good to be there. The exhortations were heartfelt and soul stirring. All seemed conscious that they were enjoying a great privilege in being thus associated with their dear Brn. and Srs., while their hearts were being knit together in love. No jarring note of discord was struck to disturb the sweet, heavenly peace. Preaching at half past 10 o'clock by the editor. In the afternoon we had a profitable discourse from Bro. Ross,—text Ps. 126: 6. At the close of the sermon, interesting remarks were made by Brn. Boutell, Damman and others, which made us feel more ardently than ever that we would bear each other's burdens, provoke one another to love, and go forth in the strength of the Lord with new energy to face a frowning world. Streaming eyes, shouts of praise, and the hearty response gave clear evidence that the blessing of the Lord was resting upon us. *Evening.* Bro. L. Boutell, from Groton, Mass., preached a comforting discourse on the plan of salvation, showing the people that Christ alone is the one to whom we must look for salvation.

Lord's day, June 14, will be one of grateful remembrance by those who participated in the Carmel conference. We assembled at half past 8 o'clock for a love feast, and felt that the blessed Savior had reserved the best of the wine for the last of the feast. Between fifty and sixty testified to the goodness of the Lord, and a strong determination to endure to the end; expressing, with tearful eyes and rejoicing hearts, their gratitude to the King of Kings for the privilege of attending a conference so like those enjoyed when they first saw the glorious truth, that the Savior is soon coming to gather his dear children to their paradise home. It was truly a *heavenly* place in Christ Jesus, like an oasis in the desert where the weary and thirsty traveler may find repose with his pilgrim companions, while he speaks of toils and dangers encountered by the way, and of the happy scenes to be enjoyed when the pilgrimage is ended.

The public services commenced at the usual hour, when we found ourselves surrounded by a large, attentive, and intelligent congregation. Preaching by the writer, who was comforted by the sight of joyful tears and cheering responses from those who love the King of Zion. In the afternoon we listened to a most interesting and instructive discourse from Bro. Ross, upon the world that *was, is, and shall be*, connected with evidences that our future home is near at hand. The people seemed *astonished* at the doctrine. Preaching by the writer at half past 5 o'clock, when we endeavored to show the *cause* of modern spiritualism, and what we may expect when it is fully developed. After an intermission we sat down with the dear saints to commemorate the sufferings of Him who died to give us life in the everlasting kingdom. The Lord smiled upon us, and poured into our hearts the peace that is like a river. Thus ended our conference, and we parted resolved, by the help of the Lord, to be at the *general conference*, when Jesus shall be crowned King of Kings and Lord of Lords.

During the whole conference there was an entire absence of the testing and judging spirit which has sometimes been witnessed, and which, when expressed, always results in evil, because it is contrary to the spirit of Christ and the teachings of the New Testament. We have never enjoyed a meeting where it has been practiced, and never expect to. We are exceeding thankful that the spirit of *forbearance, kindness, long suffering* and christian *love* is manifesting itself more and more, and as it is developed, our meetings become more heavenly, profitable and interesting. The brethren and sisters at the conference seemed anxious to help each other in love, and make *character* instead of *doctrine* the test of christian fellowship.

The consequence has been, that we have had a heavenly feast, the influence of which will be felt, we trust, until the Lord comes. Our better prospects are brightening.

"Cheer up, cheer up, the day breaks o'er thee,"

soon the land of glory will break upon our delighted vision.

The following preaching brethren were present at the conference.

Brn. L. L. Howard, I. Damman, I. C. Welcome, N. Reed, Tho. Smith, T. J. Dudley, H. Perkins, J. Morrill, A. Ross, A. Pease and L. Boutell.

A MISARRANGEMENT happened last week upon the second page of the Crisis, in the piece headed "Poems." After reading to the bottom of the fourth column, the *next* line may be found at the bottom of the fifth column, and continued in the sixth column to the word "*first*," commencing the sixth line from the top; then read at the *top* of the fifth column to the close. The last word should be, "*Hiawathas*," instead of "*Hiawathsa*."

NOTICE.—The Lord willing, I shall feel thankful to meet with a letter any day, directed to the Fairhaven Post Office, Mass., from any Bro. owing me. It would relieve me of a burden that presses heavily at present on your poor and almost worn out Bro. looking for the coming one,

S. S. BREWER.

Fairhaven, Mass., June 15, '57.

The Cross and Crown.

This little sheet was issued monthly during the past year, and is now suspended. The twelve numbers form a neat volume of near 200 8vo. pages. A number of setts are left on hand—they can be had of H. L. Hastings, Rochester. He will send the twelve numbers *bound* and *prepaid* for 87 cts,—or in sheets stitched neatly for 50 cents, *post paid*. The bound ones are also for sale at this office. This Book is good and will do good. A sister who is alone in the West writes—"I take up the Cross and Crown and never lay it down without fresh courage. . . . O that I had some of those dollars that I have wasted in needless *dress* and ornaments, in other days, to help you on your way after a goodly sort. But the past is not to be redeemed." In the letter was enclosed an ornament of gold which has gone to the melters and the price of it will pay for some tracts that were scattered yesterday.

But to the Cross and Crown; if you want a good book that will interest the whole *family*, from "grandpa" down to little "bub," just send for that and you will have it at once. It contains much to please, edify and instruct, and the few that are lying on hand ought to be scattered at once.

A SLAVE woman is advertised to be sold at auction at St. Louis. She is said to be so beautiful that $5000 has been offered for her and refused at private sale.

Voice of the Church!

THE VOICE OF THE CHURCH on the coming and kingdom of the Redeemer, or a History of the doctrine of the reign of Christ on Earth. By D. T. Taylor.

We have already had occasion to speak of this work in terms of earnest commendation. We are glad to see that we are not alone in our estimate of its value. Both in this country and in Europe it has received the commendation of some of the most noted writers and preachers of the day.

The publisher showed us a letter from the renowned Dr. Cumming, D.D., F.R.S. E., &c. &c., long known as the most eloquent preacher in London. He writes as follows:

7 Montague Place, Russell Square, London.

My dear Sir—I thank you for sending me "The Voice of the Church." I think it *eminently fitted to disarm prejudice* and show there is no novelty in doctrines some think very new. I hope *many* excellent Christians, who do not yet see their way to "that blessed hope," will read it.

Yours truly, JOHN CUMMING.

Oct. 8, 1855.

We would advise all who wish to know the doctrines of the Bible and of the Church concerning the home of the redeemed—the kingdom of God,—the Millennium,—the coming of Christ, &c. &c., to read this book. I contains the views of some *four hundred* of the ablest Theologians who have ever lived, and is full of sound logic, scriptural argument, interesting history, eloquent and solemn appeal, and sweet and truthful poetry. To the student and common reader it is valuable as a dictionary of ecclesiastical biography, as there is hardly a noted Christian that can be named, the time of whose birth, death, and ministry cannot be ascertained by reference to this book.

Says the Rochester *Democrat*, "To those who have no desire to investigate the subject, it will yet prove a valuable manual of Reference, from its brief notices of the authors quoted.

To accommodate our friends who wish to obtain it, we have ordered a few copies and will send it by mail on receipt of the price, $1.00 and 6 stamps. Buy the book and read it! For sale also in Rochester by the publisher, 49 Arcade; Boston, M. Grant, 167 Hanover street; Philadelphia, Lindsay & Blakeston.—*Christian Messenger.*

For the Crisis.

Letter To "Martha" About the Sabbath.

MARTHA:—You ask, "In Matt. 5 : 17–18, what law did Christ mean, which he came 'not to destroy, but to fulfill?' and what is meant by *fulfilling the law?*"

He meant "THE law," Martha. Not a law, some law, one of the laws, but the one law of Moses and God. There is nothing said in the Book about a "moral and ceremonial" law; that division is, unhappily, in men's disordered brains. It is thought by some of our good brethren "that there are two distinct laws,—viz.: the law of God, and the law of Moses, and that these two phrases show that there are two laws," &c. That this position is groundless, we shall show from a comparison of the Scriptures.

LAW OF MOSES.

Neh. 8: 1. "And all the people gathered themselves together as one man, into the street that was before the water gate, and they spake unto Ezra the scribe to bring the BOOK of the law of Moses. 1 Kings 2: 3; 2 Chron. 23: 18; 25: 4; Ezra 3: 2.

Luke 2: 22. "And when the days of her purification according to the law of Moses were accomplished," &c.

LAW OF GOD.

Neh. 8: 8. "So they read in the BOOK IN THE LAW OF GOD, distinctly," &c. Vs. 18. "Also day by day from the first day unto the last day, he read in THE BOOK OF THE LAW OF GOD." Neh. 9: 3; 2 Chron. 31: 3, 4; 1 Chron. 16: 40; 2 Chron. 35: 26.

Luke 2: 23. "As it is written in the law of the Lord: Every male that openeth the womb shall be called holy to the Lord."—Verse 24. "And to offer sacrifice according to that which is said in the law of the Lord," &c.—Verse 39.

From the foregoing collation of Scripture, it will be seen that the terms, "law of the Lord" and "law of Moses," are used interchangeably, and point out one and the same law; hence the position assumed by our opponents is incorrect, so far as this argument is concerned. A certain lawyer asked our Lord which was the "great commandment in the law?" "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul," &c. "And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 35–40. Christ did not say that the *ten commandments* hang on these two principles, but *all the law.*"

To "*fulfill*" means a good many different things, as the word is used under different circumstances, as you will see by consulting Webster, Calmet, and your Cruden's Concordance, with the Bible before you.

Here it seems to mean, to *complete*, or *perfect*. See Rom. 10 : 4. But I am disposed to admit more. Christ did OBEY the law, and was circumcised! shall we do so? He submitted to "the law" during His sojourn, before His circumfixion, and then on the bloody tree "TOOK IT OUT OF THE WAY, NAILING IT TO HIS CROSS!!!" During the time it was in force, till his crucifixion, it was criminal to break one of the least commandments of the law, or teach men so to do.

"In the 19th verse, what commandments are meant by *these* commandments? Did he mean simply the ten commendments of the Decalogue, or rather these which he was about giving them, and which are contained in the 5th, 6th and 7th chapters?"

I think He meant all the commandments of "the law," for the time then being—for He was talking to Jews, who were "under the law." Read the connection carefully, and you will see.

"Again, in Matt. 24: 20, why did Christ speak of a Sabbath day so far down in the future, if it was no longer obligatory?"

If you attempt to flee in the winter, you will suffer from cold and inclemency of the season—if you attempt to flee on the Sabbath, as held sacred by the Jews, they will not suffer you to do so unmolested—they will oppose you, and thus you may fail. It had nothing to do with the sacredness of the day, but with Jewish bigotry!

"And what does Paul mean in Rom. 3 : 31, when he says,—'Do we then make void the law through faith? God forbid; yea, we establish the law.'"

He means that in doing the work of faith we make it manifest that "the law" was a righteous instrument in its own place and order. Read the connection, and also Rom. 8: 1–4, Martha. In Paul's epistle to the Romans, in the seventh chapter, he positively tells us that a certain law, which says, "thou shalt not covet," is dead to us and we are dead to it!!! What law says, "thou shalt not covet?" Is it not the ten commandment law? Certainly. It is dead! What have we to do with a dead carcase? We are under the New Testament law. That says thou shalt not covet, kill, swear, lie, or do any other bad thing, but it says nothing about keeping a legal seventh day.

EDWIN BURNHAM.

From Bro. L. R.

BRO. GRANT:—I most sincerely thank you for your extreme kindness in sending me the Crisis so long without any remuneration. It is the best paper that I have read since I became a believer in the Advent doctrine. Amidst all the trials and poverty of my life I find much real happiness in reading the Crisis. It keeps my mind free from vanity and worldly desires, and points to another and better world, where sorrows will be no more.

During the past eight weeks one of our children has suffered from a severe sickness, by which the tiny thread of life has been almost broken; but through all the care, anxiety and night-watching, I have found the Crisis a real comforter.

I would be very thankful for the Crisis if you can afford to send it as you have done, and though in my circumstances I cannot pay, I hope divine blessings may repay you freely.

Yours truly, L. R.

Dunham, C. E.

From Sr. Mary A. Seymour.

BRO. GRANT:—I see in the Crisis a description of an amiable woman, by Bro. E. B. We often read similar essays, but they are confined to one sex. Why is this? Should not the head be the perfect exemplar in all that is pure and virtuous, guiding all the other members in the path of moral excellence? That the head has a very intimate relation to the body cannot be denied, and influences directly or indirectly all its varied movements; or, in other words, it is the chief moving power. From this fact arises the necessity of the perfect model in the seat of activity. The Bible gives man the preference by calling him the head of the woman, (and they are all quite willing to credit it.) 1 Cor. 2: 3. If continual smiling is so angel-like in woman, then husbands, fathers, brothers and sons, should assuredly take the lead in the matter.

Do you really mean to advocate the theory of perpetual grinning, and fall in with H. W. Beecher's idea expressed in nearly these words, "I had as lief my congregation would laugh as cry?" No indeed! I am not, in either man or woman. To do this would be very unlike Israel's weeping Seer, who could exclaim in agony, "O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." There is a wish for perpetual weeping.

The church is nearly and dearly allied to Christ its head, as the branch is to the vine, and must, as a matter of necessity partake of his temper. Does any historian say of him that he ever smiled? but was he not, on the contrary, "a man of sorrows and acquainted with grief?" Did he not weep with the lonely sisters at the grave of their brother, though he knew their sorrow would, in a few moments, be turned to joy, when by his word the dead should be restored to life and their society again?

If our Lord was sympathetic, and shed tears over Jerusalem, how can we, when we have any sense of the suffering of the oppressed sons of Ham, in our own land, refrain from tears? Then think of miseries caused by intemperance; of the poverty in our large towns; the sins of many grades under which old earth trembles, and of the heart-rending sorrows caused by that hydra-headed monster, Death, fixing his unrelenting fangs in the very vitals of our dearest, loveliest ones;—then wonder that we should smile at all! A woman who could always do this must be as void of sense as Paul's sounding brass, or tinkling symbol. Such amiable women as we often hear described are, in my opinion, as really creatures of fancy, and that only, as the fabled sea nymphs of the ancients.

In conclusion, let me enforce the teaching of Paul to the church of Rome;—"Rejoice with them that do rejoice, and weep with them that weep." And remember that, "by the sadness of the countenance the heart is made better." Eccl. 7: 3.

MARY A. SEYMOUR.

From Sr. M. Crabtree.

DEAR BRN. AND SRS.:—I feel it my duty to say a few words to you through the Crisis. I believe our time here is short, and we should be up and doing while the day lasts. Let every one improve upon what God hath given, that it may be said of us *we have done what we could.*

We are commanded to be wise as serpents. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." "He that winneth souls is wise." May we speak with the tongue of the wise, which is health. I want to see God's name glorified. I have felt encouraged to hope that I should yet see sinners converted to God. There seems to be an inquiring mind and a desire to know the truth. Let us pray to the Lord of the harvest that he will send forth more laborers into his harvest.

I feel to thank the Lord that he did not pass us by, but has sent many of his servants here, from time to time, to preach unto us the truth. We have had many blessed seasons. The children meet every Sabbath to comfort and exhort one another, and I have often felt that God's name was glorified. When I am away I know how to pity those who have not these privileges.

O, what a happy day it will be when we all get home. The whole family will be there. May I be there; may you, my dear brother, be there; may you, my dear sister, be there. O, let us follow Christ; let us take up our cross daily, and when he appears we shall see him as he is, and be made like him. Let us obey the word in all things, knowing that it is profitable unto all men.

Ye who believe in holiness of heart, preach it to the world by a holy life. May the Lord help me to do so. You who rejoiced with me in the summer and fall of '54, in the hope of soon seeing the Lord, and have got discouraged and given up, let me say to you, our salvation is nearer now than when we believed. O turn, backslider, for why will you die? "The wages of sin is death." Will you not turn again and follow Christ? Recollect how happy you was when walking in the way of your duty. O come back to Father's house, where there is bread enough and to spare. I never expect to see you all again in this world, but may we all meet in that better world where partings are unknown.

MARIA CRABTREE.

South Hope, May, 1857.

From Sr. A. P. Morrill.

BRO. GRANT:—I want to say to my dear brethren and sisters, though the Crisis, that I still love my blessed Jesus, and am looking and longing for his appearing. I still love the Second Advent doctrine. I bless the name of the Lord, that I was one among the favored ones that heard Bro. Miller proclaim the coming of the Lord near at hand; and I do praise the Lord that he has servants still who are echoing the mighty cry, and giving meat to the household.

My soul is comforted and made to rejoice, while I read the heartfelt communications from my dear Brn. and Srs. O how I long to be with you in some of your meetings, the appointments for which I read in the Crisis. But I expect, if faithful, to soon meet you all, with all my Father's family, in his heavenly kingdom. I am bound for the land of Canaan. This world of death and darkness is not my home. I am a weary traveler here, groaning and sighing for deliverance, and yet striving to be patient, under all the allotments of divine providence, and to endure to the end; for all such have the promise of being saved.

"When shall we hear that voice inviting,
'Ye blessed, come?'
When shall we joyful there uniting,
Praise God that we're are at home?"

Your sister in tribulation.

A. P. Morrill.

Danville, June.

Notice.

Brethren and friends living in the Western States, who wish for Advent books or tracts, are informed that *Elder W. Pratt*, having removed from this place from one to two hundred miles south, has transferred his books and tracts on hand to me. Brethren can have them sent as usual, by directing their letters containing their orders to

N. Branch, Jr., Moline, Ill.

There are now on hand some of the following kinds.

Books.

Voice of the Church on the Reign of Christ, by D. T. Taylor. *Future Punishment*, by H. H. Dobney. *Spiritualism* a Satanic Delusion and Sign of the Times, by William Ramsey, D. D. *Church Debts*, by Wm. Ramsey. *The World as it was, as it is, and as it will be*, by Mrs. A. C. Judson. *The Unity of Man*, or Life and Death Realities. *Pauline Theology*, or the Christian Doctrine of Future Punishment as taught by Paul. *Bible vs. Tradition*, by Aaron Ellis and Thomas Reed. *The Old Paths*, or the primitive doctrine of a future life.

Tracts.

Voice of Warning from the four Winds—The Last Days—The New Heavens and Earth—The Church not in Darkness—The Three Worlds—Noah, his age and ours—The Desire of all Nations—It is Done—Divine Testimony of the Son of God—Plain Truths—State of the Dead—The great Incentive—True Source of Life—Key of Truth—The Night cometh—Ancient Land Mark,—Scripture Searchers Nos. 1, 2 and 3. Tracts free to the *poor*.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

New York, June 14.

The steamer Vanderbilt, from Havre and Southampton, arrived at 11 o'clock A.M., today. She brings Liverpool papers of 3d inst., and London advices per telegraph, of the same date.

The English Persian treaty is fully ratified, and on its way to London.

A conflagration at Constantinople had destroyed 1300 houses.

The British troops have evacuated the Persian town of Mohammerah, which they captured in March.

There have been serious political outbreaks in Brussels, Antwerp, and other Belgian towns, growing out of the anti-Catholic feeling of the citizens. Several convents, monasteries, and Jesuit colleges were attacked, as was also the bishop's palace at Liege. The troops interfered, and, at last accounts, order was nearly restored; but at Brussels the Civic Guard was kept under arms, and the troops were in readiness for any emergency. The mob commenced the outbreak with cries of "Down with the Priests!" "Down with the Catholics!" "Down with the Convents!"

The London *Times*, in an article on Mormon atrocities, says that the federal government should send a military force to Utah, and suppress the present territorial government.

THREE DAYS LATER FROM EUROPE.

ARRIVAL OF THE EUROPA AT HALIFAX.

Halifax, June 16.

The Royal Mail Steamship Europa, from Liverpool, on Saturday, 6th inst., arrived here this morning.

GREAT BRITAIN.

Parliament resumed its sittings on the 4th, but the proceedings generally were only of local interest.

FRANCE.

The statement that, during the late visit of the Emperor to the Museum of Artilery, an attempt was made upon his life, is reiterated, and the fact that the English journals containing any reference to this matter, as well as to the government election plan, were intercepted at the French post offices, gives color to the story.

ITALY.

The Naples correspondent of the *Daily News* recounts a large number of continued barbarities on the part of the authorities, and says that a placard addressed to the citizens, calling on them to rise, had been put in circulation. Tri-colored bills, of an inflammatory nature, had also been freely distributed.

AUSTRIA.

The announcement of Marshal Radetzky's death appears to have been premature, as the official *Gazette* of Verona, of May 31, contains a medical bulletin that his health continued to be satisfactory.

RUSSIA.

Prussian papers say that the Emperor of Russia is about to reduceh is army; and it is stated at Vienna that the St. Petersburg government has made advances to Austria.

PERSIA.

The ratifications of the Treaty of Peace with England were exchanged on the 2d of May at Bagdad. Great ceremony and mutual congratulations passed between Mr. Murray (British Minister) and the Persian Plenipotentiary.

MOVEMENTS IN THE HOLY LAND.

A meeting was held in London on Friday evening last, at the house of the Rev. Ridley H. Herschell, to welcome the Rev. A. A. Isaacs, on his return from Palestine. Mr. Isaacs gave a very interesting account of the present position of Palestine, with an especial reference to the land which he has lately purchased (as a British subject) near Jaffa, on behalf of the Committee for establishing an agricultural settlement for Christian Jews in the land of their fathers. The object of this agricultural settlement is to give to converted Jews an opportunity of honestly earning their bread. Besides this primary object, however, a secondary one, perhaps not less important, will be accomplished, viz. to exhibit in that land the pure spirit and aim of the Gospel. It is hoped that by means of this movement the many Christian Jews now existing in different parts of the world, may be induced to unite patriotically for the welfare of their brethren without being ashamed of their nation. In the course of the evening Mr. Isaacs produced the title-deeds of the land, duly signed and sealed, conveying it to him as a British subject; a remarkable indication of the great changes which have lately taken place in the Turkish dominions. Great sympathy toward the object was manifested and expressed by those present. Among the speakers were the Rev. Dr. M'Caul, Rev. Dr. Keith, Rev. Capel Molyneux, and Mr. Hershon, who is shortly to proceed to Jaffa, with his wife and family, as superintendent of the settlement.

Items.

The recent fires in the woods in the northern part of New York are said to have spread over a territory fully two miles in breadth by four in length, detroying everything. The air was perfectly livid with flames, which consumed houses, barns, crops and all combustible matters.

A Lafayette (Indiana) paper says that two diamonds of the first water, one of the size of a small pea and the other that of a grain of wheat, were recently taken from an artesian well in that vicinity

For Lovers of Pork!—In New York the health authorities made a visit to some hog pens in the outskirts of the city, where they found large numbers of hogs that had been fed on dead rats, cats, dogs, offal of the vilest kinds, and poultices from the city hospital.

The Rev. B. S. Hobbs, Universalist clergyman at Webster, N. Y., has stopped preaching because he has, on several occasions, while in the pulpit, been seized by the mania or influence popularly termed Spiritualism, and made to utter sentiments utterly foreign to his own views and convictions.

An Indian Church.—The Wyandott Indians around Quindaro, Kansas, have subscribed and paid in seven hundred and fifty dollars for the erection of a new church in that place. This amount was all obtained in one day, and without any special effort. The Wyandotts removed from Northern Ohio to their present location in 1841.

A Poisoned Valley.—A singular discovery has recently been made near Batten, in Java, of a poisoned valley. It is about a half a mile in circumference, of an oval shape, and about thirty feet deep. The bottom of it appeared to be flat, without any vegetation, and a few large stones scattered here and there. Skeletons of human beings, tigers, bears, deer, and all sorts of birds and wild animals lay about in profusion. The ground on which they lay at the bottom appeared to be a hard, sandy substance, and no vapor was perceived. Dogs and other animals were thrown in and never moved their limbs after a few minutes.

Domestic Summary.

The Recent Riot at Washington.—Washington, June 8.—According to the statements of Captain Tyler, who commanded one of the companies of Marines last Monday, he gave the order after the capture of the swivel from the rioters to discharge from one platoon only, and irregularly, each of the Marines firing as they saw the flashes of pistols discharged at them by the rioters, who fired as they retreated. The company commanded by Captain Maddox, according to the same authority, did not fire until a Marine had been wounded in the cheek, the ball coming out in his mouth. It is confidently asserted that several of the "Plug Uglies" have recently died, while others in Baltimore are still suffering from their wounds.

Justice Hollingshead, (of the American party,) has refused the application for a warrant for the arrest of Mayor Magruder, on the charge of murder. The ground of application was that the Mayor had given the order to fire.

Utah Affairs—Gen. Burr's Statement.—Washington, June 8.—Mr. Burr states, in conversation with friends, that the Mormon Legion is poorly equipped, and that 10,000 United States troops would effectually overawe them. Before he left Utah, the Mormons had not heard of the intention of the government to send a force thither, but they frequently laughed at the idea of the government compelling them to obey the federal laws, and cited the failure of the government to put down the disturbances in Kansas, as evidence of its inefficiency. He supposes that one-third or half of the Mormons, who are disgusted with Brigham Young's tyranny, would rise against him, were they protected by the United States troops. Mr. Burr does not apprehend that the Mormons will show fight. It is the duty of every good Mormon to obey the church as the higher law, and hence the opinion is entertained that Brigham Young may leave the Territory with a large force of his deluded followers, provided he can find some other seat for his government. Mr. Burr says that Salt Lake is the meanest settlement that he ever beheld, every thing having the appearance of abject poverty. Young's word is law, and the oppressions of the Mormons are cruel and without remedy from the present rulers. There are about fifty Gentiles only in the Territory, and they are the objects of bitter persecution.

LATER FROM MEXICO.

Washington, June 10.

The New Orleans papers contain Vera Cruz advices to the 21st ult., and from the city of Mexico to the 10th. Extensive preparations were making at Vera Cruz, both at the fort and in the town, in anticipation of a Spanish invasion. The same alarm prevails at the capital, and a force of 25,000 men was to be raised and held in readiness to repel any attack that might be made.

From Peru.—Dates at Panama, from Lima, are to May 12. The revolution in Peru is ended. Vicanco is at Arequipa, with a small force, but no means. The Peruvian fleet, at the Chincha Islands, surrendered to the Government on the 19th of April, and were anchored at Callao.

Manifesto from Santa Anna—From Honduras.—New York, June 13.—The *Herald* publishes a manifesto, issued by Santa Anna, ex-Dictator of Mexico, at Carthagena, for private circulation among his adherents, partizans, and revolutionists generally in Mexico, Cuba, and elsewhere, denouncing the present government of Comonfort, the new Constitution, the law affecting the property and privileges of the clergy, etc., and announcing that there must be another sanguinary revolution, even though half of the territory should have to be sold to supply the sinews of war.

Indian Outrages.—St. Louis, June 13.—Sir George Gore and suite returned here yesterday, from a year's hunting expedition at the head waters of the Missouri. They report that the country has never been in a worse condition respecting the Indians. The Santees and Sioux were committing atrocities against the whites, and, since the removal of the troops from Forts Randall and Lookout, the Indians in the neighborhood have assumed a hostile attitude. A party of troops had marched against the Santees.

POLICE BATTLE IN NEW YORK.

New York, June 16.

Another serious riot between the two Police forces occurred in the Park to-day, in consequence of an attempt made by a body of the Metropolitan Police to arrest Mayor Wood and Sheriff Willett, on a warrant granted by Judge Hoffman, for assault on Mr. Conover, the Metropolitan Commissioner of Streets. The Metropolitan Police, while ascending in a body the steps of the City Hall, were beaten back with clubs by the Mayor's Police, and many of them badly hurt.

Captain Dikes is reported to be mortally wounded.

Evening.—The warrant upon Mayor Wood was served this afternoon. He surrendered himself to the Sheriff, and gave bonds in $5000 to appear and answer.

The Sheriff surrendered himself to the Coroner.

The National Guard were under arms for an hour in the Park, and were then released from duty.

The Twelfth Regiment is now under arms at the City Hall.

At the affray this afternoon, several of the Metropolitan policemen, besides Capt. Dikes, were so badly beaten that their recovery is considered doubtful.

A Policeman Dead.—New York, June 18.—Our city remained quiet at sundown. All the special Metropolitan police are discharged, and many of the Mayor's police withdrawn from the City Hall.

The Governor returned to Albany this afternoon.

Judge Russell has closed the proceedings in the habeas corpus case, by discharging the Mayor from the arrest.

The Grand Jury have under consideration the complaints against the Mayor and Judge Russell.

The Governor has ordered the calling of a special term of the Court of Oyer and Terminer in July, for the trial of the Mayor.

Mr. Crofut, one of the Metropolitan police, beaten on Tuesdry, died to-day.

MORE STORMS AND TORNADOES.

Last Saturday, the day the comet didn't come, was a noticeable day for all that. We have already given a full account of the most remarkable whirlwind which visited Schenectady, Oswego, and Herkimer counties in New York, on that day, destroying not only property but life; also a severe thunder shower in the neighborhood of Hartford, Conn., during which large pieces of ice fell. On the same day, a terrible tornado swept over Christian county, Illinois, carrying death and destruction in its course. At the village of Pena, says the *Chicago Journal*:—

"Buildings were swept from their foundations, and some of them carried into the air, others unroofed, and others torn into atoms. A number of new stores that had just been completed were scattered into fragments; the Presbyterian church, a large frame building, was moved some six feet from its foundation; the Illinois Central freight depot was unroofed; a train of freight cars was blown from the track; and worse than all, five persons—a woman and four children—were killed by being struck by falling timbers, or carried into the air and thrown upon the ground. Several other persons were more or less injured, some of whom may die from the effects of their injuries. We have no information as to the extent of the damage done in other places, by the tornado, but farmers and others in various parts of that and the adjoining counties must be heavy sufferers."

Extraordinary Phenomenon.

MYSTERIOUS MOVEMENTS OF AN ATMOSPHERIC BODY—LOSS OF LIFE.

Under this heading the Utica, N. Y., *Herald*, of Monday, gives an account of a most remarkable phenomenon which made its appearance in that neighborhood on Saturday afternoon, June 13th. We condense the *Herald's* statement.

A tunnel-like column of cloudy or nebulous substance was seen on Saturday afternoon, extending from the heavens nearly to the earth, where it seemed to diminish almost to a point, but expanding gradually as it ascended, until the peculiar form was lost in the clouded sky. It passed over the city accompanied by a rushing, buzzing noise, and soon passed from sight, occasioning in the people of Utica only sportive conversation for the hour. Its effects, however, were afterwards ascertained to be most wonderful. It first settled to the earth near the residence of Milo Root, in Deerfield, where one or two fences were torn down. Between here and Mr. Nathan Budlong's, in Schuyler, trees and fences were prostrated. At Mr. N. Budlong's, the mysterious agency settled to the earth, and in an instant scattered a barn to pieces, and tore up several trees on the opposite side of the road; next the well-house of Mrs. Richardson was demolished, and quite a number of trees and fences were destroyed; the path of destruction then tended in a direct line to the southeast, as marked by numerous prostrate trees and riddled fences, until it approached the Baptist parsonage house, occupied by a Mr. John Warren.

Mr. Warren gives the following account of the sad disaster at his house:

"Mr. W. informs us that he was engaged in his garden at about 4 o'clock, and saw the approach of the cloudy object, as it threw up the trees. As its course pointed in the direction of his own house, he ran to the dwelling, caught two of his older children, and called to his wife to save the other three and herself by following him to the cellar. The husband had descended two or three steps with his charge, and the wife, with an infant and two older children had reached the cellar door, when the house was struck. The whole framework was lifted from the stone foundation: the entire wood work above the first floor, with the sleepers attached, which caught in the foundation, was finally turned roof-like over the entire mass. Mr. Warren, with two of the children, remained in the cellar enclosure, without injury; Mrs. Warren was found on the ground about ten feet from the cellar door, almost entirely stripped of her clothing, and so severely injured about her neck and body that she died within an hour after the calamity, although entirely conscious; her infant was found near by, and almost entirely free from injury, yet utterly destitute of clothing; a little boy who was following his mother to the cellar is now lying unconscious from the wounds he received in the common wreck; his recovery is very doubtful; an older girl escaped without any injury. The dwelling was two stories, 18x26 feet, and substantially built. In rear of it was a barn, distant about five rods, 25x32 feet, which was literally shivered into splinters.

Next it uproofed several large trees, scattered the fences, crossed the road and demolished a new large and substantial barn, 35 by 50 feet upon its base, scattering large timbers about the fields at a distance of from five to fifteen rods, distributing portions of the roof in various directions, and actually taking up an iron cylinder threshing machine, weighing perhaps four hundred pounds, and depositing it at least eighty feet from the barn. A cow belonging to Mr. B., standing near the barn, was killed, without any apparent outward wound. About eighty rods further on in a right line, a smaller barn belonging to the same gentleman was demolished. and what is very singular in this instance, but little of the material of which it was constructed is to be found anywhere. The dwelling of Mr. Budlong had a narrow escape. A shingle or two torn from one corner of the roof indicate how narrowly it escaped destruction.

Beyond the premises of Mr. B., for about a mile, prostrate trees and fences evidence the track of the destructive messenger. It however seemed to have released its hold upon the earth soon after leaving the farm of Mr. B., for it was distinctly seen to rise from the surface and dissolve its conical shape into a general cloudy form. The phenomenon was followed by violent rain and wind. Two men at work in a field saw the strange apparition approach, and took to their heels, barely escaping its track as it passed on. It seemed to rise from the earth in four or five minutes from the time it was first seen, and the evidences before us of destruction, lie in a district not over four or five miles in extent, in a due southeasterly direction from where its first touch was felt, and in a track about 15 rods in width. Whatever of material substance presented itself in this track was swept away, and the ruin presented is certainly fearful to behold.

Had the mysterious body settled upon this city and passed down Genesee street, there would not at this hour remain a vestige of its present formation. Of what the destructive power was composed we are not prepared to affirm; but of its force we can truthfully attest. Huge trees were tossed from their deep-rooted resting places as readily as a gardener would pull a radish from the sandy earth; fences and even fence posts were scattered in all directions, as if they were chips, and buildings offered no more resistance than a clapboard to a forty horse power engine. The moving mass of ruin is represented by all who saw it to have been a vapory substance; it was not accompanied by any wind or storm, but it seemed an independent agency, traveling on its own account, at a speed of perhaps a mile a minute. In its motion there was a constant revolution, and when it was rising this whirling peculiarity became more terrific and violent. The peculiar buzzing sound which was noticed in its passage by our own citizens was also remarked by the people along its course in Deerfield and Schuyler.

The lady who was killed was thirty-one years of age; the child so badly injured is about five years of age. The building which the family occupied was known as the Baptist parsonage, and is about five miles from the city, on the road leading through Schuyler Corners. Yesterday several parties visited the scene of disaster, and all agree that no description of the utter ruin wrought can suffice to convey any just conception to the public mind.—*Traveller.*

Obituary.

Died in Hatley, C. E., May 24, Sr. Wata Ann, daughter of Seth and Sarah True, aged eighteen years, five months and fourteen days.

The subject of this notice was converted in '54, with some four others, and was baptized. From that time onward she maintained a well ordered life, and a godly conversation in Christ Jesus, until the day she fell asleep in Christ.

In the month of February last, our sister had an attack of the measles. They left her in a state of decline, and she fell into a quick consumption. She bore her sickness with patience and christian resignation. As she drew near her end she conversed freely with her friends upon the subject of religion, and earnestly solicited them to prepare to meet her in the kingdom of God. She left an earnest request for those who were converted with her to continue faithful, so that they may be re-united on the new earth, and dwell with Christ in endless day. A few moments previous to her death she revived, and the Spirit of Christ gave her utterance. She spake with a strong voice, exhorting her friends, and bidding them farewell.

An interesting discourse was delivered by Elder J. M. Orrock, from 1 Thess. 4 : 18.

Bro. and Sr. True mourn not as those who have no hope. May God so enable them to live that they may meet their two children when they shall come again from the land of the enemy. [The Advent Herald please copy.]

Sylvanus Griffin.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

—:o:—

Campmeeting.—It is proposed to have another *general campmeeting conference* at North Wilbraham, on the old consecrated ground, commencing either the 24th or 31st of Aug. More about it next week. Will Brn. inform us which date will best accommodate those who wish to attend.

Eld. J. Couch appoints to preach in Portland, Me., July 12th.

Providence permitting, Bro. L. L Howard will preach in Portland, Me., June 28th.

The Lord willing, I will preach the word as follows:—

Portsmouth, N. H., Lord's day, July 12th
Exeter, N. H., at the Advent Chapel, July 14th
Lawrence, Mass., July 15th
Auburn, N. H., where Brn. Welsh or Robie may think best, July 16th
Roxbury, Mass., July 17th
Boston, Mass., Lord's day, July 19th
Providence, R. I., July 20th
River Point, where Br. H. Taylor appoints, July 21st
Fairhaven, Mass., July 26th

Elder S. S. Brewer.

Bro. J. Couch appoints to preach in Boston the first Lord's day in July.

Providence permitting, I will preach in Portsmouth, N. H., the first Lord's day in July.

M. Grant.

Bro. Whitney appoints to preach in East Haverhill, June 28th.

Eld. J. Couch appoints to preach at Rye, N. H., on the fourth Sabbath in June.

Bro. S. W. Bishop appoints to preach at

Lawrence, Mass., June 24th, 7 1-2 P. M.
Exeter, N. H., June 25th, 7 1-2 P. M.
Portsmouth, N. H., June 6th, 7 1-2 P. M.
Great Falls, N. H., Sunday, June 28th
Kennebunkport, or where Bro. Elisha Mitchell may appoint, Sunday, July 5th
Concord, N. H., Sunday, July 12th

If any of these appointments come in collision with others already made, brethren must let me know immediately by letter, directed to Warner, N. H.

S. W. Bishop.

Bro. Edwin Burnham appoints to preach at

New Bedford, fourth Sunday in June, and first Sunday in July.

Bro. A. Fox will meet with the Brn. in Cheshire St., Cheshire, Ct., Sunday, June 28th

Conference.

The Rock Island and Eastern Iowa Semi-Annual Conefrence stands adjourned to meet in Cordova, Ill., Friday, July 3d. A good representation is desired. Service at the chapel, Thursday evening. Brethren from abroad are cordially invited to attend.

Providence permitting, I will meet with the Brethren in

Amherst, Thursday eve., June 25th
Northfield Farms, Friday eve., June 26th
Vernon, Vt., Sat. 27th and over the Sabbath.
Brattleboro, Monday 29th (eve.) and Tuesday, day and evening.
Shelburne Falls, Wednesday eve., July 1st, where Bro. Pulsifer may appoint.
Thursday, July 2d, Charlemont, or at Shelburne, as thought best.
Friday, 2 P. M., July 3d, commence a conference in the vicinity of Hawley, or Savoy, as the brethren may appoint, and continue over the Sabbath. Evening meetings commence at half past 7.

H. Pratt.

Wales, June 7, 1857.

Providence permitting, I will preach at

North Dana, Sunday, June 28th
Auburn, N. H., Sunday, July 5th
Concord, N. H., Sunday, July 12th
Granby, Mass., Sunday, July 19th

D. E. Moulton.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If no, prepaid, it will be half a cent a number in the State and one cent out of it.

Canada Subscribers

And all others in the *British Provinces* will remember that we have to *prepay* the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Duty.—Let him who gropes painfully in an uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart, which to me was of valuable service. Do the duty which lies nearest thee, which thou knowest to be a duty; thy second duty will already have become clearer.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

R. Boston 130, B. Ester 120, Susan E. Teeple 117, N. C. Wolcott 120, D. Seymour 112, L. Farrington 115, S. Tibbetts 109, J. S. Bundlett 120, G. H. Waterhouse 104, B. H. M. C. Murphey 120, E. R. Wormwood 122, J. Hall 104, A. Jordan 107, J. R. Bean 117, J. Raymond 91, Smith & Miller 105, Mrs. Duell 117, C. H. Smith 117, R. Patton 120, J. K. Cobb 120, P. White 111, S. Potter 140, L. C. Wood 109, A. Crabtree 137, James Chickering 120, Wm. Chapin 104, L. C. Glazier 104, Asa C. Hurd 120, $1 each.

A. Farron 147, E. Piper 156, J. Morrel 104, $2 each.

C. Doane 107, J. Gay 104, Mrs. McNelte 96, H. Finn 104, J. Rofe 101, L. Monk 104, Jane Stephens 105, G Horton 96, P. H. Parmer 109, A. H. Liswell 109, 50 cents each.

E. R. Merril 94, 80 cents; A. B. Tracy 130, $3; E. Merril 99, 45 cents; L. Houghton 110, $1.25; L. K. Gaines 104, $2.70; B. Herrick 104, $2.50; S. Hale 62, 80 cents.

For Books and Tracts.—J. Hanson 63 cents; J. H. Piper 51 cents; A. P. Morrill $1.18; Lucy A. Lang 35 cents; Susan E. Teeple 36 cents; J. Harris 50 cents; J. O. Baker 21 cents; H. Bassett 39 cents; P. White $6.

For the Poor.—L. D. Allen $1 00. John Holden $1.

For Tracts for the Poor.—A Sister $5.

Books Sent.—A. P. Morrill, J. H. Piper, Lucy A. Lang, Susan E. Teeple, Julia Dodge, T. Huntington, J. Harris, J. O. Baker, H. Bassett.

W. H. Wild's P. O. address is North Lee, Mass.

Bro. C. Goodrich's P. O. address is South Farms, Ct.

Eld. J. Howell's P. O. address is Harvard, Mc. Henry Co., Ill.

To Correspondents.

S. Hale—H. R. owes $2.44 up to No. 104. S. H. owes $1.64 cents up to the same time.

Sr. Leonard—You have paid to 118.

Married.

In Buffalo, June 8th, by Rev. Mr. Depuy, Mr. William C. Peck to Miss Mary J. Tumor, both of Buffalo.

Books and Tracts.

The Excellency of the Lord's Anointed, or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

Nice English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

Treatise on Matt. xxiv. By I. C. Welcome. Price 33 cents—postage 6 cents.

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Bound Tracts. By H. L. Hastings. Nearly 200 pages. Price 40 cents—postage 6 cents.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The World as It Was, as It Is, and as It Will Be. By Mrs. A. C Judson. Price 38 cts.—postage 3 cents.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts—postage 1 ct.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

This World and the Next: The impossibility of making the best of both. An interesting English work. Price 25 cents—pos. 1 ct.

The First Fruits: a Scriptural Inquiry into the Time and season of the First Resurrection, and Change of those who are Alive and Remain. Price 10 cts.—pos. 1 ct.

Jubilee Harp. By S. S. Brewer. A good selection of hymns. Price, single copy, 25 cts.; per dozen, $2.50—pos. 7 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts.—postage 10 cents.

The Infidel's Fate.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1., postage paid.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 30 cts.—postage 3 cts.; cloth gilt, 40 cts.—pos. 8 cts.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "[illegible] raphical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; full bound gilt, $1—pos. 9 cts.

A View of the Scripture Revelations Concerning the Future State. By Richard Whately, D. D., Archbishop of Dublin. Price $1—pos. 18 cts.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Milton on the State of the Dead—[illegible] State—Plain Truths—Ancient Landmarks—each twenty-four pages. Price 5 cents single copy, $3 per hundred. ——Outline of the [illegible] of Man—The Destiny of the Wicked—The Great Incentive—Olive Leaves 3 cents single; $1.50 per hundred. ——Future Punishment—Key of Truth—The Night Cometh—The Day of Judgment—price 2 cents single $1 per hundred.

Poetry.

For the Crisis.

WHAT IS FAITH?

Faith is the Christian's prop,
Whereon his sorrows lean,
It is "the substance of his hope,
His proof of things unseen."
It is the anchor of his soul,
When tempests rage and billows roll.

Faith is the polar star,
That guides the Christian's bark;
Directs his wand'rings when afar,
To reach the holy ark.
It points his course where'er he'll roam,
And safely leads the pilgrim home.

Faith is the rainbow's form,
Hung on the brow of Heaven,
The glory of the passing storm,
The pledge of mercy given.
It is the bright triumphal arch
Through which the saints to glory march.

Faith is the mountain rock,
Whose summit towers on high,
Secure above the tempest's shock,
An inmate of the sky.
Fixed on a prize of greater worth,
It views with scorn the things of earth.

The faith that works by love,
And purifies the heart,
A foretaste of the joys above
To mortals can impart.
The Christian's faith is simply this—
A passport to immortal bliss.

For the Crisis.

WE ARE TRAV'LERS HERE.

AIR.—*Will you go, Sinner, go to the highlands of Eden?*

We are trav'lers here o'er a way rough and dreary,
Sad and lone grow our hearts, and our footsteps are weary;
They are passing away—all the loved and the cherished—
And the hopes that were bright from our bosoms are perished.

But the heart of the Christian can know no repining,
For one "blessed hope" still through the darkness is shining;
While we follow its beaming our crosses grow lighter,
And the path we are treading with glory is brighter.

And while onward in haste Time his swift flight is winging.
We are numb'ring the hours, still joyfully singing,
For our hearts may not cling to the scenes we are leaving—
The home we are seeking in full view is heaving.

O, the light of those plains where the Am'ranth is waving,
And the pure crystal waters the green shores are laving,
Where we'll meet the immortal whom death cannot sever,
And each face that we greet we shall look on forever!

But no theme in that world shall our hearts so inspire,—
The loud chorus of joy swelling higher and higher—
As salvation by grace, love, with life-blood that bought us,
And through sorrows and sins to a kingdom hath brought us.

MARIA T.

June 1st, 1857.

Original Articles.

For the Crisis.

Awful Admonition.

THE EXAMPLE OF JONES, A SOLEMN WARNING TO YOUNG MEN.

The importance of attention to the moral qualities of our own thoughts and emotions, while young, cannot be overrated. This indicates, in fact, the true power of the control of habit. Moralists urge continual guard over the habits—the christian teacher insists upon the control of the heart.

Jones, it appears, had most respectable connections; a brother, sisters—a mother—ah! that word, mother! I have seen her, and conversed with her, while her son was in the State Prison—a most amiable woman, with a mother's yearning heart still; and now, what must be her condition? We shrink from even the fancy!

The history of his thefts and punishment at Hartford is well known, and the failure to secure reformation apparent, notwithstanding the sanguine hopes of his friends. He has been proceeding from bad to worse, till he figures as the actor of a most cold-blooded murder! The great power of evil over him lies in the principle. I will not quote any more facts than are necessary—they are before the world. Nothing could exceed the atrocity of the "Russell Tragedy." But this poor suffering murderer (and if insane, what is the cause but sin?) might have been useful and happy, and might have made others happy—might have lived to do good and found a portion in the Kingdom of God. Now where is he?

Would he attend to his work and earn what he needed? Would he attend to his books and acquire knowledge, abiding by the counsel of friends? Would he be faithful as a christian? No. He wanted to steal, to be a public man—to get along without patient study or work. He determined, at an early age, upon seeming to be a man, a christian, a minister of the gospel, while he was, in fact, a burglar, a thief, a liar, and brought up in crime, disgrace, the State Prison, the awful murder of Jackson—the gallows! Young man! it began in the *principle* to do wrong—lying, stealing, deceiving—covering up his action from wiser and older persons. He succeeded in effecting his crimes, as if aided by infernal forces; but he rushed, in either case, upon detection. And where is he *now?* Beware of doing wrong in little things, and think not that your connections or religious experiences will be shelter. Take warning by poor Charles, who must be pitied, deplored, as well as execrated.

'Tis only that you may see the danger to which you are exposed, by *beginning* to do wrong, by having *a will* to do wrong to others, which principle of evil I refer to, that I write.

We exclaim with wonder,—how could he have been so hard-hearted? How could he have been so wicked? Only from the accumulated power of evil, in *thought, will, action, habit.* You see an awful result!—the path which leads to it—the steps taken to the end! Take the other road and all will be safe. Study this example, to be warned of the danger of ruin, which lies ahead of transgression and disobedience.

C.

Albany, N. Y., June 10, '57.

For the Crisis.

All For Jesus.

Life, health, time, talents, property, everything and anything that I possess, I will it, consecrate it, sacrifice it totally, unreservedly, and eternally all for Jesus! Can you say so? I mean, can you say so and *feel* so while you say so? Why not? Has He not given his life, health, ease, comfort, pleasure,—given Himself, entire, all for you, when He came down from heaven and suffered, groaned, wept, sweat, and died for you? Can you do less than make Him this return, to give all for Him. Think, too, what He has promised to give you, in the future: life, light, joy, crowns, robes, psalms, songs, smiles, pleasure, glory, a kingdom, immortality, all eternal blessedness.

O ungrateful one, to wish—to have the least desire to keep back anything from Christ. What is that gold and silver in comparison with a city whose very streets are paved with gold? What is that farm iu comparison with "new heavens and new earth?" What is that furniture in comparison with the beauties of the new creation? What is that profitable business in comparison to entering upon an eternal life of serving God in the presence of His burning glory? What is that tempting pleasure in comparison to pleasures at God's right hand forevermore? What is that great name among men in comparison to a name among angels and saints immortal in the better state to come? What is earth with all its enchantment and glitter, in its present condition, in comparison to the condition of things when the glory of God shall fill the earth as the waters fill the sea?

O tempted, shrinking one, make a full, free, and entire sacrifice of all you have and are. Do it cheerfully. Bring all to the altar now. And lest you should be tempted to recall some part of it, "bind the sacrifice with cords to the horns of the altar"—thus—O Lord, my Redeemer, I do now, henceforth, even eternally consecrate unto thee totally, unreservedly and perfectly, all that I am, or have, or ever shall possess. Receive me, I pray! Amen.

EDWIN BURNHAM.

For the Crisis.

Religion of the Closet.

"*When thou prayest, enter into thy closet.*"—MATT. 6: 6.

In unfolding to the mind this command of our Savior, we do not expect to present novelties. The subject should be treated with holy seriousness and devout affection, which we should cultivate in the closet. Let us ever remember that without secret prayer public services are but splendid hypocrisy! In the closet christians may call upon God unencumbered with the shackles of a form of prayer. Here, the language of an overflowing heart offends no one's ear, however ungrammatical. Here, we have no desire to quench the emotions of the Spirit, conscious that He who "searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

In the silence and solemnity of the closet, we should commune with our own hearts and try our ways—prove our sincerity. Oh! what delightful communion with his Savior the believer enjoys, when, in the silence of the closet, he hears the still small voice! How freely he pours out his whole soul into the bosom of that God who is to him a more intimate, unreserved confidant than any earthly friend. He lays all at his feet. His burden is gone. He goes on his way with cheerful steps to perform duties which are devolving upon him.

Self-examination is a duty of the closet. Paul urges this. His language is,—"examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" We have many examples in holy writ.

Our Savior left us an example: we should follow in his footsteps. He spent whole nights in prayer, arising "a great while before day" for this purpose. His devotions in the garden were so constant that Judas selected it, wherein to betray his master. David loved secret devotions. His psalms are the expressions of his private meditations. Elijah retired into his chamber and shut his door, and poured out his soul to God. Jacob wrestled all night till the break of day. Daniel prayed, and, in answer, received the knowledge of the King's dream. He prayed in secret when he was sure of being put to death for it. The excellent of the earth have loved secret prayer. Yes, it is blessed! In keeping this command there is great reward.

I never knew how to appreciate this privilege of retiring from every thing around me, to make my wants known to him who seeth in secret, as I have for the few months past. I feel disposed to praise the Lord, that he is still the prayer-hearing and answering God. Jesus is soon to reign over his enemies. His reward is with him. The glories of that reward set language at defiance. "Pray without ceasing." His ear is open to hear the cries of his tried and waiting people. The day hastens when our prayers, which have lain buried in obscurity, will, as well as our bodies, receive a joyful resurrection. Our Father, who hath seen in secret, will reward us openly. The Lord shall come, "who both will bring to light the hidden things of darkness, and will manifest the counsels of the hearts; and then shall every man have praise of God."

"When the diamond drops of morning,
In the soul-deep of their eyes,
Flower, and tree, and wood adorning,
Like an angel through her sighs;
When the day-god's rays are stealing
O'er the eastern hills away,
Charming earth with their revealing,
To my God I'll kneel and pray.

When the fervid glow of summer,
With its noon more sultry still,
And the zephyr's faint-like murmur
Sports along the babbling rill;
When the flowrets droop and languish
'Neath the scorching glare of day,
When my soul is filled with anguish,
To my God I'll kneel and pray.

When the deep'ning shades of even
Gather thick and dark o'er all;
When the starry gems of heaven,
Gleaming through the sable pall,
True and holy vigils keeping
O'er the kind departing day;
While earth's weary ones are sleeping,
To my God I'll kneel and pray."

PAULINA D. CAMPBELL.

New Britain, Ct.

For the Crisis.

Brotherly Love.

No. II.

"*Love is the fulfilling of the Law.*" "*He that loveth not his brother, abideth in death.*"

Love is an element, latent, or active. It is also a sentiment. As an element it should exist in respect to God and his people; and, consequently, be found active by excitation, or cause sufficient to produce it. The *love of God itself* does not exist in our nature; hence, there is no love of the brethren, at least, such as there ought to be, but the principle to love is there, and will be developed by the cause the divine wisdom has chosen for this purpose.

As a sentiment it depends upon imagination, fancy, or caprice. Many may have this, and it will last about as long as the goodness of Ephraim and Judah did—"as a morning cloud, and as the early dew it goeth away."

The active element is secured by appropriate causes; then let the causes work, and the result still follows. Do you see that? What, then, is the conclusion? Just this, my brother; God brought us by his grace to love him and one another. Then his grace keeping us, we shall be found in the love of God and the charity of the gospel.

"But he does not come near me now!" Still you can "be kindly affectioned one to another"—can pray for him—do him good—reprove in kindness, rebuke, exhort, &c.

Long suffering! What's become of it? It is almost an obsolete term in the church vocabulary. But, I tell you, it may be found in the old gospel rudimental lesson!

A brother or sister keeping away! does that necessarily destroy affection? Ask thousands of the afflicted! The testimony of all is—"it is unbrotherly and wicked."

What is more noble and good than the labor and patience required? • What? The prevalence and continuance of charity! It "never faileth."

DALETH.

For the Crisis.

Travels and Perils.

BRO. GRANT:—I have not as yet *contributed* a view of my last tour, which has been from the press of labor, and yet I usually have leisure to write all I wish to, while I have just as much as I can do. I will now briefly say, that I found the brethren in a much more prosperous condition than I have seen them often times, and mostly striving for the faith and life of the gospel.

In Roxbury, we had an interesting season. In Boston, a good one, where I was taken to task for not having sent appointments before, for a long time. This was an agreeable rebuke! (I have not been idle.) It was refreshing to my weary, pilgrin heart to greet anew my old friends in the gospel.

At Lowell, they are prospering well.

But I want to talk some about those places where they have but little preaching. For instance, River Point. They have preaching round them, and some right there. Bro. George Champlin bears them a faithful testimony. But it has become one of the points where I love to labor, because they seem to appreciate and love the truth. There are some precious souls there, and in the region round about. Got round, after walking across to Apponaug and to Greenwich, and from Kingston, to Peace Dale. I think that society is in a better state with still "*a wide margin.*" I hied me home from there. My perils were those of walking and speaking. I did not suffer worth the telling.

C.

Steamer Champion, May 23, '57.

Choice Selections.

Human Materialism.

POPULAR ASSUMPTIONS WITH BRIEF REPLIES.

1. It is asserted that thought is not a property of matter. If this means a table, a stone and an apple cannot think, we find no fault with the statement; but if it means that animalized *living* matter, for instance brain, cannot evolve mental phenomena, we ask the proof. Has the Creator said so? Is it a self-evident proposition that Omnipotence cannot cause animalized and organized living matter to judge, reason, love, and hate? When it is demonstrated that this is impossible, and, that it is impossible, nothing less than the testimony of God himself can be accepted as final proof, it will be time to pass on in quest of a *second* cause to explain the existing results, both, we may say, in relation to man and the lower animals. The philosophic rule of Sir Isaac Newton, in obeying which he made his grand physical discoveries, is most applicable here, "When *one* cause is sufficient to account for an effect, no more are to be admitted."'

To all appearance, judging from the development of brain, and the corresponding mental functions or results,—from the facts of madness, either complete or partial,—from idiocy, and from the suspension of consciousness by pressure on the brain and many other circumstances, we say, judging from all these, there appears to be ground, broad and firm, for the conclusion to rise upon, that thought, passion, desire, and the like, as naturally proceed from matter when it assumes the form of brain, as perfume arises from it when it exists in the form of a rose, or galvanism when it coheres in the form and subject to the arrangements of the battery. To all appearance this is the case, and, since it is the product of Heaven's power, it must be an infinitely wise ordination, and on our part it is the office of piety to acknowledge the device of his wonder-working hands.

In asserting that brain thinks, &c., in man and the lower tribes, we do not wish to be misunderstood, for, strictly speaking, it is not the brain of a man, but rather the living being man himself, that thinks and wills by his brain. A brain by itself, that is, disjoined from the human system of which it is only a part, cannot act in this way, any more than feet can walk, or lungs breathe, or ears hear, or a stomach digest; but if we rightly consider we will discover, as already suggested, that the proper view of the matter is this, that it is the creature man who walks by his feet, breathes by his lungs, &c.; and the being man is a compound of these organs, with many more, capable of executing the various mechanical, physiological, mental or cerebral functions, peculiar to his order of animated existence.

2. We are told man's spirit thinks. We answer, it is quite an assumption that he has a spirit such as he is supposed to possess; it is another that a spirit must be a living substance, and that, if even alive, thought must be among its attributes. Who, with an authority that we may not wisely and virtuously question declares that man's spirit thinks, and wills, and desires? When will the distinction be drawn between a man and the spirit of a man?—between the life-giving breath and Breather?

3. It is asserted that the man and his outward material parts are entirely different, as may be detected in the phraseology, *my* hands, *my* feet, *my* head, *my* eyes, &c.; the "my," it is affirmed, is the "spirit" on its throne within owning these as its organs or members, and this spirit is alone worthy of being called the man. Well, if this reasoning is solid, what originates the *my*, or what is it that says *my*, in the expressions "MY soul, MY spirit?" If the "*my* hands," for instance, prove these members do not essentially belong to the human being, but are, as it were, accidentally conjoined with him in the meantime, then the *my* soul and *my* spirit prove the same as to the popular "soul" and "spirit;" and if a man is not a corporeal agent, nor a soul, nor a spirit, what is he? Every orthodox believer in the common doctrine about the human spirit, uses parallel phraseology to that on which such stress is fallaciously placed, when he speaks, as every one must do, of *his* reason, *his* will, *his* imagination, *his* desire. How very absurd to demand, is there a being different from this reason, will, imagination, and desire, who yet owns them all, and employs them to gain his ends? If the evidence is good in the first case, it is equally powerful in the second. A little reflection, we respectfully submit, would convince most persons of the language we have presented being just that of a human agent announcing property in his own members, parts, faculties, and in himself. If we say *my* hands, we also say myself, and the being who underlies the *my*, is the same being who underlies and originates the *self*. It is in fact a "self" claiming property in a "self"—a man declaring himself to belong to himself. The divine being is an absolute unity, yet he says "my soul," and is not the soul of God, just, the Eternal himself? When he uses the words "my soul" the phraseology is equal to *I*, as is detectable in the verse, "my soul," or *I* "shall have no pleasure in him.".

4. Men, it is again affirmed, will live forever because they are spirits. Who has not heard the language, "a spirit cannot die?" Now we beg to answer, that the Bible no where declares a man to be a spirit, and the same book never asserts that a spirit must live forever. Angels are spirits, and who would suspend their duration on the order, or kind of being conferred on them, and not on the will, and power, and promise of the Supreme.

5. Men are in the image of God, and therefore they must be spirits. Where is this laid down in the Book, from which, of course, it is professedly derived? So far from God making man a spirit, when he produced him in his image, the Record instructs us, he was formed of the "dust of the ground." Gen. 2: 7, 3: 19. As all Bible students know, we are never expressly informed in what this image consisted, and to assume that it was in the point of "spirit," or, what is no less common in that of immortality, is to do what the whole volume palpably condemns. Man is of "dust," and was at the very first merely a candidate for an eternity of being, as may be easily discovered by an unprejudiced examination of the arrangements in Eden, and the trial to which our first parents were snbjected there. The language "image of God," in which man as man is still found (James 3: 9, 1 Cor. 11: 7,) seems to have a primary special reference to the dominion which was to be exercised by him over the inferior tribes, like that which the Everlasting maintains in the boundless universe, for so soon as it is said, "let us make man in our own image," it is added, "and let them have dominion over the fish of the sea, and over the fowl of the air," Gen. 1: 26.

But whatever it may consist in, or however numerous may be its elements, it is demonstrable that it describes man not as a spirit, for he only *has* a spirit, being himself of the dust entirely; moreover it cannot lawfully be understood to intimate that he is immortal, since he has never been anything else, in all the dispensations under which he has been placed, than a candidate for eternal life. One simple statement of what man is, and the position he occupies in the universe, is worth a thousand *inferences* drawn from the words "image of God," or a thousand conjectures as to what their meaning may be. Such direct intimations are abundant in the Volume, and they are to teach us in interpreting "image of God," what its import *cannot* be; patience and application may enable us to acquire a satisfactory apprehension of its signification. [*Moncrieff, Scotland.*]—*Examiner.*

The Spirit of Prayer.

That prayer is a constant and continual duty, will not be questioned by any Christian. And that men ought always to pray and not to faint, can not be denied. And yet how to maintain the spirit and practice the duty, is a difficult question for many. How it can be done is pointed out by THOMAS FULLER, in his "Good Thoughts."

"Ejaculations are short prayers darted up to God on emergent occasions. If no other artillery had been used this last seven years in England, fewer corpses had been buried in earth. Oh, that with David we might have said, 'My heart is fixed,' being less busied about fixing of muskets! The principal use of ejaculations is against the 'fiery darts' of the devil. Our adversary injects (how he doeth it, God knows; that he doth it, we know) bad notions into our hearts, and that we may be as nimble with our antidotes as he with poisons, such short prayers are proper and necessary. In hard heavens so choked up with envious sands, that great ships drawing many feet of water cannot come near, lighter and lesser pinnaces may freely and safely arrive. When we are time-bound, place-bound, or person-bound, so that we cannot compose ourselves to make a large, solemn prayer, this is the right instanant for ejaculations, whether orally uttered, or only poured forth inwardly in the heart.—*Calendar.*

Learn all You Can.

Somebody has given the following excellent advice, which is worthy of being treasured up by everybody: "Never omit any opportunity to learn all you can. Sir Walter Scott said, even in a stage-coach he always found somebody to tell him something he did not know before. Conversation is generally more useful than books for the purpose of knowledge. It is, therefore, a mistake to be morose or silent, when you are among persons whom you think ignorant; for a little sociability on your part will draw them out, and they will be able to teach you something, no matter how ordinary their employment. Indeed, some of the most sagacious remarks are made by persons of this description, respecting their particular pursuit.

Hugh Miller, the famous Scotch geologist, owes not a little to the fame of observations made when he was a journeyman stone-mason, and worked in a quarry. Socrates well said that there is but one good, which is knowlege, and but one evil, which is ignorance. Every grain of sand helps to make the heap. A gold-digger takes the smallest nuggets, and is not fool enough to throw them away because he hopes to find a huge lump some time. So, in acquiring knowledge, we should never despise an opportunity, however unpromising. If there is a moment's leisure, spend it over a good or instructive talking with the first person you meet.

INDUSTRY AND ITS BLESSINGS.—People may tell you of your being unfit for some particular occupations in life, but heed them not. Whatever employment you follow with perseverence and assiduity will be found fit for you; it will be your support in youth and comfort in old age. In learning the useful part of any profession, very moderate abilities are generally injurious to the possessors. Life has been compared to a race, but the illusion still improves by observing that the most swift are ever the most apt to stray from the course.

DON'T STAND STILL.—If you do you will be run over. Motion, action, progress,—these are words which now fill the universe with their stirring demands. Advance, or stand aside; do not block up the way, and hinder the career of others. There is something for all to do.

MAKE THE LIVING HAPPY.—If we were only half as lenient to the living as we are to the dead, how much happier might we render them and from how much vain and bitter remorse might be spared, when the grave, the "all-atoning grave," has closed over them.

For the Children.

DISOBEDIENCE TO PARENTS.—A young man was sentenced to the South Carolina penitentiary for four years. When he was about to be sentenced, he stated publicly that his downward course began in disobedience to his parents—that he thought he knew as much of the world as his father did, and needed not his aid or advice, but that as soon as he turned his back upon his home, then temptations came around him like a drove of hyenas, and hurried him on to ruin. There is no place so safe and happy as a good home.

POLITENESS.—"How are you, my dear?" said a minister to a little girl, where he called in. How do you think she behaved? Did she put her finger in her mouth, and hold down her head, without saying a word? No, indeed! She looked up cheerfully, and said, in a sweet voice, "I am well, thank you; how are you?" And when she retired, observing that the minister looked towards her, she very neatly bade him good evening, and slipped off to her room. That little girl was less than seven years old. How do you act when any one speaks to you?

COUNSELS FOR THE YOUNG.—Fight hard against a hasty temper. Anger will come, but resist it stoutly. A spark will set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

He that revenges knows not rest;
The meek possess a peaceful breast.

If you have an enemy, act kindly to him, and make him your friend. You may not win him at once, but try him again. Let one kindness be followed by another, till you have compassed your ends. By little and little, great things are completed.

Water falling day by day,
Wears the hardest rock away.

W. C. Ford 3/4

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Poetry.

From the Christian Messenger.

LONG SUFFERING.

BY H. L. H.

I saw a beauteous flower
Beneath rude footsteps crushed,
But oh, what fragrance from it spread,
While prostrate in the dust:
All its sweet wealth before concealed,
Was by this footstep rude revealed.

Thus, too, the Christian's worth
Is oft unseen, unknown,
Till bruised and trampled in the earth,
There rises to the throne
Something that earth can ne'er impart—
The incense of a *broken* heart.

Jesus each sorrow feels,
He shares our hidden woe,
He sees each tear in darkness steal,
As oft in secret flow;
And soon each *faithful one* will find
A heavenly home where *all* are kind.

Original Articles.

For the Crisis.

Will You Join our Church?

—OR—

REASONS FOR BEING AN ADVENTIST.

MY DEAR BROTHER:—In reply to your inquiries why I retain a position separate from all other branches of the Christian Church, and if it would not savor more of a truly christian, catholic spirit, and more effectually advance the cause of our common Master, to abide within the pale of some Church that possesses influence in community, and consequently offers a more extensive field of usefulness, than to occupy the comparatively limited sphere offered by the Advent Church?—I hasten to make some remarks.

And first, I wish to observe, that, concerning the influence you speak of, I consider it should have no weight in our minds at all. For the reason that the question at issue is concerning truth and right, and not concerning popularity. That it is desirable to get influence in community so far as to allow us to succesfully publish the truth to them, is, I admit, quite desirable. But this, it must be remembered, like all the blessings given to the Church, is the gift of God. The accumulation of church popularity is seldom conducive to the interests of God's cause. Usually, the fruit of such things is a time-serving, and, of course, popular ministry, which courts the favor of wealth, winks at vice, and with soft words says what is the equivalent to truth. And then, no sooner is a mighty truth broached within the region of such a church, than it is immediately cried down as heresy, or a schismatical innovation. In this we are not conjecturing, for such has been the fact, throughout the history of the Church. Such popularity we deem but little better than uniting church and state, christians and wordlings in one; which, while it nominally gains the ear of the world to the proclamation of truth, yet does so only nominally, while at the same time it subjects the church to the most inexorable bondage to the world, whose wealth and pride dictates what shall and what shall not be sanctioned within her pale. A condition very properly symbolized by a woman riding upon a scarlet-colored beast, full of names of blasphemy, (Rev. 17: 3,) instead of resting, as the church should do, only on Jesus Christ.

The influence of the church is two-fold; first, such as we have described, which is no more than such as might and does attend many human enterprises which have their beginning and ending in man. The other is, that mighty, moral power, which sends thundering home to the human heart an almost overwhelming conviction of sin and the necessity of faith in the Lord Jesus Christ, and which is the result of entire consecration, faithfulness, and earnest prayer on the part of the church. This sometimes results in what some call popularity—and which is witnessed in many instances of revival, when whole communities are stirred, and the limits of the church often not sufficient to accommodate the crowd. To those not instructed in divine things this might be counted as a piece with the popularity before described. But upon observation it will be found to possess many points of difference. In the former case, the officiating minister did all the work; (if work it may be called) while in the latter case, the church works with the minister—Zion travails. In the former case, a well-trained and accomplished choir (probably for the most part wicked persons,) sang the high praises of God for the entertainment of the congregation; but in the latter case, the heart of every saint seemed attuned to the praise of God, and yearned for a thousand tongues to sing their great Redeemer's praise, because He is worthy. In the former, the minister preached beautiful sermons, full of brilliant sentences, of rhetoric and logic, and language as "soft as downy pillows are;" while in the latter comes forth the strongly conceived, and earnestly uttered truths of the gospel, with many times, "thus saith the Lord." In the former case, men go away and say, "what a splendid sermon!" In the latter, they say, "what shall we do?"—or, it may be, sing—

"His easy yoke I'll bear,
With delight, with delight."

In the former case, men go and come—like the door on its hinges—year in and year out, and do not feel they have grown either in grace or knowledge. In the latter case, the church is bestirring herself, loving to pray, to warn, to instruct; sinners are converted, truth is loved, religion prosperous, and God is honored. In the former, men sit lazily, and often sleep in cushioned pews; while more frequently, the latter are found, if not with their master on the mountain-side, in the chapel or school-house. In the former is found the mighty and noble, the wealthy and learned; while in the latter, "the common people receive Him gladly." In the former, whether the minister shall be sanctioned or dismissed is for those who have the mighty dollar to say. In the latter, all feel he is Christ's messenger, and bears to us the word of God Most High. In the former case, the church is in servile bondage to the world, having those and only those to preach to her the gospel that can or will, with smooth things please worldly men; while in the latter case, the preacher feels he is dependent on Him whose servant he is, and the church is composed of God's free men.

This seeming popularity of which we have remarked, as sometimes attending the more humble church of God, differs as widely from the other in its origin as in its character. It is as I have before intimated, the gift of God. "A man can receive nothing except it be given from heaven." John 3: 27. This axiomatic truth is illustrated not only in the ministrations of our blessed Lord, but likewise in the perpetual experience of His church. I mean that church that has faith. And beside all this, we do well to remember that commonly error is more popular than truth; and that always when any precious truth has been brought to the church the popular mass have rejected it. And such facts, however painful, are but in keeping with the scriptures. "Strait is the gate and narrow is the way that leadeth unto life, and FEW there be that find it." Matt. 7: 14. "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." Luke 6: 26. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4: 4. And again; "Fear not, LITTLE flock, for it is your Father's good pleasure to give YOU the Kingdom." Luke 12: 32. Finally, upon this point suffice it to say, that against the influence of a carnal, though popular church, we enter our most solemn protest; and assure you that we care not for influence more than is given us by God in consequence of our holy living and the faithful exhibition of His truth.

Concerning a catholic spirit, as opposed to a narrow, bigoted and sectarian spirit, we most heartily approve of, but feel that such a spirit may as easily be cultivated in a small fold as in a large one. Indeed, we have not yet learned of that church where the poisonous influences of sectarianism do not prevail.

Of our usefulness with a larger or popular church we cannot say, having never yet joined one. Although we know that in unity there is strength, and that because of the divided condition of christendom there is left an occasion for stumbling to the skeptic, yet, with the existing condition of things, we know not how to improve this matter—for all churches are but fragments or single parts of the one body.

But to sum up and give briefly some of the more prominent reasons why I must refuse your invitation to join your church, or some other church more popular than is the Advent church, I remark, my reasons are,

1st. Because the doctrine of the second personal advent of our Lord Jesus Christ is of great practical worth to the christian, and yet is disregarded by the mass of professing christians, your own church not excepted.

2nd. The doctrine of the resurrection is counted of no practical worth by your church.

3d. Because the doctrine of Christ's personal reign on the earth, with his saints, resurrected, and translated, has been the *one hope* of patriarchs, apostles, prophets, and martyrs, and is rejected by your church; and with this taken away I have no intelligent hope.

4th. Because the doctrine of a temporal millennium is no where found in the scriptures, and was never taught or believed by the primitive christian church, and yet is now the general belief of your church, and operates as a great moving power in all her efforts.

5th. Because the doctrine of a temporal millennium—to which your church has now pledged her strength—is calculated to rock men to sleep in the cradle of carnal security, promising them a time of universal peace and safety, beside exerting a secularizing influence on the church, which Martin Luther called a lie of the devil forged in hell, to which lie I cannot give my influence as a christian man, either directly or tacitly.

6th. Because the prophecies, both consecutive and discursive, are nearly fulfilled, and the last event mentioned therein is realized, to which awful fact your church is almost utterly indifferent, and unwilling to hear or heed anything relating to the subject.

7th. Because the signs our Lord foretold as the sure harbingers of His second Advent, have now been or are being witnessed, which signs your Church will not discern or notice.

8th. Because, in the great truths relating to the speedy, personal advent and reign of Christ on the earth, I feel the greatest conceivable interest, and desire to be instructed and comforted by hearing them preached and in return do what I can for their promulgation, opportunity for neither of which would be afforded me in your church.

9th. To habitually sit under the preaching of any system of divinity—however rich it might be in intellectual worth, or scholastic lore—that should leave out the grand crowning truths of revelation, which I have mentioned, and the prophecies which compose so large a share of the word of God, would seem to me like a personal attempt to defraud both myself and God.

10th, Because, should I join your church I should yet feel myself compelled, in my way, "earnestly to contend for the faith once delivered to the saints," which I know would provoke upon myself unpleasant epithets from those whose feelings I should irritate;—or else I should feel constrained for the sake of peace, to keep quiet, and so forfeit my christian liberty.

Many other reasons I might add, such as my neglecting "*the present truth*"—to warn the world of its approaching doom, and, in fine, do that work reasonably expected of those who are looking for the return of their Lord. And yet while for these many reasons I cannot cease to be known as an "Adventist," and join your church, I shall nevertheless endeavor to continue—though it may be in trial—to yet love all those who love our Lord Jesus Christ in sincerity, and continue your brother, looking for our Lord Jesus Christ unto Eternal Life. * * *

For the Crisis.

Waiting, Watching, Praying.

The question is very appropriate, even now—"When the Son of Man cometh, shall he find faith on the earth?" Faith in the personal coming of Christ, is only kept by a precious few, while the multitude follow the more popular view—*a world converted*—which is more congenial to their hearts; and though they may deceive themselves and each other by their specious pretences to love and good works, yet the Master they cannot deceive, and too late they will find that the crown is laid up for those *alone* "who love his appearing." While nominal professors are thus riveted to the things of time and sense, the whole world is running mad with witchcraft, in the form of spiritualism, the living seeking knowledge of the dead, and from "spirits who confess not that Jesus Christ is come in the flesh," thereby proving that they are not of God. These frog-spirits seem to be the *progeny* of the "old *dragon*," as Mormonism is of the "*false prophet*." Iniquity abounds, and seems on the increase. Distress and perplexity are manifest, though the "peace and safety" cry is trying to hush the discordant elements, and fix them in darkness and unbelief.

But there is a class of "despised ones" who are "looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." Each of these can adopt the words of the Psalmist, "My soul waiteth for the Lord, more than they that watch for the morning." A posture, or state of waiting, for any event of importance, is one of intense interest; how much more, to be in a state of continued watching for an event of *infinite* moment, which is expected to come suddenly. And to wait for such an event as the coming King, hoping he will soon arrive, presupposes a readiness for such arrival; and though there be joy in the anticipation, still, as we must occupy till He comes, there is a kind of anxiety and fear lest something should be left undone, or be done wrong. But one cannot be said to be waiting, till he is wholly ready. "If it (seem to) tarry, wait for it; for it will surely come, it will not tarry" one moment beyond *the appointed time*. "For at the time appointed the end shall be." "If we hope for that we see not, then do we with patience wait for it." "Blessed is he that *waiteth*, and cometh to the thousand three hundred and five and thirty days." Paul's benediction is, "The Lord direct your hearts into the love of God, and into the patient *waiting* for Christ." He admonishes us, before God, "to *wait* for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." And it was his desire "that we come behind in no gift, *waiting* for the coming of our Lord Jesus Christ."

But this doctrine creates disturbance in Satan's kingdom, and his legal subjects frown upon us, and affirm that we can know nothing about the time. But this counsel we reject, because we know that those signs given by himself as tokens of his approach are in the past, and we are admonished "to lift up our head." Why? Because our "redemption draweth nigh;" and we have the assurance that when he comes the shout will be raised,—"This is our God; *we have waited* for him, and he will save us; this is the Lord; *we have waited for him*, we will be glad and rejoice in his salvation." Here is proof that a class will be *waiting* for him when he comes. And why do they wait? because they expect him. But they would not expect him if they could know nothing about the time. By a knowledge of the chronological prophecy of Jeremiah, Daniel was enabled to understand the time of the end of the captivity of the Jews, after twenty years. So may all, who are so disposed, understand the end of the twenty-three hundred days. There was also an understanding of the first advent, and there were some *waiting* then "for the *consolation* of Israel." Such was Simeon, to whom "it was revealed that he should not see death, till he had seen the Lord's Christ." Luke says,—"The people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not."

Dr. Lightfoot gives many interesting quotations from the Talmuda and Gemara one of which is as follows: "Daniel's weeks had so clearly defined the time of the coming of the Messiah, that the minds of the whole nation were raised in expectation of him." But the minds of the Jewish rulers were so inflated with self-sufficiency, that they could not acknowledge one in a humble state of life, though his doctrine and miracles, as well as his birth, testified that he was the Messiah, though they sent a delegation of "priests and Levites from Jerusalem to John to ask him who art thou?" His answer was, "I am not the Christ." "Art thou that prophet? and he answered, no." "Why baptizest thou then, if thou art not the Christ, nor Elias, neither that prophet?" His answer was, "There standeth One among you whom ye know not." "He shall baptize with the Holy Ghost." "I am sent before him." Here John bore a truthful testimony that the Messiah had come; but the haughtiness of the rulers forbade them to receive so meek and lowly a King. And the same prophecy of seventy weeks, which revealed the time of the Messiah, revealed his death. "And after threescore and two weeks shall Messiah be cut off, but not for himself." And truly did Peter affirm that "they had fulfilled the same prophecies, in condemning him," and I should be constrained to believe that they knew it, had not Peter said, they did it ignorantly; and for the prophecy of Caiaphas, as high priest, "that Jesus should die for that nation; and not for that nation only, but that he should gather together in one the children of God which were scattered abroad." O the forbearance of God toward so vile a man, that he should permit him to utter a prophecy so exactly parallel with that of Daniel!

Again. Says Lightfoot, "When they saw this, the true Messiah, they would not see him," (i. e. the rulers would not acknowledge him.) While many of the nation of the Jews were waiting and longing to behold him, the dire malignity of the leaders procured his crucifixion. Again, "The Jews were gathered together from all nations at Jerusalem, (Acts 2nd Chap.) expecting and coming to see, (him) because at that time the term of revealing the Messiah, that had been prefixed by Daniel, was come." "Hence, that now the time of that great expectation was at hand and fulfilled; they thought that the kingdom of God would presently appear." (Lightfoot.) See Luke 19: 11.

We read in Acts 2: 4,—"And there were dwelling at Jerusalem, Jews, *devout men* out of every nation under heaven." These had come up to Jerusalem to attend the feast; and what must have been their consternation when they heard the preaching of Peter and his application, charging the leaders of the Jews with the murder of their Messiah; that those very prophecies of Daniel, which they had come so far to see fulfilled in the glorious person of the Messiah, and to meet him there, had just been fulfilled by their own priests, in the cutting off of the Messiah. "They broke out (says Lightfoot,) into various, and those wild conjectures of *the time*; and at length all those conjectures coming to nothing, all ended in this curse, may their soul be confounded, who compute the times." "They were fully aware that the time foretold by the prophets must be long since fulfilled, and that their obstinacy must be confounded by their own history, and the chronology of their own scriptures." "Therefore they have pronounced an anathema on those who should attempt to examine by chronological computation, the prophecies that predict the coming of the Messiah." Dr. Clarke, from whom the foregoing quotations are copied, exclaims,—"Who can conceive a state of willful blindness or determined obstinacy superior to this!"

Thus we see that though Jesus was "delivered by the determinate counsel and foreknowledge of God," to be a sacrifice of atonement for sins; yet did the Jews "with wicked hands," crucify and slay him. And thus they improved the last of their seventy weeks, (that part of the vision that was to be fulfilled on the Jews,) in the gratification of their hatred to the Son of God, till they insured the curse of God to their own souls and bodies, and also to the whole nation.

But far different will the Messiah appear when he comes in his glory; for though "he was once offered to bear the sins of many," yet unto them that *look* for him, shall he appear "the second time without sin (sin offering) unto salvation." As the same prophecies which foretold his first coming, foretold his death, so the same prophecies which foretell his second coming foretell his glory. "Behold he cometh with clouds and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall *wail* because of him." Even so, Amen. Who so justly entitled to this punishment, as those who so much despised and crucified him? But "God hath raised him up, having loosed the bands of death, because it was not possible that he should be holden of it." "This Jesus hath God raised up, whereof we all (apostles) are witnesses." "Therefore let all the house of Israel know assuredly, that God hath made this same Jesus both Lord and Christ." "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Yes, blessed be God, we believe it; we watch for it; we wait for it; we look for it, and we long to behold that face which was once spit upon, that head which was once crowned with thorns, that body which was scourged and pierced, and those hands and feet which were once nailed to the cross.

Who can contemplate the man of sorrows, "who had not where to lay his weary head," but with the deepest sensations? Who can hear his voice from the cross saying, "sinner, see my blood flow; must I suffer all *this* for thee?" without the most heartfelt penitence? This is our hope, for him we live, for him we labor, and for him we suffer, and still "count it all joy," because of our blessed hope. All things here will soon be dissolved, and we desire to live in all holy conversation and godliness, and to be "*looking for*, and *hasting unto* the coming of the day of God;" when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. "Joshua said to the armies of Israel when about to pass over Jordan, "Ye have not passed *this way*, heretofore;" and so it may be said of us, we may have passed antitypically through all the hardships of that great and terrible wilderness, wherein were fiery serpents and scorpions, for near forty years of pilgrimage, and have arrived in view of our home; yet it may be said of what is immediately before us, "Ye have not passed this way heretofore."

O Children of my Father, be faithful; be watchful, be ready, be looking and waiting. "For since the beginning of the world, men have not heard nor perceived by the ear, neither hath the eye seen, O God, beside

side thee, what he hath prepared for him that *waiteth* for him!"

B. P. HILDRETH.

Westford, June 17th, 1857.

For the Crisis.

SECRET PRAYER.

Blessed privilege have we,
When alone to bend the knee;
When no mortal ear can hear,
Then the blessed One is near.
Then we pour out our complaints,
Tell our grief and tell our wants;
Then the Comforter appears,
Stoops, and wipes away our tears.

A. B. DRAPER.

From Eld. L. Boutell.

BRO. GRANT:—The Conference at Carmel, which we attended, can but result in great good to the cause of Christ in this State. The meeting commenced with a few, and there was an evident fearfulness on the part of the brethren as to the result; and the people were still more afraid, for they had frequently heard of the distractions and isms that had been among us, and with their prepossessions and prejudices they looked for no good. But as the meeting progressed it was evident the Lord was with us, our hearts grew warm, and the pilgrims kept coming, some from a great distance; the interest increased. The people ventured in to hear, and whereas we had to go two miles to sleep at the commencement of the meeting, before we got through all were cordial, and earnest in their solicitudes to go with them and enjoy their hospitality.

The meeting was a *blessed good* one. Yea, the best for the cause of truth and the Advent, for Me., that has been enjoyed for the last four years. Good christian harmony did prevail, with a soft sweetness, binding in its tendency, subduing in its influence. *Good religion* was let loose in the meeting, and surely it did not stop in our circle, out it ran into the village, and it was with astonishment and admiration that they got a sight at it once more They had thought from its non-appearance that it was DEAD, but the lovely creature they found was still alive with all its primitive attractions, and, I venture to say, they would welcome another meeting of the like at Carmel.

There were some that were exceedingly afraid "good religion" would get lost, if let loose; we have had such all the way. Their method is to slip it under a bushel, but Jesus would have the candle lit and put upon the candlestick, and set where its light could be seen by ALL. So I tell them, no danger of "good religion," let it loose, and if perchance it stray and run into any, or all the "flocks," it may, and will be known. It has a mark upon it which is indelible. Expose it to the dews of midnight, the mark is still there. Let it be drenched with the bleachings of the thunder shower, the mark can plainly be seen. Pass it through the line storm, it still lives, is not lost, its mark is plainly to be seen as the sun at noon in a clear day. But what is this mark so plainly visible which neither fire nor water, malice nor envy can erase? Its name may be given in four letters, which the most simple at first sight will recognize—LOVE.

Love is interwoven into the christian's entire being. Let him loose day or night he works no ill to his neighbor. Find him among his enemies, he will do them good. Heavenly visitor, pass on, untrammelled, through every village and hamlet, visiting Adventists and all other ists till the christian shall find his home and resting place in the Paradise of God. I am still laboring in *Me.*, and our prospects seem to brighten. Among the last perils we have some good seasons.

Thy Bro. in love and hope,

L. BOUTELL.

Holden, Me., June 23, '57.

From Bro. M. Chandler.

BRO. GRANT:—We have enjoyed some mercy drops here the past winter. We have baptized a number, and had quite an addition to the church, and still hope for greater prosperity in the cause of God. I have been doing what I could the past winter to spread the news of the coming of our Savior. I commenced a meeting at Elizabeth, Joe Davis Co., on the twenty-fifth of Dec., and continued it for ten days. Had a good time. I have visited some other places. The Lord has been with us. I preach to the church here and elsewhere, every Sunday. Bro. Morgan and myself supply the church here and at Princeton.

I am intending to visit Hancock Co., in a few weeks; then I intend to go north to Joe Davis, Ogle, and Stevenson counties. I travel as the way opens for me. For the most part, I have to supply my own wants and the wants of my family; if I was not under the necessity of doing so, I should devote all of my time to the cause. But, by the grace of God, I intend to clear my garments from the blood of all men. Your Brother in tribulation.

MOSES CHANDLER.

Cordova, Ill., April.

P. S. My address is Cordova, Rock Island Co., Ill.

The World's Crisis.

BOSTON, JULY 1, 1857.

What does Spiritualism Teach?

Read the following extracts from their papers and lectures, and see. The spirit speaking through I. N. Underwood, in Sacramento, California, says, when defining Deity, "we must regard him as a central *Principle*, but not as a *Being* .... a Principle existing in matter in all conditions, and in all relations .... a part of *every thing*."

Is not this denying the Father? What can be plainer? And if they deny the Father, they must of necessity, deny the Son also. Who is he that denieth Father and Son? Let the apostle John answer.—"He is *antichrist*, that denieth Father and Son." 1 John 2: 22.

Mrs. Henderson, a distinguished trance medium, who is called by Spiritualists, "the inspired evangelist," stated at the Melodeon, in Boston, a short time since, in answer to the question,—"What evidence have we that Spiritualism is a revelation from God?" that we have "the same that we have in relation to the Scriptures." In answering the inquiry,—"Which is the highest authority, Spiritualism or revelation," she said, "the authority is alike."

She was asked,—"What is meant by Christ's walking on the water?" and replied,—"It was no miracle, except as an *appearance* of deviation from the ordinary operation of laws. Christ was a *great medium*."

We inquire if the above answers give evidence that they come from the same source as the Scriptures? If these spirits get their knowledge from the same source as the prophets and apostles, let them meet the Lord's *challenge* given by the prophet Isaiah,—"Produce your cause, saith the Lord .... show us what shall happen .... show the things that are to come hereafter, that we may know that ye are gods." The prophets and apostles have foretold events hundreds and thousands of years before they came to pass, without making *one single mistake* in the hundreds of prophecies that have been fulfilled. Let the "familiar spirits" of the last days give us the same evidence of their truthfulness, and we will believe them; but up to this time, we have seen no proof that all the spirits combined, who are manifesting themselves through mediums, can *foretell* a single event that is not already revealed in the Bible, or that might not be discovered by any man in the flesh, who is a close observer of the signs of the times, or which men could not foretell, and then *cause* to be fulfilled by their own efforts.

It may be asked,—"if Spiritualism is not from the same source as the revelations in the Bible, then from whence does it come?" Read the following, and we think you have the truth:—

"A correspondent of the New York Tribune states that the spirits have confessed to him 'that they are not the persons that they have hitherto professed to be—are not the once mortal friends and relatives of those who have interrogated them from this side of the veil—are not of the human family at all, but a different and darker race, outcast and abandoned, who derive a delicious pleasure from deluding and misleading credulous human beings.' This certainly explains a vast mass of facts not hitherto accounted for by the spiritualists, and until some means are found for identifying individual spirits, nobody can say that it is not true in every instance of alleged spiritual intercourse."—*Boston Herald*.

Mrs. Henderson says, "Spiritualism ... may be termed the *second spiritual coming* of the *Son of God*, and of the *Son of Man*." Then he is "in the secret chamber;" but Jesus taught us when on earth, in relation to his *second* coming.—"if they shall say unto you ... behold he is in the *secret chamber*, BELIEVE IT NOT." Why not? Because the Bible declares that, "this *same Jesus* (which was 'crucified,' 'buried,' 'was raised again,' had 'flesh and bones,' and was handled,) which is taken up from you into heaven, shall so come in *like* manner as ye have seen him go into heaven." How unlike the teachings of Spiritualists. It is very evident they do not come from the same source. The reporter of Mrs. Henderson's lectures says, "it was shown that the *second advent* was not to be a literal, bodily one." This sentiment is just what *Jesus* told us *not to believe*. He saw that "in the latter times" many would "depart from the faith, giving heed to seducing spirits, and doctrines of devils," teaching the people, among other things, that the second advent is spiritual, manifested in "secret chambers," and has instructed us to believe not their false teaching, and let us remember his words.

Hear their boastings,—"We feel that our advance will be irresistible, and our conquests speedy and sure. *To Spiritualists* is committed the gospel of the present age."—[*Spiritual Telegraph*.

The following is from the *Christian Spiritualist*.

"A youth is now living upon earth unknown to man, and to those Spirits who at this time are most generally in communication with us. *He is the type of a perfect man*. He is a sample, to which the race shall ultimately attain. He is under the guardianship of celestials, and is in process of developing his physical nature by due and appropriate exercises. He has a brain with new organs, affording a broader forehead and a higher reverence. He is supposed to be at this time about ten years of age. At twelve years he will give token of remarkable mental endowments.

He is in the United States. He will possess powers of which men now have no conception. *The wonders wrought by Jesus will be thrown into the shade by the more wonderful which shall be witnessed from this person, and his twelve principal mediums, who are also in process af preparation for the work assigned them.* These twelve are also as yet in obscurity. The youth will be prepared to act at the time of the greatest need. He will restore order from the confusion which shall arise in our country. The process of purification must first be here endured, and when the paroxysm shall have passed, then will restoratives be judiciously administered by this person and his associates. Thus our country is the kingdom which the Lord of Heaven shall set up, which shall break in pieces all other kingdoms. Here is the nursery of mediums which shall effect the purposes assigned, from aforetime, by the supreme designer. Here is the New Jerusalem, from whence shall issue the law. Many thousands of lesser mediums are also at this time under Spirit tutors, being prepared for service, who have no thoughts that they are being thus disciplined. When wars and revolutions shall have prepared the way, they will go forth to heal the nations, to establish political and religious freedom, and to bring into unity all people; to humble all that are exalted, and to bring down those who are lifted up."

CAMPMEETING.—So far as we have had opportunity to ascertain the feelings of the Brn. in relation to the *time* of the campmeeting, with one exception, it is thought best to commence the 24th of August; but if the 31st will accommodate better, the time can be easily changed. We hope to hear from others immediately, if they wish an alteration. All things considered, we are in favor of the 24th. We intended to have put in the full notice this week, but wait to hear from others.

THE article in the Crisis of June 10, headed "A Case for Antagonists," should have read, "*A Case for Anatomists*."

For the Crisis.

"May be Mistaken."

Why bless you, man alive, you *are* mistaken. You have been wearing the Devil's green goggles on your eyes so long that you have changed the color of everything. Why, you can't tell the difference between a wolf and a sheep, and so while you thought you were killing *wolves*, you was in fact destroying "the flock of God." Why, you have got in a little narrow, contracted place, and built a pen big enough to hold about *one tenth* of the flock, and then you thought that all who could n't squeeze into it were goats, wolves, and hyenas.

Now, my good friend, I would advise you, first, to throw away Satan's green goggles; then take that powerful microscope of the Devil. which you have used to spy out the faults of your brethren, and sink it so deep in the bottomless pit that the Devil never can fish it up again with his longest line. Then pull down your little sectarian pig-pen walls, and let the sheep and lambs go in and out and find pasture. Then come and get a little of that charity which *hopeth all things* and is not easily provoked; then think of your *own* faults and errors, and pray God to forgive you *as you forgive* those that trespass against you. Then try to be *a companion of all that fear God*, and live a quiet and peaceable life, and you will be surprised to see what a change it will make in your feelings.

The fact is, all this jealousy and evil surmising is just a trick of Satan to divide the flock, to alienate brethren, and to destroy you all. First, it offends the little ones. Second, it destroys the power of the church. Third, it discourages and fetters those who would be faithful. Fourth, it grieves the heart of Christ, who prayed that they might "*all be one*." Fifth, it strengthens the hands of the wicked, and fills their mouths with arguments and blasphemies against God. Sixth, it will shut out those who indulge in it from the fellowship and glory of the eternal home.

O brother, be *very* careful. Take heed and offend not *one* of these *little ones*. Let your love compass all. Love all that *Jesus loves*. Receive all that HE receives. Pity all that HE pities. Let your affections be as wide, and deep, and as tender as his! God help us to have more of the deep and yearning sympathy that filled the heart of the divine Redeemer. Let us catch the tide of love that gushes from his heart, and love him because he first loved us. O let us pray for more of that heavenly unity and peace which is well pleasing in the sight of our heavenly Father, and which manifests his glorious presence in his church. H. L. H.

Springfield, Mass., May 5th, '57.

For the Crisis.

Travels and Trials.

No. II.

DEAR BRO. GRANT:—The meeting at the Brick Chapel in Bridgeport, Ct., was one of deep interest. A large number attended for that place, and there was a desire to hear, which was encouraging. Met, at the meeting, only two of the old '43 believers—Bro. Andrews and Sr. Leonard. But met with some old acquaintances, who had moved there—among them, Bro. Evans and Bro. Kelly. I did not understand the condition of things as to two meetings, when I sent my appointments. I left after a brief visit (in the morning) for New York; arrived in the afternoon of the 23d, and immediately took boat for Newark, N. J., where we had a most interesting and powerful meeting; an account of which I must give you in another letter.

Allow me to say, I do enjoy very much the season and the weather—beautiful landscapes—lovely scenes—splendid prospects of land and water. I can, and will appropriate them. Who shall hinder me? Am I fit for a recluse? Not at all. I never shall become a hermit. Never! I must take my lungs full of air, and mean to breathe in a whole being—full of joy. I hate a big city—I will have nature's fields—sometimes in her wildness, and—more wild, more ravishing. I love the great, *great* country—the forest, prairie, plain, mountain, bay, wave and shore; and where will I fare better than in this state?

Ah! the New Earth will furnish the scenery to bless and interest—Spring will always abide, summer never depart, trees "*leave out*" an everlasting verdure, and flowers forever bloom. Life, *live!* for death is dead! Wintry sorrow never will breathe the bleak chill upon the face of loveliness. And the sultry Simoon-blast from the earth-desert will no more blacken and waste. On the *other side*, brethren, rapture immortal swells the bosom. Praise unmingled bursts spontaneous from every redeemed shore. Can the senses be feasted here by the sights and sounds of nature? More there! balmy, salubrious air! Does it spread delight over the being? Better there. C.

Steamer Chicopee, May 25, '57.

"He Comes to Make all Things New."—Rev. 21: 5.

He comes, the second Adam, to undo all that the first did. He comes to repeal and remove the curse to which creation has been subjected by the fall. "We, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."

Reader, if all things are to be made new, your heart must also be made new; there must be a new creation within you if you would possess or enjoy the new creation without you. There must be the new heart before you can sing the new song. Have you been renewed? have old things passed away? If not, you are as yet without any hope of or meetness for the inheritance, which is incorruptible, undefiled, and that fadeth not away. Oh, bless God! do hear the words of Jesus,—"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed;" then thou shalt walk with him in white, and shalt eat of the tree of life which is in the midst of the paradise of God.

Yours in hope of eternal life,

J. F. CHAMPLIN.

For the Crisis.

Willing to do God's Will.

"Here am I; send me." So said one of the devoted servants of the Lord in the days of old, the prophet Isaiah, when he saw the "glory" of Christ and "spake of Him." He informs us, that "in the year king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

This is the language of entire submission to God. This is a state of grace, it is to be feared, to which very few persons attain. Hark! Does God speak? "Who will go for us" to preach the Gospel of Christ, bear the reproach, endure the shame, brook all the trials without murmuring or complaining? Let him who is qualified, and feels "woe is me if I preach not the Gospel," reply cheerfully, "here am I; send me." "Who will go for us" to plead the cause of the oppressed and the needy? Let him who loves his neighbor as himself reply, "here am I; send me." "Who will go for us" to visit the poor and afflicted ones—to supply bread to the hungry, clothing to the naked, rest to the wandering and weary, a shelter to the outcast, a home to the homeless, and comfort to the comfortless? Let him who hath the means at hand, who sees an open door before him to do so, whom God blesses with sunshine, rain, and fruitful fields, and gifts of other kind, reply, with all his heart, "here am I; send me."

O for a religion that ACTS! Not only talks of theory, and doctrine, and principles, and "the kingdom," but does something for the good of others. That is cheerfully willing to be sent by, and "go for" God, at all times, and in all things. Christ was sent to do something—to suffer something for mankind, as well as to teach mankind. Are we not His representatives in community? As He was so let us be.

EDWIN BURNHAM.

For the Crisis.

Murder! Murder!! Murder!!!

A writer remarks, "*The Tribune* reports fourteen murders in the city of New York, since the first of April!" And that is not the only city in which murders have been committed, since the first of April, but in other large cities, in small cities, in the country, in the more refined and religious portion—as well as in the far West, and more remote, out of hate, of jealousy, of sudden passion, of love of plunder—cold-blooded, unprovoked, diabolical assassination—for money, and most unwarrantable and abominable defiance of law by the executions under "Judge Lynch." For what is the hanging of a man by the decision of a mob, of which so many instances have recently occurred, better than murder, in which every man who acts, partakes? And when the courts are defied who is safe? It were enough that there should be judicial executions,—legal murders—but the taking of life by the rabble in its rage, is like the assassinations of the banditti.

The country is being alarmed by the repetition of such acts, and where is the remedy? What is the hope? Certainly it does not seem to be in the efficiency of human laws, nor yet in the power of religious principle. What can the church effect towards the world's conversion? How can she turn back this mighty tide? In vain, alas! her plea. In vain her half-uttered warning—her feeble, inefficient, illegitimate effort. The *effort!* what is it? The puny death struggle of the tiny canoe in Niagara's flood. The faint sinking agony of the man in the whirlpool. Murder, in its startling cry, comes on every gale! Robbery, outrage, the worst of uncontrolled human passions, with diabolical rage, appear wildly dark, in omen! Men, rushing with damning ferocity to reek in blood, and victims weltering in the gore of death! What bodes this fury for the world's future? What is the world's hope? C.

Rochester, June 15.

For the Crisis.

Infidelity.

SAMUEL MASON.

No. VIII.

[Concluded.]

It would be needless in me to say, I have proved beyond successful contradiction that Jesus is the Messiah, and that he has made his first advent. The skeptic cannot but be impressed that it is impossible that all these things predicted of some one person, several hundreds, or even some thousand years asunder from each other, should all receive accomplishment in Jesus Christ, without any one exempt case, and in no other person that ever appeared upon earth, without Jesus Christ being the person intended in the divine counsels, and the Messiah, whom all the Prophets were inspired to predict. Otherwise, prophecy would be of no use. All evidence would be rendered precarious, and mankind left to roam at large, without any satisfactory guide to direct their steps in pursuit of truth and salvation. I think then we may say, with unshaken confidence, in the words of St. Philip to Nathaniel,—"we have found him of whom Moses in the Law, and the prophets did write: Jesus of Nazareth, the son of Joseph."

But I will call the skeptics attention to those prophecies which are more immediately connected with the Messiah's second, personal and literal advent.

Nebuchadnezzar, king of Babylon, invaded the land of Israel, about 600 years before the birth of Christ, and carried into captivity a considerable number of the inhabitants of the country. Among others, led captive, were Daniel and his three companions, Shadrach, Meshach, and Abednego. In the second year of his reign, he had a remarkable dream, which made a strong impression upon his mind, but which he was not able to recollect. He sent for all the wise men of Babylon, and, however unreasonable the injunction, insisted that they should make known his dream, together with the interpretation thereof, upon pain of death. After some time, the king's determination was revealed unto Daniel. He requested a little respite might be allowed him, before the decree should be put into execution. This being granted, he went to his three religious companions and desired them to join with him in fasting and prayer, to entreat the Lord to discover unto him the king's dream, and the interpretation thereof. The Lord was entreated of Daniel and his three friends, and the whole matter from first to last was revealed unto him, to the full satisfaction and even astonishment of the king. See Daniel 2: 1–30. The dream is this; Dan. 2: 37–45. The king was so affected with the wonderful manifestation of his inmost thoughts, that he was quite overcome, forgot his own dignity, and fell into an act of idolatry. Dan. 2: 46–49.

The dream is so distinct, the interpretation of it so satisfactory, and the whole so perfectly conformable to the history of the world, as far as the several ages have hitherto proceeded, that no thoughtful man can help being exceedingly struck with the accuracy of the divine foreknowledge.

The dream itself was the figure of an image in the form of a man, made principally of metal, but yet the metal was of different kinds. The head was of gold. This was an emblematical representation of Nebuchadnezzar and the Babylonian empire over which he presided. The breast and the arms of the image were of silver. This was an emblematical representation of the empire of Persia, which was to subvert and succeed the Babylonian. Nebuchadnezzar was, at that time, the most powerful monarch in all the earth, and made Babylon the capitol of his kingdom, the wonder of the world. Within sixty years, however, the empire was overturned, and Babylon itself taken by Cyrus the Great, afterwards king of Persia. The belly and thighs of the image were of brass. This represented a third empire which was to succeed the Babylonian and Persian. Accordingly, about two hundred years after the establishment of the Persian empire, Alexander, king of Macedonia, a small State in the upper part of Greece, marched against Darius, king of Persia, defeated him in three pitched battles, and totally subverted the second of the four empires. The Gre-

cian then became the third. The fourth was represented by the legs of iron, and feet part of iron and part of clay. This is the Roman, for these people subdued the four successors of Alexander, and reduced their kingdoms into Roman provinces, and particularly Greece and Macedonia, which were subdued by them one hundred and thirty years after the conquest of Persia by Alexander the Great, and two hundred years before the birth of Christ. The Roman empire then was the fourth and the last. It was represented in this image by iron legs, and feet of iron and clay. "Thou sawest," says Daniel to the King, "till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

The four empires were all to be destroyed, and a fifth was to succeed, which was to be different from all that had gone before. The fourth, too, was to be unlike the three former in several respects. The image had iron legs. This implied that the empire represented by them was to be more powerful than any of those which had gone before. But then the feet and toes of the image were part of iron and part of clay. This was to denote that the latter ages of the Roman empire were partly strong and partly weak. The ten toes upon the feet of the image were designed to represent ten kingdoms into which the Roman empire was to be divided; just as the two feet of a human creature are split into ten ramifications. The following ten kingdoms had risen in western Rome before A.D. 483: the Huns, about A.D. 356; the Ostrogoths, 377; the Visigoths, 378; the Franks, 407; the Vandals, 407; the Sueves and Alans, 407; the Burgundians, 407; the Heruli and Turingi, 476: the Saxons 476; Lombards in the north of Germany, 483. The prophet speaking of these kingdoms expresses himself in the following manner,—"Whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with the miry clay, . . : so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." The meaning of which is, the rulers of the ten kingdoms, into which the Roman empire will be divided, shall form marriages, alliances, and contracts one with another from time to time, for supporting each other's interests, but more of their schemes and alliances for obtaining universal empire shall stand. They shall all be broken and come to nought. No universal empire shall ever exist upon the earth again, till the kingdom of Jesus Christ.

How often has the skeptic, when he has seen such characters as Charlemagne, or Charles V., or Napoleon of France, arise and press onward, overthrowing all before them, and at length reaching out their giant arms, entirely around some two, or three, or four of these kingdoms, press them all into one,—"Surely the charm is broken. Can Europe continue any longer so divided as to represent the ten toes of the image, or the ten horns of a beast? Surely, hereafter it must be under the dominion of only one or two." But let him look a little longer, and he will find the cords once more broken. Although differently divided, the ten horns are there still. The revolution was long and bloody. Nations were fractured and sifted through each other, but there are the ten toes still, and part of their composition is yet clay. Again, when he sees those sovereigns scheming in their marriage contracts for their children, negotiating for their marriage portions, etc., he is ready to fancy—"Surely it will not be long until several of these estates will be consolidated, and fall by inheritance to the lot of one."

Skeptic, different farms and large tracts of land are thus united and become the property of one every day that the sun passes over us, but an old grey-headed Hebrew man, twenty-three hundred years since, was told to write concerning the kingdoms of Europe, "They shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay." And in the days of these ten kingdoms, "The God of heaven shall set up a kingdom." Skeptic, do you think he will? He has not failed to do all that was said besides this, and we believe that he will keep his word also here. The fifth universal kingdom is as certain as the first, and both are as certain as that the ten kingdoms exist at this present day, which, again, is as certain as that there is a God, for he has said it, and his word will never fail. The literal seed of David's body will, therefore, come again the second time. I am yours praying, let "thy kingdom come." SAMUEL MASON.

Plymouth Hollow, Ct., June 11, '57

From Eld. J. Howell.

BRO. GRANT:—I have through divine providence safely arrived at my western home, after an absence of about ten months. For about seven months of the time I was very pleasantly located with the brethren and sisters in Salem who worship in Union St. We became very much attached to the church in Salem, and nothing but the consciousness of duty to return to our western field of labor, would have willingly separated us from them. It is indeed one of the best flock with which I ever labored; and I was repeatedly reminded of the truth of David's expression in Psalms 133: 1,—"Behold, how good and how pleasant it is for brethren to dwell together in unity!" I do believe that the above named church gives of this text a practical illustration. Their strict adherence to the Bible gives health and strength to the whole body.

From a sense of duty, I wish to say of those against whom certain suggestions have been made prejudicial to their moral integrity, that after a very close observation of their course while with them, and a knowledge of their history for a few years past, I am perfectly satisfied of their christian integrity, and strict loyalty to the cause of God. We should have been happy to have remained with them, and preached the word until called to our reward, had not a conviction of duty called us again to our western field. May the peace of God abide with them, and our fervent prayer is, that God will give them a pastor after his own heart.

On our return to the west we called on my only brother in the flesh with whom we enjoyed a very pleasant visit of about ten days. He resides in Pleasant Valley, Duchess Co., N. Y. By a very kind invitation of the Presbyterian clergyman resident there, I occupied his pulpit, and preached to a very attentive audience. May God's blessing be with all of them, and their pastor.

On our arrival here we found the friends well, and a nice hall fitted up for worship. We hope by a faithful discharge of our duty to see the cause of God prosper, and souls saved from the wrath to come. O may the divine blessing attend us here. How true it is, that the success of all our labor for the salvation of men comes from God. What a great necessity exists for faithful labor. Men all rushing into infidelity, and almost everything else, forgetful of God, and regardless of their own interests. May the Lord help us to do our duty.

May the divine blessing attend you, and bless you in all your labors. I like the Crisis, and so do those who take it, so far as my knowledge extends. May success attend it, and its influence be always heavenly and saving. More anon. Yours waiting for Redemption,

JOHN HOWELL.

Harvard, McHenry Co., Ill., June 9.

Man.

Man, in a state of simplicity, uncorrupted by the influence of bad education, bad examples, and bad government, possesses a taste for all that is good and beautiful. He is capable of a degree of moral and intellectual improvement which advances his nature to a participation with the divine. The world in all its magnificence appears to him one vast theatre, richly adorned and illuminated, into which he is freely admitted, to enjoy the glorious spectacle. Acknowledging no *natural* superior but the great Architect of the whole fabric, he partakes the delight with conscious dignity, and glows with gratitude. Pleased with himself and all around him, his heart dictates with benevolence as well as piety; and he finds his joys augmented by communication. His countenance cheerful, his mien erect, he rejoices in existence. Life is a continual feast to him, highly seasoned by virtue, by liberty, by mutual affection. God formed him to be happy, and he becomes so, thus fortunately unmolested by false policy and oppression. Religion, reason, nature, are his guides through the whole of his existence, and the whole is happy. VIRTUOUS INDEPENDENCE, the sun which irradiates the morning of his day, and warms its noon, tinges the serene evening with every variety of color, and on the pillow of religious hope, he sinks to repose in the bosom of Providence.

But where is man to be found thus innocent, thus noble, thus happy? Not, indeed, in so many parts of the terrapueous globe as he ought to be, but still he is to be found wherever the rights of nature and the virtues or simplicity are not violated or banished by the false refinements, the base artifices of corrupt government.

Unhappily for man, society has been almost universally corrupted, even by the arts intended for its improvement; and human nature is gradually depraved in its very progress to civilization. (John Knox, Spirit of Despotism.)

Yes, "unhappily for man, society has been almost (or is quite) universally corrupted," and we do not look for any improvement, "even by the arts" and sciences, for it appears that these, instead of being the means of leading men to the truth, have, on the other hand, led him to erect an altar, with the memorable inscription—"To The Unknown God," which has been the object of his devotion and worship. See Acts 17: 23, and 19: 19. 1 Cor. 3: 19. 1 Tim. 6: 20.

Man here, as the writer so beautifully describes him, "Pleased with himself and all around him," with "countenance cheerful, mien erect," rejoicing "in existence," "Life" being "a continual feast to him, highly seasoned by virtue, &c., unmolested by false policy and oppression," "the false refinements," and "the base artifices of corrupt government," may never expect to stand forth "erect," with those pure and blessed surroundings which will cause his heart to delight and glow with unalloyed happiness, this side of the resurrection and the establishment of God's righteous kingdom. Then he may walk forth in all the dignity of his divine and newly-created nature, amid restored creation's primeval glory.

Then man shall tread again the Eden bowers,
Inhale the nectar from her perfumed flowers;
His "mien erect," his heart both full and free,
He plucks the fruit from life's sweet healing tree.
He both communes with angels and his Lord,
Within the "paradise of God" restored.

WILLIAM SHEPHERD.

The Child may win the Parent.

Two daughters of an irreligious father, while away from home embraced religion. The father alarmed, immediately sent for them home; but before the messenger reached them they had made their lasting choice, and found the peace the world cannot give. They returned to their father,—not overwhelmed (as he expected) with gloom and despondency, but with countenances beaming with a heavenly serenity and celestial hope.

They told their father what the Lord had done for their souls—that they were pilgrims here—they kept in view the bright fields of promise as they traversed this desert of sin, and were looking for that city which hath foundations.

Soon after their return home they were anxious to establish family worship. They affectionately requested their father to commence that duty. He replied that he saw no use in it. He had lived very well more than fifty years without prayer, and he could not be burdened with it now. They then asked permission to pray with the family themselves. Not thinking they would have confidence to do it, he assented to the proposition.

The duties of the day being ended, and the hour for retiring to rest having arrived, the sisters drew forward the stand and nerves, which had been gathering strength for half a century, could no longer support him; he also kneeled, and then became prostrate on the floor. God heard their prayer, and directed their father's weeping eyes (which had never shed tears of penitence before,) to the Lamb of God which taketh away the sins of the world. [*Piety at Home.*

Obituary.

Fell asleep in Jesus, on the 8th of April, at Campville, Ct., after a long illness with consumption, Sister Elizabeth Peck, aged thirty-one years.

The subject of this notice has for years worshiped with the Advent believers, and about eight month ago gave all for Christ, and found him precious to her soul. She then saw the cross, but did not excuse herself on account of her poor health. With a trembling step she went down into the water where she was buried with Christ in baptism. Although her pilgrimage was short, she gave good evidence of being a child of God.

While Sister Peck was confined to her bed, which was about three weeks, she warned and exhorted all that came within the reach of her voice to prepare for the judgment. It was evident to all who saw her that she was doing up her last work.

She exercised the grace of patience in all her pain, and went down to the grave willingly, having treasured up in her heart the comforting words of our Savior,—"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

"That fragile form low in the tomb's extended;
Dimmed those bright eyes, and stilled the fleeting breath.
Alas! her sojourn here on earth is ended,
The music of that voice is hushed in death!"

M. T.

Foreign News.

SEVEN DAYS LATER FROM EUROPE.

ARRIVAL OF THE PERSIA.

NEW YORK, June 23.

The Royal Mail Steamship Persia, from Liverpool with dates including the 13th, arrived at her docks this morning at half past 7 o'clock.

A despatch from Florence states that the scenery of the theatre took fire on Thursday evening, during the performance of the seige of Sevastopol. A panic arose, when 43 persons were killed, and 134 wounded.

The political news by this arrival is unimportant.

PRUSSIA.—The Berlin correspondent of the London Times writes that the police had obtained a clue to the wide spread conspiracy among the working classes, for bringing out a general strike in all trades on the same day, in Germany, Belgium and Switzerland. Stringent measures have been taken to counteract this movement.

CHINA.—Advices from China state that the rebels are again making headway in the districts surrounding Foo-chow-foo. They had also captured Hokow, in the Keangsee province.

JERUSALEM.—A letter from Jerusalem of the 30th April states that, a few days before, mass was celebrated for the first time in the Church of St. Anne in that city, which was performed with some pomp. The Abbe Martin delivered a sermon, in which, after thanking the Emperor Napoleon for having got back the church, he insisted that the French government ought to require the restoration of the Church of St. Helen at Bethlehem, and of other sacred edifices, which are either "audaciously usurped" by the Greeks, or turned to profane uses by the Turks. The mass was attended by the French pilgrims then in Jerusalem.

THE SANDWICH ISLANDS.—A recent letter from the Sandwich Islands says:

The fact is, religion and morals here are at a pretty low ebb. Most all the missionaries have forsaken their calling; some have got fat berths under government, others are in mercantile business, &c.

Domestic Summary.

The *Floridian* says that within a very short period there will be within a fraction of 2,000 Mounted Volunteers actively engaged in the vigorous prosecution of the Florida Indian war, the operations of which will undergo no relaxation during the summer months.

HAIL STORM IN MISSOURI.—A hail storm in Buchanan county, Mo., on Saturday, destroyed all the crops, and killed some cattle in the fields. Several men were injured, and one, a negro, was killed. The hail-stones were as large as goose eggs.

AFFAIRS IN UTAH.

WASHINGTON, June 23.

Gen. Scott is here, having been sent for by the President to arrange matters with reference to the movements of troops for Utah. Their final orders are now being prepared. They are to act, while in the Territory, as a *posse comitatus*. The United States laws are to be enforced and strictly carried out, and the troops are not to interfere in any manner with the Mormons, or their religion. It is the intention of the President that the Governor, Judges, Marshal, etc., shall all proceed to Utah together, doubtless with the U. S. troops.—*Cor. of the N. Y. Herald.*

TROOPS FOR UTAH.—New York, June 23.—Three companies of U. S. soldiers passed through Jersey City to-day, on their way westward, by the New York and Erie Railroad, to join the forces detached for service in Utah.

REV. CHARLES S. PORTER has resigned the pastorate of the Phillips church, South Boston, on account of having become a convert to Spiritualism.

IRON PASSENGER CARS.—There is now nearly completed in Paterson, N. J., a first-class passenger car, a little larger than the ordinary size, constructed almost entirely of wrought iron. This material is employed to obtain great strength, with less weight than usual, and to avoid the injuries to passengers due to the destruction of ordinary cars in any kind of a smash.

THE GREAT EASTERN.—It is now thought probable, says the New York *Commercial Advertiser*, that the mammoth steamship Great Eastern will make her first voyage from London to New York—and not to Portland or Norfolk. If she goes there, she will probably take the route by way of the Sound, and stop at Morris' wharf, above Hurlgate. There is said to be 35 feet depth of water at high tide in the shallowest places by that route, while the depth of channel over the bar at Sandy Hook is only 27 feet at high water.

A FEARFUL DISASTER.—*Three Hundred and Fifty Persons Burnt and Drowned.*—We have by telegraph a brief account of the destruction by fire of the English steamer Montreal, near Quebec last night. By this sad disaster three hundred and fifty persons have lost their lives, principally, it is stated, Scotch emigrants just arrived from Europe. It is to be feared, however, that, at this season of the year, some from New England would be likely to be on board, though the number would probably be small. As usual in such disasters, the great fatality appears to have been amongst the crowded deck passengers.—*Traveller.*

Notice.

Brethren and friends living in the Western States, who wish for Advent books or tracts, are informed that *Elder W. Pratt*, having removed from this place from one to two hundred miles south, has transferred his books and tracts on hand to me. Brethren can have them sent as usual, by directing their letters containing their orders to

N. BRANCH, Jr., Moline, Ill.

There are now on hand some of the following kinds.

BOOKS.

Voice of the Church on the Reign of Christ, by D. T. Taylor. *Future Punishment*, by H. H. Dobney. *Spiritualism* a Satanic Delusion and Sign of the Times, by William Ramsey, D. D. *Church Debts*, by Wm. Ramsey. *The World as it was, as it is, and as it will be*, by Mrs. A. C. Judson. *The Unity of Man*, or Life and Death Realities. *Pauline Theology*, or the Christian Doctrine of Future Punishment as taught by Paul. *Bible vs. Tradition*, by Aaron Ellis and Thomas Reed. *The Old Paths*, or the primitive doctrine of a future life.

TRACTS.

Voice of Warning from the four Winds—The Last Days—The New Heavens and Earth—The Church not in Darkness—The Three Worlds—Noah, his age and ours—The Desire of all Nations—It is Done—Divine Testimony of the Son of God—Plain Truths—State of the Dead—The great Incentive—True Source of Life—Key of Truth—The Night cometh—Ancient Land Mark,—Scripture Searchers Nos. 1, 2 and 3. Tracts free to the *poor*.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Elder E. Burnham appoints to preach in
Boston, July 12th
Salem, Mass., Third Sunday in July
Lowell, Mass., Fourth Sunday in July

Bro. A. M. Higgins appoints to preach in
Salem, July 5th
Salem, July 12th
unless otherwise supplied.

Bro. L. Boutell appoints to preach in
Lawrence, Mass., July 5th
Exeter, N. H., July 12th

Providence permitting, Bro. Albert Fox will meet with the Brethren at
Wells Forge, Mass., July 5th
Bristol, Ct., July 12th

Bro. Whitney appoints to preach in
Lowell, July 5th

Providence permitting, I will preach in Stoneham, Monday evening, July 6th.
M. GRANT.

Bro. I. Damman appoints to preach, Providence permitting, in Madison, Me., July 12th, where the Brn. may appoint.

Eld. J. Couch appoints to preach in Portland, Me., July 12th.

The Lord willing, I will preach the word as follows:—
Portsmouth, N. H., Lord's day, July 12th
Exeter, N. H., at the Advent Chapel, July 14th
Lawrence, Mass., July 15th
Auburn, N. H., where Brn. Welsh or Robie may think best, July 16th
Roxbury, Mass., July 17th
Boston, Mass., Lord's day, July 19th
Providence, R. I., July 20th
River Point, where Br. H. Taylor appoints, July 21st
Fairhaven, Mass., July 26th
Elder S. S. BREWER.

Bro. J. Couch appoints to preach in Boston the first Lord's day in July.

Providence permitting, I will preach in Portsmouth, N. H., the first Lord's day in July. M. GRANT.

Bro. S. W. Bishop appoints to preach at Kennebunkport, or where Bro. Elisha Mitchell may appoint, Sunday, July 5th
Concord, N. H., Sunday, July 12th
If any of these appointments come in collision with others already made, brethren must let me know immediately by letter, directed to Warner, N. H.
S. W. BISHOP.

Bro. Edwin Burnham appoints to preach at
New Bedford, fourth Sunday in June, and first Sunday in July.

Conference.

THE ROCK ISLAND AND EASTERN IOWA SEMI-ANNUAL CONFERENCE stands adjourned to meet in Cordova, Ill., Friday, July 3d. A good representation is desired. Service at the chapel, Thursday evening. Brethren from abroad are cordially invited to attend.

Providence permitting, I will meet with the Brethren in
Shelburne Falls, Wednesday eve., July 1st, where Bro. Pulsifer may appoint.
Thursday, July 2d, Charlemont, or at Shelburne, as thought best.
Friday, 2 P. M., July 3d, commence a conference in the vicinity of Hawley, or Savoy, as the brethren may appoint, and continue over the Sabbath. Evening meetings commence at half past 7.
H. PRATT.
Wales, June 7, 1857.

Providence permitting, I will preach at
Auburn, N. H., Sunday, July 5th
Concord, N. H., Sunday, July 12th
Granby, Mass., Sunday, July 19th
D. E. MOULTON.

S. G. Mathewson will preach in a grove at Williamsville, Ct., on the 4th and 5th of July, according to request.

Bro. P. B. Manning appoints to preach at Warner, N. H., July 5th

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

J. Holden 143, Jane Coffin, 120, Edward T. Gladding 121, S. D. Stevens 126, J. Morrison 143, E. White 121, T. Harrington 125, H. Keefer 97, Sarah Mix, Julia A. Tower 121, C. E. Gierlow 130, J. B. Davis 121, J. Roberts 121, L. J. Owen 121, C. Beecher 119, H. Hey 119, G. Berry 119, J. Clifford 96, $1 each.

L. D. Allen 143, W. H. Wild 120, E. Janvrin 124, $2 each.

T. B. Davis 130, J. A. Smith 130, $1.50 each.

T. Foote 136, Laura Botherton 109, J. Holstead 179, Sister Hanson 117, 50 cents each.

G. L. Raymond 81, 66 cents; J. Harmon 156, $1.62

C. B. Burnham 95, 66 cents.

FOR BOOKS AND TRACTS.—C. A. Votey 39 cents; W. H. Wild $1; G. L. Raymond $2.34; J. A. Smith $3; J. Harmon 48 cents.

FOR THE POOR.—L. D. Allen $1; J. Holden $1.

BOOKS SENT.—C. A. Votey, W. A. Wild, G. L. Raymond, T. Foote, J. A. Smith, Sarah Mix.

W. H. Wild's P. O. address is North Lee, Mass.

Bro. C. Goodrich's P. O. address is South Farms, Ct.

Eld. J. Howell's P. O. address is Harvard, Mc. Henry Co., Ill.

Married.

At Buffalo, N. Y., on the 8th inst., by Rev. Wm. H. De Puy, Mr. Wm. C. Peck of Buffalo, to Miss Mary Jane Toomer, of Iowa City, Iowa.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If so, prepaid, it will be half a cent a number in the State and one cent out of it.

Canada Subscribers

And all others in the *British Provinces* will remember that we have to *prepay* the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Books and Tracts.

The law requires that all transient publicati shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half pent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

CRUDEN'S CONDENSED CONCORDANCE.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

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Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 10 cts.—pos. 1 ct.

Poetry.

For the Crisis.

LINES

ON THE DEATH OF SR. STEPHENS.

Sister, we lay thee down to rest,
Beneath the verdant sod;
Hushed is thy voice, quiet thy breast,
Thou image fair of God.

Sister, while thou art mouldering there,
Low in the silent grave,
Angels may bear from us the prayer,
"O, Jesus, come and save!"

Sister, that morning soon will dawn,
That morning of delight,
When all the saints shall leave the tomb,
And Jesus claim his right.

Sister, not long wilt thou remain,
In that unhallowed spot,
For soon the King descends to reign
O'er kingdoms He hath bought.

Not many days will pass us by,
Ere Christ, the King, will come,
And call his saints, who mouldering lie,
To their eternal home.

O! then, we'll bear thee to the tomb,
In solitude to dwell,
For hovering angels guard thee now,
And they will guard thee well.

MARIA.

HALLOWED BE THY NAME.

BY MISS ELIZA COOK.

List to the dreamy tongue that dwells
In rippling wave or sighing tree;
Go, hearken to the old church bells,
The whistling bird, the whizzing bee;
Interpret right, and ye will find
'Tis "power and glory" they proclaim:
The chimes, the creatures, waters, wind,
All publish "Hallowed be Thy name!"

The pilgrim journeys till he bleeds,
To gain the altar of his sires;
The hermit pores above his beads,
With zeal that never wanes nor tires;
But holiest rite or longest prayer
That soul can yield or wisdom prove,
What better import can it bear,
Than, "Father! hallowed be Thy name!"

The savage kneeling to the sun,
To give his thanks or ask a boon;
The raptures of the idiot one,
Who laughs to see the clear round moon;
The saint well taught in Christian lore,
The Moslem prostrate at his flame—
All worship, wonder, and adore,
And end in "Hallowed be Thy name!"

Whate'er may be man's faith or creed,
Those precious words comprise it still;
We trace them on the blooming mead,
We have them in the flowing rill;
One chorus hails the Great Supreme;
Each varied breathing is the same;
The strains may differ, but the THEME
Is, "Father! hallowed be Thy name!"

Original Articles.

For the Crisis.

"Behold the Lamb of God!"

JOHN 1: 29.

These words were uttered by John the Baptist, when the promised Messiah—"God manifest in the flesh"—who had so long been prefigured by the sacrifice of the lamb, presented himself for baptism.

How beautiful and appropriate this figure! The Redeemer of a lost world—the tender-hearted, suffering, self-sacrificing, sympathizing Jesus, compared to that most lovely of animals—the innocent, inoffensive, unresisting lamb. Is the lamb apparently exempt from all stains of guilt, seeming a complete type of innocence and purity? Never was there a created being so pure, innocent and lovely, as Jesus. Is the lamb unresisting and yielding when led to execution? Jesus was "led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." At his apprehension, he voluntarily gave himself up to his murderers, and rebuked one of his disciples for attempting to defend him. Though he could have summoned to his aid "twelve legions of angels," if necessary, yet, in perfect submission and meekness, he underwent the most intense suffering. Is the lamb the most harmless and lovely of animals? Jesus is the "chiefest among ten thousand," and "altogether lovely."

Such a being, truly, is worthy of our admiration. Yea, indeed, if we can look at anything, such a Being as this claims our intensest gaze. No other object in the universe has so strong claims to our admiring contemplation. Even the glorious object of our hope itself—the beauty and glory of the coming Kingdom, ought perhaps to occupy our thoughts subordinately to the life and character of our blessed Redeemer, who has purchased it for us. Not that the former should be thought of less, but the latter much more.

Here is an antidote to all the evils that exist among us, who are looking for the coming of the Lord. It is because we do not gaze and gaze at Jesus till we drink in the same sweet spirit, and are thus led to practice his precepts. View him enthroned a glory; that glory which he had with the Father before the world was. The splendors of the crystal palace—the pomp of Westminster Abbey on coronation day, or any of the grandest events which mortals ever witnessed, would be unworthy to be named as a comparison with the glory that then encircled the Redeemer. When St. Paul was permitted to enjoy a vision of this glory, so far did it exceed anything with which man is familiar, that he declared that it was impossible (as the margin reads,) for a man to utter it.

And O, what pen can describe, what imagination can paint the immense, unfathomable love of Christ, who was willing to leave this ineffable glory and plunge into the gloomy prison-house of this world—the dominion of Satan, peopled with his own children, in order that he might rescue lost, guilty, dying men!

"Down from the portals of the sky
With joyful haste he fled,
Entered the grave in mortal flesh,
And dwelt among the dead."

So low had our guilty race—created in the image of God—sunk in degradation and misery, that Isaiah says,—"The Lord *wondered* that there was no intercessor." It was then that he conceived the mighty project of saving man. O, infinite stoop! O, boundless love divine! Well may angels look on and wonder! All because he pitied our condition. "God so loved the world, that he gave his only begotton Son, that whosoever believeth in him should not perish, but have everlasting life."

'Oh for this love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak."

But seeing he is about to undertake this scheme of immeasurable love and condescension, we should at least have supposed that he would come as some mighty potentate. But O, wonder of wonders! The mighty God assumes the form of a helpless infant, and is laid in a manger!! Accommodations must all be occupied by the rich and great of earth. "There was no room for him in the inn." Christian, does not your heart glow with love, and with a willingness to drink of the cup of humiliation?

Ah, he was too good for earth. This sin-cursed, polluted soil, could hardly bear such a pure Being. Accordingly, he was persecuted in his earliest infancy. At the age of twelve years he gives a proof of his Divinity, by showing the strength of his understanding in a conversation with learned doctors of the law.

At his baptism, when about to commence his public ministry, he was owned as the Son of God by a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." He began his great work by a fierce encounter with the Devil, which lasted forty days, during all which time he continued fasting. Utterly at variance with the usages, the cold-hearted, selfish schemes and ways of this world, instead of going about to amass property, or for any worldly pursuit, he "went about doing good." His whole business was to benefit mankind. He raised the dead; healed the sick; gave soundness to the lame; restored the blind to sight; fed the hungry; preached the gospel to the poor; pronounced blessings upon the faithful servants of God, as well as portraying the awful consequences of disobedience; administered comfort to the broken hearted; and sought to bless mankind in every possible way. Were any in trouble? he was their friend. Were any disconsolate? he was ready to console and comfort. Did any weep? he administered the balm of joy. Were any ignorant? he was ready to instruct. He talked of the goodness of God towards man, and pointed out their duty to Him—of the reward of obedience, and punishment of disobedience—told men how to secure his favor, and what would surely draw down upon them his vindictive wrath. He inculcated morals far more pure and exalted than could ever have been thought of by any mere man; morals which, if practiced, not only carry with them their own reward, but especially ensure an eternal reward in the kingdom of God. He carried with him the impress of his Divinity. No one could long be in his society without feeling a conviction that he was more than a mere man. Even the officers who were sent to take him, were constrained to acknowledge, "Never man spake like this man." Well might the poet exclaim—

"No mortal can with him compare
Among the sons of men."

Think not of sorrow; your bitterest sorrow—your keenest anguish, dear suffering saint, falls infinitely below this! View him prostrate on the ground, crying, "O my Father, if it be possible, let this cup pass from me." See him sweating "great drops as of blood." So deep was his anguish, that his bitter cry for relief was three times repeated, in the same words; and an angel was sent from heaven to strengthen him. And for what was all this intense agony? Ah, it was for your sins, and mine, fellow christian! The sins of a world lay upon him! But he shrunk not from the burden. And shall you and I shrink from any burden that the Lord lays upon us? Well, indeed, may we "glory in tribulation," for his Name's sake.

But yonder comes a mob, bent on his destruction, and headed by one of Christ's own disciples. A kiss betrays him to his enemies. But does he endeavor to escape? No, the precept which he had before laid down, "Resist not evil," is now enforced; and he shows himself a wonderful spectacle of harmless innocence, and meek acquiescence with the will of God, by freely giving himself up to his murderers.

But the most thrilling scene in this wonderful tragedy is still before us. Forsaken by all his disciples, and left alone, I see him hurried before Annas, then before Caiaphas, then before the tribunal of Pilate, then away to Herod, then back again to Pilate; and all in the space of a few brief hours, so intently did they thirst for his immediate death. See him spit upon, insultingly arrayed as a mock king, clothed in scarlet, crowned with thorns, with a reed, instead of a sceptre, put into his hands; and then in mockery, being offered homage, crying, "HAIL! KING OF THE JEWS!" and the thorns, with which he was crowned, being smote into his sacred temples. And all this he bears meekly and silently as a lamb. View him, a spotless lamb in the midst of ferocious wolves, all eager to devour him—an innocent victim, surrounded with the pomp and pride of Jews and Romans combined. He is nailed upon the cursed tree, between two thieves, as though viler than either. But nought of revenge can find a place in his pure and holy soul. Hear him breathe forth the ardent prayer for his murderers, those cruel demons in human shape,—"Father, forgive them!" and then, as though he would apologize for their infernal treatment, adding, "for they know not what they do." Listen to his tender-hearted address to the women, who were weeping at his sad fate,—"Daughters of Jerusalem, weep not for me, but weep for yourselves and your children."

But the worst part of this tale of agony is untold. He could have suffered all, could he have felt his Father's presence and approval. But, alas! God veiled his face in anger! That countenance which had from eternity beamed a loving smile, is clothed with a frown of awful wrath! This he could not bear. Twice he cried out in agony, "My God, my God, why hast thou forsaken me!" and then expired.

And all this he endured for me. What heart would not melt with love to such a Being? Let me ask, my dear fellow christian, is it too much for you to give up all, everything, to such a Savior?—to make an unreserved consecration of your whole being into his hands?

We may suppose that Satan rejoiced in supposed triumph at his death. He thought he had overturned the whole scheme of man's salvation. He had overcome the first Adam, and now the second had fallen—his supposed victim. But, no. The grave could not hold him!

"The mighty conqueror arose,
And burst their feeble chain."

He bore off the keys of the tomb, and holds them in his hands, and will soon come and unlock the prison-house of all his saints. Glory to his name!

He has ascended on high to die no more. He is enrobed in glory, "his eyes as a flame of fire, his feet like unto fine brass, as if they burned in a furnace, his voice as the sound of many waters, and his countenance as the sun shineth in his strength." Says he, "I am the first and the last; I am he that liveth, and was dead; and behold, I am alive forevermore. Amen; and have the keys of hell and of death." Rev. 1: 14.

Behold him at his second coming. Lo he comes, not as before, the despised babe of Bethlehem's manger, to be hunted up and down, as a vagrant, though "foxes have holes, and birds of the air have nests, yet not having where to lay his head," and finally crucified as an accursed malefactor; but he comes, attended by myriads of angels, far outshining the sun in splendor, and putting to the blush all the pomp and glory which this world has ever seen. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." He comes to reward his downtrodden, suffering saints—to call the sleeping millions from their dusty beds—to arraign all mankind before his awful bar; and then to "separate them one from another, as a shepherd divideth his sheep from the goats." Yes, he who once stood a condemned culprit at Pilate's bar, will then summon all mankind, great and small, before his own awful tribunal. And then the scale will be turned. The rich, and great, and proud of this world, will be humbled; while those who have been outcasts here, will be welcomed to the Kingdom. The Lord hath promised, saying, "I will get them praise and fame in every land where they have been put to shame." "Then shall the righteous shine forth as the sun in the kingdom of their Father."

"They that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever and ever." "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and before his ancients gloriously."

Christian, that day is near. Your reward is close at hand—only just a little in the future. The signs of Jesus' coming have already been hung out in the heavens; and Jesus declares, "This generation shall not pass away till all these things be fulfilled." Your tears, your sorrow and sighing, will soon all be gone, and gone forever! The cross will soon be exchanged for the crown, and mourning for endless joy. Fight on, then, as a good soldier, for remember 'tis only "he that endureth to the end that shall be saved."

H. P. SIKES.

Northfield, Mass., June 13, '57.

For the Crisis.

He Will Come.

While the earth groans, and we wait for the redemption of these bodies, we cry, come! While the world is in commotion, we read, "in me ye shall have peace," and we cry, come! While we hear of nation rising against nation, and we see the great of the earth fall in battle, we cry, come! While the sound of war and the clashing of arms is heard, we read "they shall learn war no more," and we cry, come! While the battle field flows with blood, and men fall in its crimson river—while the war ship travels the trackless ocean and brings tidings of war and blood-shed, we long for peace and cry, come! While the widow and orphan cries unto the Lord for daily bread, and the cry of the reaper enters into the ears of the Lord of Sabaoth, we read that the righteous are not forsaken nor his seed begging bread, and we cry, come! While evil men and seducers are waxing worse and worse, we read, "the wise shall understand," and we cry, come! While men's hearts are failing them for fear of the things that are coming on the earth, we see the consummation of our hope drawing nigh, and we cry, come! While the sea and waves roar, and the mountains send forth their fire of destruction, we read, "the earth shall melt with fervent heat;" and we cry, come! While the bond-man sighs and groans under his yoke of bondage, we read of the King that shall execute judgment and justice in the earth, and we cry, come! While the blood and ashes of the martyr cry for God to avenge we read of a Judgment to come, and cry, come! While we see the end at hand and that the heavens are about to reveal the Judge of all the earth, we cry, even so, come, Lord Jesus, and come quickly!

J. W. CRABTREE.

For the Crisis.

BRO. GRANT:—I was in Canada, in May, and attended the Methodist Annual Conference, two days, as I learned they had trouble with some of his preachers for holding to the *destruction* doctrine. I heard the trial and exclusion of one of their best circuit preachers for their heresy as they call it. He contended for the right to give his reasons for rejecting their discipline on future punishment, but was refused the privilege. He told them that when he was ordained he had a *Bible* presented him, and he had made it his guide, and wished to be tried by it, but they feared to hear his defence, though some thought he ought to be heard.

Bro. G. P. Harris of Kamoka, C. W., (near London,) will now devote his time in promoting this great reform. He seemed happy in being unfettered. There seems quite a move in the Conference on this subject, and Bro. H. told them boldly that though he was the first, he would not be the last they would have to expel for this doctrine.

They seem anxious to spread truth in Canada, as I sold $20 worth of books in one week, and only visited two places—Toronto and Georgetown.

I would say to brethren that I am detained at home at present, by poor health, but trust the Lord will permit me to travel again soon. JACOB BLAIN.

Buffalo, June 19th, '57.

Choice Selections.

From the Christian Messenger.

Remarks on Scripture.

"Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."—Luke 16: 9.

This is the practical admonition which Jesus deduces from the preceding parable of the unjust steward. He was accused to his lord of having wasted the property which was placed under his care. The master, addressing him, informs him that he must give a satisfactory account of his administration of those affairs, or be no longer steward. He immediately brings into exercise the wisdom of this world, and endeavors to provide against the anticipated discharge. He soliloquizes thus: What shall I do? For my lord taketh away my stewardship. I cannot dig—to beg I am ashamed; I am resolved what I will do; I will so arrange that when I am discharged, my master's creditors will receive me as a benefactor to their dwellings.

In accordance with this resolution he called his lord's debtors to him. On inquiring of the first that came concerning the amount of his indebtedness, he ascertained that it amounted to an hundred *batos* (*i. e.* about 1000 gallons) of oil. As the steward had in his possession the bond or agreement, he proposed to the debtor to cancel the previous bargain and write a new agreement, specifying half the amount instead of the whole; the indebtedness of the next was one hundred measures, (or something over 1400 bushels of wheat.) Instead of the hundred he directs him to write eighty measures, thus giving him the other twenty. It is possible that these sums were the annual rent paid by occupants of the lands; if so, the obligation would be greater and more enduring, as it would be repeated at every successive season.

Upon this coming to the knowledge of the lord *of the servant* (*not the Lord Jesus by any means*) he, seeing himself so cunningly overreached, commended, not the steward's *fraud*, but his *prudence* in *seeking* and his sagacity in *securing* a comfortable subsistence. He commended the unjust steward because he had done wisely.

The Lord Jesus draws from this the conclusion that the men of this world are more sagacious in planning, more close and cunning in the things with which they have to do, than the children of the light are in things pertaining to their eternal welfare.

Then follows the exhortation, "make to yourselves friends," &c. *Mammon* was the name of a deity supposed to preside over wealth and is put here by *metonymy*, for wealth or riches; it is probably called the riches of unrighteousness, from the fact that (the love of money being the root of all evil,) great riches are rarely obtained save by means of a griping, cheating, *unrighteous* course of conduct, which rendered it easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven.

The duties inculcated are, in general, that as he, having been unfaithful, and apprehending a discharge, made provision for the support of his natural life; so we, in view of our past unfaithfulness, should, by active and persevering endeavor, make provision for our eternal existence.

More particularly, that as he provided for himself out of his master's goods by disposing of the same in *other hands*, and among several *different persons*, so we, by distributing among the poor and needy those blessings of providence which God has entrusted to us, as stewards, endeavor to be *rich in good works*, and lay up a good foundation against time to come, that we may lay hold on eternal life, and have treasure in heaven, where neither moth and rust corrupt, nor thieves break through and steal.

The object that he holds out as a motive is, that when their period of stewardship should terminate, they might be received, not into houses made with hands, but into eternal habitations.

We may understand this in various ways; (1) that through the prayers or intercessions of the distressed whom they may have relieved, they may be assisted to overcome and thus be saved, or, (2) that when the angels of God shall gather the elect, those who have done good may be greeted and welcomed to the abodes of bliss, *by those* whose tears they have wiped away, and whose wants they have relieved while in this state of stewardship; or, (3) perhaps it may be better to consider it thus, that when ye fail *ye may be received* into everlasting habitations. So that we, by means of our improvement of the various talents which God has given us, may make our calling and election sure, that so an entrance may be ministered unto us abundantly, into the everlasting kingdom of our Lord Jesus Christ.

I find, by referring to Whiting's translation, that he renders it thus: "make to yourselves friends by means of the deceitful riches; that when ye fail, ye may be received into everlasting habitations."

Here, then, we have a command. While we see others busy in artful endeavors to provide for the future, we should strive by every means in our power to do good, and communicate, and thus improve the means God has granted us.

This addresses itself to *each one of us*. The rich may consider it as an admonition for them, but still there is hardly a person that cannot do something in this way. To those who object their poverty, we have only to say, remember the widow's "mite," and remember the "one talent" that should have been improved, and the burial of which caused sorrow to the slothful servant.

Let us remember the words of the Lord Jesus, that it is *more blessed to give* than to receive. Let us call to mind those scenes of the last judgment, when the King of glory shall say to some, "I was an hungered, and ye *gave me no meat*; sick, and in prison, and ye visited *me* not." Let us, also, remember the unspeakable gladness of those who shall be received into everlasting habitations, with the joyful welcome, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

H. L. H.

THE FEELING PREACHER.—He that can tell men what God hath done for his own soul is the likeliest to bring their souls to God; hardly can he speak to the heart, that speaks not from it. Before the cock crows to others, he claps his wings and rouses up himself. How can a frozen-hearted preacher warm his hearers' hearts and enkindle them with the love of God? But he whom the love of Christ constrains, his lively recommendations of Christ, and speeches of love, shall sweetly constrain others to love him. Above all loves, it is most true of this, that none can speak sensibly of it but those that have felt it.

NOBLE SENTIMENTS.—Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind of degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the Judge of all.—*John Wesley.*

EVIL THOUGHTS.—Have a care of evil thoughts. Oh, the mischief they have done in the world! Bad thoughts come first, bad words follow after, and bad deeds bring up the close. Strive against them! Watch against them! Pray against them! They prepare the way for the enemy:

Bad thought's a thief. He acts his part;
Creeps through the window of the heart;
And, if he once his way can win,
He lets a hundred robbers in.

BISHOP HALL hath written, "I never loved those salamanders that are never well but when they are in the fire of contention. I will rather suffer a wrong than offer one. I will rather suffer a hundred than inflict one. I will suffer many ere I will complain of one, and endeavor to right it by contending. I have ever found that to strive with my superior is furious; with my equal, doubtful; with my inferior, sordid and base; with any, full of unquietness."

MILK turns sour in a thunder-storm, but when the storm clears it does not turn sweet again. It is sometimes so with human kindness.

HE who gives for the sake of thanks, knows not the pleasure of giving.

For the Children.

Mother's Prayer.

A pious aged woman had one son; she used every means in her power to train him up in the nurture and admonition of the Lord; he was the child of many prayers. The youth grew up, but was of a gay, dissipated turn; she still followed him with her entreaties, faithfully warned him of his awful situation as a sinner before God, and told him what his end would be, dying in that state. One day he went to his mother and said, "Mother, let me have my best clothes; I am going to a ball to-night." She urged him not to go by every argument in her power. He answered, "Mother, let me have my clothes; *I will go*, and it is useless to say anything about it." She brought his clothes; he put them on and was going out; she stopped him and said, "My child do not go." He said he would; she then said to him, "My son, while you are dancing with your gay companions in the ball-room, *I shall be out in that wilderness praying to the Lord to convert your soul.*" He went; the ball commenced, but instead of the usual gaiety, an unaccountable gloom pervaded the whole assembly. One said, "We never had such a dull meeting in our lives;" another, "I wish we had not come, we have no life, we cannot get along;" a third, "I cannot think what is the matter." The young man instantly burst into tears, and said, "*I know what is the matter*; my poor old mother is now praying in yonder wilderness for her ungodly son." He took his hat, and said, "I will never be found in such a place as this again," and left the company. To be short, the Lord converted his soul. He was soon after taken ill, and died very happy. Praying breath is never spent in vain.—*American Baptist Magazine.*

DEEDS are fruits—words are but leaves.

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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.*

Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

For the Crisis.

I FLEE UNTO THEE TO HIDE ME.

God of Love, whose arm outstretched
O'er the universe so wide,
Holds each trembling, trusting soul,
That in thine embrace would hide.

O'er a bleak and cheerless waste,
Wand'ring, with no hand to guide,
Dangers thick'ning near,—I flee,
'Neath thy shelt'ring wing to hide.

Helpless, tossed on every wave,
O'er time's wildly surging tide;
Darkness brooding round, above,—
Hide me, O my Father, hide.

Be thy Name my "strong tower," when
Trusted friends have left my side,
Thither fled in all alarms,
Father, safe in thee I hide.

When thy last dread fearful wrath—
Wrath no mortal heart may 'bide—
Sweeps like fierce storms o'er the earth,
Me with all thy people hide.

Let me o'er life's sea upborne,
Its last perils dark outride,
Blest eternal refuge gain,—
In thy love embosomed hide.

Maria T.

Original Articles.

For the Crisis.

The Spirit, Prophecy, and the Test of Truth.

"Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good."—1 Thess. 5: 19–21.

The Holy Spirit, teaching the world by prophecy, is "good." This mind of the Spirit we should "hold fast;" and by this unerring standard we may "prove" all things that may be proposed in the name of truth or religion.

Most see no connection between these and other inspired precepts. They are regarded as mottoes and spiritual aphorisms, thrown together with no special or necessary relation.

But the Spirit is expressed—the Spirit operates, and is apprehended among men, primarily, by prophecy. Prophecy never came "by the will of man; but holy men of God spake as they were moved by the Holy Ghost." There would not have been the knowledge or name of God, or Jesus, or salvation, but for "prophesyings." The first divine lesson in Eden was a prophecy; and every advancing lesson was, or is yet, a prophecy. It embraces all, whether Jew, Gentile, or the church of God; individuals, nations, or the world—God's whole creation.

Most dislike prophesyings, not knowing that thus they ignore the Spirit—"quench the Spirit;' and, as far as they go, have no test of truth, but do "sin against the Holy Ghost!"

"DESPISE NOT PROPHESYINGS."

The ignorance prevailing on this subject is such, that most imagine that the prophecies relate only, or mainly, to the Pope, the Grand Turk, or the Devil, at the final judgment! But as from all these they stand quite aloof, they imagine that the prophecies do not concern them, nor their religion.

Such should read the great Prophet's greatest prophecy,—"He that believeth and is baptized shall be saved; but he that believeth not shall be damned!" This is prophecy. It is prophecy applied to persons, individually.

All the promises and all the warnings of scripture are but so many prophesyings of what shall *surely come to pass.* Let none then despise these prophesyings, as they are brought down to each and all of us, especially where the gospel is preached. Human destiny is thus predicted; it is divinely determined—made known in prophecy.

Those who do despise prophesyings, despise the wisdom and grace of God. They "quench the Spirit," as he operates in and through these divine unfoldings of individual, and national duty and destiny.

"Ye do always resist the Holy Ghost," said Stephen, by the Spirit, to the Jews. They resisted the teachings of the Spirit in the Prophets; and they resisted the workings of that Spirit through Jesus and his servants.

Thus, now, the multitude of professors who "despise prophesyings," as to our time and our duty, do "resist the Holy Ghost." Such do just so much to "quench the Spirit" of grace and truth among men. They thus insult the Almighty, by assuming not to need his aid, either to understand or to prepare for the opening future. Prophesyings are our heavenly Father's most condescending instructions. They are the teachings of His Holy Spirit. They "quench not the Spirit!" Therefore, "despise not prophesyings."

"PROVE ALL THINGS."

The word "prove," is "examine," in 1 Cor. 11: 28; it is "try," in 1 John 4: 1; 1 Pet. 1: 7.

This trial or *test* demands a standard; and the standard is given by Him who commands us to "prove," test or "examine," all theories and doctrines. Deut. 18: 18, 22; Isa. 8: 19–20; John 5: 39. The true prophet speaks according to fact and experience, in harmony with history; but that which "comes not to pass is spoken *presumptuously.*" Such teachers have "*no light in them!*"

The word asserts the death of the Patriarchs; the burial of Abraham, Isaac, and Jacob, in the cave of Machpelah, and their "*hope*" to be in and by "the resurrection of the *dead.*" Then God's elect will be avenged, glorified, in Immortality. As the good do die in this hope, and prayer and promise, this word bears the *test.* It is *proved* by its coming to pass.

But the popular teaching that "*none really die,*" that the good are judged and glorified at the mystic death and resurrection, is against experience—against the plain word of God, and, therefore, "it is spoken presumptuously." The widow and orphan do break away from their delusion thus far. They do oft dwell on their loved one's death, on the funeral, and on the *grave,* as the depository of all they loved. All theories and teachings that overlook *death* and the grave are out of harmony with the deepest and most dreadful of human woes. They all ignore the only hope of the resurrection. They originate in presumption, are maintained by delusion, and tend to "damnation." God has pledged himself to "require it of" all such! This rule applies to the four Gentile kingdoms, to dispersed Israel and Judah, and to the coming and kingdom of Christ. Amen.

"HOLD FAST THAT WHICH IS GOOD."

The Bible as the only standard of truth, the wisdom of God, the Spirit teaching and operating by the prophets, is "*good.*" It is divinely good; and should be held *fast,* even to the loss of all other things. "Good is the word of the Lord." Amen.

But how shall we hold fast this good word? We should hold it in its God-given form, hold it as it stands, and await its actual accomplishment. Thus, the fall and the curse, the deluge, the bondage of Israel in Egypt, in Babylon, and in Rome, or the Roman earth; thus, the birth, baptism, death, resurrection and ascension of Jesus; and thus, with the Gospel age and Gentile domination. All these and like events have answered to the prophesyings as the metal answers to the mold in which it is cast. However minute or vast the subjects; whether individuals, as Cyrus and Pharaoh, or nations, as Israel and their oppressors, the Spirit's prophecy is but the announcement of the actual event. Hence, we have the rule of construction determined by God himself in his world-wide and all-controlling providence. The "Spiritual mind" takes "the mind of the Spirit." Those who hold this fast, by a living faith, become "filled with the Spirit." Such have fellowship with the Father, and his Son Jesus Christ, in the great plan of providence and grace. Such add to their faith virtue, knowledge, temperance, &c., in hope of the kingdom. Thus we have here in these three precepts a miniature body of Divinity, instinct with the living truth of the life-giving Spirit.

By the above rule we may test all the creeds of Christendom—that of Rome and all her harlot daughters. No one is bound to any human formula. The only creed, authorized of God, is that in Scripture—the Spirit's prophesyings and teachings. These are "spirit and life;" they are spiritual and life-giving. Therefore, "quench not the Spirit;" but hold fast the prophetic word, for the way of life lies here.

The Spirit is truth—the wisdom of God. It is not to men generally abstract or isolated; but given in a way to make us "wise unto salvation," through faith in prophesyings. Let us then "embrace the promises," and hold fast the sure word of prophecy. Amen. J. B. Cook.

For the Crisis.

The Prayer Meeting.

What can be more divinely interesting, this side the heavenly world, than a good, lively, well attended and well conducted prayer meeting? I am well aware that many of the so called prayer meetings, held by different denominations in community, are far from being interesting. What kind of pleasing interest can there be in one of these meetings where Brother Longbreath must pray for a full half hour, all round Robin Hood's barn, from the latitude of Greenland to the South Seas, and about everything to be thought of in general, and some things in particular; and then Brother Dullsound, Brother Slowtime, and Sister Draglong must sing a long hymn; and then Bro. Spinout must speak of many things in general, or some doctrine in particular, twenty-five or thirty minutes; and then it is time to go home.—I ask, what kind of pleasing interest can there be in such a prayer meeting as that? I would rather be at home in bed, dreaming of the kingdom of heaven, or some other good things, than to be anywhere in the vicinity of such a meeting.

On the contrary, let a few humble ones, or many, as the case may be, come together to worship God; let the mind be fixed on God—let several pray short, simple, earnest prayers, (the Lord's prayer is not over three minutes long,) and let short hymns be sung, several of them during the meeting, and let several persons speak freely, simply, briefly; thus let the meeting go on lively, and at the close you will want to sing,

"My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

Good prayer meetings are among the most important means of grace that we enjoy. Show me a minister who does not love good prayer meetings, and you will show me a man who does not possess the love of God. Show me a church that neglects prayer meetings, and you will show me an apostate church. Prayer meetings always accompany a reformation; the want of prayer meetings always attends religious declension. If you would show you have some interest in the public worship of God, do it by attending the prayer meeting.

Edwin Burnham.

For the Crisis.

Christian Duties.

"And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me."

God, in his wisdom, and by his own power, created the world; he also made man, and breathed into him the breath of life, made him an intelligent being, set before him certain objects, and made them attainable only upon conditions. By reading the connection, with the text, we readily discover that the great Shepherd was presenting that object which in itself was most sublime, also most to be desired. The kingdom of God is here brought to the view of the disciples, and now they must know how to gain it. Jesus was then, as now, heir to that blessed kingdom, and, as all who keep the faith of Jesus are to be heirs with him, and no others, he tells them, "if any man will come after me, let him deny himself, and take up (not run round it, not try to excuse one's self,) his cross daily, and follow me." Now if we cannot bear the cross we cannot wear the crown. By the cross here is signified religious duties, a willing mind and a cheerful heart to perform. Such Jesus had, when he said, "it is more than my meat and drink to do Thy will."

Many there are who think about the kingdom, who, alas! will never arrive there; nay, they do more, they actually set out for it,—perhaps make a profession of religion; they do not like the idea of being lost, so they submit to a partial reformation, and make an approach toward the performance of religious duties. They just obtain a sight of them, and they are frightened; this is the cross. What is there in the cross so dreadful? Let us see. Of all who present themselves as candidates for the kingdom, it is required that they become poor in spirit, humble as a little child, penitent for sin, perfect and pure, as he is pure,—that they do deny self, crucify the flesh, mortify the body, subdue inordinate desires, set the affections on things above, hunger and thirst after righteousness, forgive enemies, submit to persecution for Christ's sake, to exercise a constant watchfulness over themselves and against the world and the devil,—the hand, if it offends, must be cut off, the eye plucked out.

They are told of the strait gate, the narrow way, the yoke, the burden, the race, the warfare, etc. Yea, the whole man is to be brought under new influences, governed by new principles, and live for new ends. Self-denial, self-discipline, and self-conquest, are made indispensable prerequisites for the kingdom of God. This is the cross: it stands in the path of life. To proceed, it must be embraced. Christ is "the way" to God. His atonement, example, doctrines, commandments,—there is no other way, there can be no other, a wall of adamant, wide as earth, high as Heaven, meets us in our attempt to find one, on which stands inscribed in letters of light, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

Religious duties are irksome and disagreeable to the carnal mind—to the unconverted; it is their nature to be so. By them a man may know what he is, whether he is converted or not. The cross is a mirror. Religious duties are imposed, not that by performing them we may earn a title to that blessed inheritance, but because they are necessary for the purification of our moral nature, through the grace of Christ, that we may become meet to be partakers of the inheritance of the saints in light. To neglect the cross is to neglect all; it is to go to the feast without the wedding garment; it is to go forth to meet the bridegroom without a light, and without oil in our vessels.

We may substitute something else for the cross; such as morality, philosophy, or even painful penance. It will all be in vain. As long as we continue unwashed, unsanctified, we are unsafe—in momentary danger of Hell-fire. There is no neutrality in this war. In revolutions of states and empires, those who do not take up arms against the foe are deemed as enemies; it is so here. "He that is not with me is against me, and he that gathereth not with me scattereth abroad." This is the conclusion of the whole matter. When Christ comes to judge the world, all who will not now take up the cross, will be regarded as enemies; instead of the crown they will have the curse; instead of life, eternal death.

O, have the cross and have the crown. Look at that man as he walks boldly up to the cross; he lays hold of it, exclaiming, "when I am weak then am I strong; I can do all things through Christ strengthening me." He finds it easy and light, pleasant and delightful; he bears it faithfully in palaces and in prisons, on the sea and on the land, among Jew and Greek, bond and free, exclaiming, as he goes, "God forbid that I should glory save in the cross of Christ;" and having carried it the appointed time he lays it at the Savior's feet, singing triumphantly,—

"I have fought a good fight;
I have finished my course;
I have kept the faith;
Henceforth there is laid up
For me a crown of righteousness."

J. A. Packard.

For the Crisis.

Preach!

Preach Jesus Christ! His humiliation, sufferings, death, sacrifice, resurrection, ascension, and mediation—preach his coming again! In giving to the church the food required, we must keep Christ before the world, in all the interesting views of the Bible. "Jesus Christ and him crucified!" said Paul. But how? by the Scriptures. In his resurrection. How? by the Scriptures; by the prophecies, which, by the very Spirit of Christ, testify of his "sufferings and glory."

But why preach? God will save some by the foolishness of preaching. It is the wisdom of God. It is testimony to the truth in plainness of speech. The people of the world need it! Need it now, more than ever! Nothing will effectually stop the tide of infidelity, but the preaching of the gospel, as it really is, and as it *should be,* in the apprehension of man. Pagan infidelity was overthrown by it once. It must be kept down by it forever. But Pagan philosophic infidelity is trying to raise its deformed and mangled head. Truth only will crush the cockatrice's egg, or stamp on the serpent's head. Let it be proclaimed!

The people of our faith, everywhere, want preaching. They are hungry for the word of life. Let all who can *preach,* preach the word, and do not think they only want to hear on one subject. They desire the whole of Gospel truth, and they demand it for their strength. I see the importance of the Scriptures being thoroughly presented, that the brethren may be thoroughly furnished.

Zebulon.

For the Crisis.

A Reply.

Bro. Grant:—In reply to the questions of your intelligent correspondent, "Martha," I offer the following remarks for candid consideration.

"First. In Matt. 5: 17–18 what Law did Christ mean, which he came 'not to destroy, but to fulfill'?"

It is evident that our blessed Lord and his apostles used the term "Law" in reference to the entire Sinai Covenant given from God by Moses. "The Law was given by Moses,' &c. The term includes the offerings and sacrifices which were figures of better things "for the time then present;" Heb. 9: 9, 22, and also the ten commandments, which are moral precepts excepting the fourth or Sabbath-day law, which the apostle, by inspiration, places in the category of figures or "shadows." Col. 2: 16, 17. That our Lord, Matt. 5: 17, 18, referred to this Law, is evident from the fact, that on this very occasion he refers in the 23d and 24th verses to the ceremonials of the Law, and in the 27th and 28th to the seventh commandment.

"What is meant by fulfilling the Law?"

The Law must be fulfilled. Not one jot or tittle can fail of fulfillment. Every part and parcel of it had an important import. All was an emanation of divine wisdom. Shadows and figures have their origin and basis in substances and realities. The Son of God fulfilled the Law by becoming himself the substance or glorious reality of it. Col. 2: 16, 17; Heb. 9: 11–14, &c. He is the true "Lamb of God which taketh away the sin of the world." John 1: 29. Every bleeding sacrifice under the Law testified to man's position before a holy God, as a sinner justly condemned to everlasting death (which is the penalty of the law, Rom. 6: 23,) for transgression. Christ "is the end of the Law for righteousness (i. e. justification,) to every one that believeth." For this end God set him forth as a propitiation "that he might be just and the justifier of him which believeth." Rom. 3: 25, 26. Thus he fulfilled the law of sacrifices and offerings, by his one sacrifice and "offering of a sweet smelling savor unto God," by which "he has perfected forever them that are sanctified." Heb. 10: 14. He fulfilled every moral precept of the Law by his spotless holiness. The prophetic word, Isa. 42: 21, "he will magnify the Law and make it honorable," he has fulfilled. The Sabbatical Law he has fulfilled by becoming our Rest, which is the true import of the word "*Sabbath.*" "We which have believed do enter into Rest." Heb. 4: 3. We leave the shadow for the substance.

"What commandments are meant by '*these* commandments' in the 19th verse?"

The connection of this verse with the two preceding, clearly shows that the reference is to the law in general and not simply to "the ten commandments of the decalogue." This view is confirmed by our Lord's subsequent direction (verses 24 and 25,) in respect to the manner in which the gifts were to be brought to the Jewish altar, according to the law of Moses; an observance of which our Savior enjoined previous to his death. See Matt. 8: 4. This reference to the commandments of the Law, no more proves the obligation of christians to observe the positive institution of the seventh-day Sabbath, than it proves an obligation to bring gifts to an altar in the manner and form enjoined by the Law of Moses.

The plainly revealed truth is, that, to christians, the Law is "dead," Rom. 7: 6, dead *unto us,* and we dead *unto it,* verse 4. It is that which we are "*not* (now) *under.*" Rom. 6: 14, 15; that which "*now we are delivered from*" (7: 6) that which "*was done away*" more than 1800 years since. 2 Cor. 3: 11. To affirm that these declarations of the Spirit of Truth refer exclusively to the *ceremonial* part of the law, and not to the ten commandments, is to contradict the inspired apostle, who quotes the tenth commandment, Rom. 7: 7,—"thou shalt not covet," as a part of that very law which he declares is dead, and to which christians are become dead by the body of Christ. 4th verse. He anticipated an objection to this truth. "What then? Shall we (or may we covet or) sin because we are not under the Law, but under grace? God forbid," or far be it. He annihilates the objection by teaching us that we are "not without law to God, but under the law to Christ," not Moses.

In respect to the fourth commandment of the decalogue, the Sabbatical law, we have *double* proof of the cessation of its obligation. First, in the fact of its pertaining to the Law, or covenant, which was *not made with their Fathers;* Deut. 5: 3, and which is "dead." Secondly, in the specific reference to this law by the inspired apostle as "a shadow" which has given place to the substance or "body" which "is Christ." Col. 2: 17.

"Why did Christ speak of a Sabbath day so far down in the future if it was no longer obligatory? Matt. 24: 20."

Because the compassionate Redeemer knew that if their flight from the destruction of Jerusalem occurred on the Sabbath day, which the Jewish nation and some christians would still consider sacred, a Sabbath day's journey would be insufficient for their safety.

"What does Paul mean in Rom. 3: 31

when he says,—'Do we then make void the Law through faith? God forbid; yea we establish the Law.'"

Well might the apostle affirm this truth. Our faith being in Him who has so perfectly fulfilled and honored the Law. The claims of God's holy law, so far from being made void through faith, are more fully established by the perfect obedience unto death of the Son of God, than they could have been by the perfect obedience of the entire human race. The law is established, however, not by the continuance of its shadows, but by the accomplishment of the realities which its shadows prefigured. Respectfully submitted. H. G.

Philadelphia, June 24th, 1857.

From Sr. Amelia Crabtree.

Dearly Beloved Brn. and Srs:—We are still pilgrims and strangers in this world of sin and sorrow; still we wander exiles from our Father's house; still we have the blessed hope in view, even the appearing of our Lord Jesus. Nearly three years have passed away since we looked with joy for the return of Him whose right it is to reign, and we have looked many times since and as often have we been disappointed, for our blessed Lord and Master has not come yet. But, glory to God, we believe he will come and not tarry beyond the "appointed time." I do not feel any discouraged in striving to pursue the heavenly journey: O no, far from it. I think we have everything to encourage us, that, if we are faithful to God, we shall soon arrive at home.

We are living in a perilous time, when iniquity abounds, and the love of many has grown cold; many give heed to seducing spirits and doctrines of devils, instead of the sure word of prophecy; spirits of devils, working miracles, have gone forth gathering the world to the battle of the great day of God Almighty, and now God speaks to the waiting church and the world,—"Behold I come a thief, blessed is he that watcheth." Dear Brn. and Srs, do we realize that we are near, very near, that great day? We are living in a grand and awful time,—but the unthinking world heed it not, they pass on in careless security, little imagining that soon the trump of God, which will awake the sleeping saints, will strike terror to their hearts, and stop them in their mad career. O, I do pray to God that he would once more call after sinners, and that some more may be gathered into the ark before the door of mercy is forever closed.

We have entered upon another season. The earth has again put on the gorgeous robes of summer; but ah! the glory and beauty of the earth renewed will far surpass the present; there will be no blight there, no sickness and death, no weary watchings and disappointed hopes, but all will be love and peace. Jesus will be there; his own hand will wipe away all tears, and the rebuke of his people, bless God, will be taken away. Oftentimes when I think of these things, the thought presents itself, shall I be there? I sometimes fear that I shall be found wanting in that day; but by the help of God I am determined to strive against sin, and I know that though I the chief of sinners am, yet Jesus died for me, and through his sufferings and death I may obtain a free and full forgiveness; and through his mercy I hope to be among that happy company that shall be caught up to meet the Lord in the air.

Dear Brn. and Srs., will you pray for me, that I may be wholly the Lord's; and my poor feeble prayers shall often ascend to God for the little flock scattered abroad, that he would preserve them blameless to his coming, for Jesus sake. O be faithful; let not the cares of the world nor the deceitfulness of riches render the word unfruitful, but be good children, love one another, and strive to live out every command contained in God's word, for it will judge us in the last day. The pure in heart will see God. O I hope that we shall not deceive ourselves with vain hopes. Let us keep humble at Jesus' feet, and his strong arm will bear us safe through.

Your sister, Amelia Crabtree.

South Hope, Me.

From Sr. S. E. Teeple.

Bro. Grant:—As time is rolling on, wickedness is on the increase, and the child of God feels truly it is a time of peril. When will deliverance come, when will sorrow and sighing forever cease? Soon, I trust. Soon we may cease our weeping, for it endureth only for a night; joy cometh in the morning. Praise God forever. For one, I long to behold the morning that shall bring an eternal day. I am still sighing for home, and feel sick of the earth, that seems dark and dreary every where I roam. How cheering the thought, there is a better land to which we are journeying, where there will be no night, and where there will be no need of the sun.

Although the Lord has seemed to tarry a long time, yet, I do not feel to cast away my confidence, which hath great recompense of reward; and if ever there was a time when the just were to live by faith, it is now. I do not believe the true child of God can, in these days, walk by sight, nor go merely by feeling, but must have a fixed purpose to serve God. Many, very many are the trials and temptations that surround us, and unless on our guard we are liable to turn aside, and be in danger of making shipwreck of our faith.

I feel at times almost discouraged, and yet don't mean to give up, for the prize is still ahead, and it is he that endureth to the end that shall be saved. And when I think of what we shall be saved from, I am greatly encouraged to go forward. Dear Brn. and Srs., do we realize how much meaning there is to the word, *saved?* I for one feel unable to comprehend it. I do praise God for present salvation, and feel at times my prospects are bright for future salvation; and if ever I get that, it will be enough, yes, more than I deserve. Here we have joy, but often it is mixed with grief; but there it will not be thus.

I ever feel glad that it is my lot to be numbered with the little flock who expect to enter the kingdom, and we are told that we need not fear, and yet how much we have to watch and pray; and thankful am I that it is our privilege.

There is still a few of us in this place who mean to be ready to enter the rest that is promised, where the wicked cease from troubling. I love the Crisis, and it does me much good to hear from the scattered ones, and am trusting ere long to meet them, where parting scenes will be known no more, where farewell tears will never be shed. Your sister praying, "let thy kingdom come."

Susan E. Teeple.

Roxbury, Ct., June 14th, 1857.

The World's Crisis.

BOSTON, JULY 8, 1857.

The Grand Traverse Affair.

It will be recollected by our readers, that some time since we published an account of a strange occurrence in Grand Travers, Mich., which *appeared* to be well attested. We were satisfied, that if it was *true* it was no more strange than things which are occurring almost daily among the Spiritualtsts; for we see no reason why the same agents that throw chairs, tables and pianos about the rooms, may not go to a graveyard, get a corpse and bring it into a room at midnight; but we have learned that the Grand Traverse exhibition never took place. We give below the letter we have just received from the Postmaster of that town.

Grand Traverse, June 2.

Mr. Miles Grant:—Sir,—I now write to inform you the story you sent is *false;* there are no such persons in or about Grand Traverse as are mentioned in said story. I have received and answered letters on this subject from nearly every State in the Union, and have a large package of letters now for James Taylor, Dr. John Morton, &c. There never have been any such person here at all, therefore there is no truth in the matter. Report says, the Editor of the Grand Rapids Inquirer wrote and published said story for his own diversion. H. C. Furman, P. M.

A Chance to do Good.

We have consented to act as general agent for Bro. A. M. Higgins' "*Great Antalgica, or Vegetable Pain Reliever,*" on condition that the net profits on what we sell shall be used for the benefit of the *poor*, in supplying them with the Crisis, tracts, preaching and the necessaries of life. We are satisfied that great good may be done by scattering our excellent tracts and books through the length and breadth of the land, and in aiding preachers to go "in the regions beyond" our present fields of labor, to spread the glad tidings of the coming kingdom. Now is the time to work if we ever intend to do anything for our fellow men. The enemies of the cross are making unparalleled efforts to overthrow the Bible, and remove the very foundations of the christian religion; and shall we be indifferent? As taught by Jesus, let all take heed, "lest coming suddenly he find you sleeping."

We need more of the spirit of *sacrifice* for the welfare of others. Says the Lord, when speaking of those who are to be saved,—"Gather my saints together unto me; those that have made a covenant with me by *sacrifice.*" Let us practice rigid self-examination, and see to it, that we are not of the class whom Paul describes as "lovers of their *own selves.*"

In relation to the medicine, we can confidently say, that we believe Bro. Higgins' "Vegetable Pain Reliever" is the *best* that has been offered to the public, and should be in every family where medicine is needed, as a remarkable remedy for *all kinds of pain* whether external or internal. Its wonderful properties have been *tested* in curing Rheumatism and Spinal affections, Hip Complaint, Stiff Joints, Contracted Muscles, Swelled Limbs, Cramp in the Stomach, Side, Bowels or Limbs, Cold Hands or Feet, Numb Palsey, Neuralgia, or Tic Douloureux, Ague, Toothache; also for all Bronchial Affections and Inflamation of the Lungs, Chest, Liver, Kidneys, Quinsy Sores, White Swellings, Tumors of all kinds, Coughs, Colds, Cholera, Dysentery and Fever and Ague.

Responsible agents wanted to sell this valuable medicine, who will receive a liberal discount, and at the same time will be aiding the poor and benefiting the afflicted. Such an opportunity for doing good is rarely offered. The virtues of this medicine have been *tested* for years, and none need fear to engage in its sale, or to give it a hearty recommendation. It is warranted to give satisfaction, or the money will be refunded. On these conditions, thousands of bottles have been sold during the last six years, and not a dollar has yet been demanded. The medicine is put up in boxes containing one dozen bottles. We have also on hand, Bro. Higgins' complete set of Family Medicines, which we can furnish on the same conditions.

Orders, accompanied with *cash*, directed to Miles Grant, Boston, Mass., will receive prompt attention. *Directions on the bottle.* Price 50 cents.

☞ *Please save this article for reference.*

☞ We would particularly request those friends sending us articles for the Crisis, with different headings but on the same sheet, to hereafter let them appear on *separate sheets;* otherwise, communications are liable to be mislaid and lost.

☞ We wish all who write for the Crisis, to be *very particular* to write all names of persons and places as plain as they possibly can.

Also remember, *never* to address the editor as *M.* Grant, but as *Miles* Grant, because there is another M. Grant in Boston, who frequently gets our letters.

We have just received some of Bro. Storrs' "original six sermons on the inquiry, *are the wicked immortal?*" Price 15 cents, postage 1 cent.

John Wesley.—A Scrap for Methodists.—"It is, indeed, very generally supposed that the souls of good men, as soon as they are dislodged from the body, go directly to heaven; but this opinion has not the least foundation in the Oracles of God. On the contrary, our Lord says to Mary, after the resurrection, 'Touch me not; for I am not yet ascended to my Father in heaven.'"—*John Wesley's Sermon on Luke* 16: 31. *Sermon* 48, *p.* 256. *Bohn's Edition.*

For this and other testimonies on the same point from other writers, please consult the Tract—"Plain Truths"—published by H. L. Hastings, Rochester, N. Y., and for sale at this Office. Price $3.00 per 100; 5 cents single.

Valuable Books.

The Voice of the Church on the Reign of Christ on Earth; a history of that doctrine by D. T. Taylor. *Dr. John Cumming* of London writes,—"I thank you for sending me the Voice of the Church. I think it eminently fitted to disarm prejudice, and show that there is no novelty in doctrines some think very new. I hope many will read it."

Dr. H. Bonar of Scotland writes,—"I like it, and think it fitted to be useful."

Says the *Pres. Banner*,—"This work contains a wonderful amount of selections from authors in nearly every age of the church. It displays the views of the leading men in the church on the Millennial controversy. It is a literary curiosity, as it supplies to the possessor, without labor or research on his part, the views of many hundreds of great minds on a debated question."

Notices might be multiplied. This work is the most complete on the subject, and from its notices of about four hundred authors, becomes a dictionary of christian biography as well as a contribution to Doctrinal History. Price $1.00, postage 18 cts. For sale at this office, and by the Publisher, H. L. Hastings, 49 Arcade, Rochester, N. Y.

Spiritualism a Satanic Delusion, and a sign of the times, by Wm. Ramsey, D. D. Price 40 cents., paper cover 30, postage 8 cents. The best work extant on the subject, accounting for the phenomena, showing their origin, embracing accounts of them in India during the author's mission there, and presenting a *new* and satisfactory solution of all, which is confirmed by quotations from christian and heathen antiquity. Sent by mail on receipt of the price.

Address H. L. Hastings, Rochester, N. Y., or Miles Grant, Boston, Mass.

Campmeeting.—We have received several letters stating that the season is so backward, they shall not get through with haying and harvesting, so as to attend the campmeeting, before Aug. 31st; hence it is appointed to commence at that time.

Eld. J. Blain writes:—I wish to say to ministering and other brethren west, that I have just sent a good supply of the last editions of my five works to Chicago, Ill., where they can obtain them to sell, as heretofore, by express or *mail*, by writing to my son-in-law, J. W. Dean, at the *Tribune Office.* I have also sent a number of other works which are generally wanted by brethren.

For the Crisis.

Be Easy.

Yes, yes, be easy. Don't fret. Supposing some one else *does* think differently from you. Supposing he does quote scriptures that knock your notions into a cocked hat; well, what can you do about it? Would you like to gag his mouth, or break his pen, or knock his brains out, or dagger him under the fifth rib? Well, if you would you can't do it. Would you like to pick a fuss with him, and get into a kind of theological bull-fight? Well, may be he won't *fight* with you. Perhaps he has something more to do than to stop and quarrel, and dispute, and wrangle. Perhaps all your sly thrusts, and inuendoes, and musquetobites won't move him away from his Master's business.

Well, what then? why, just *be easy.* Don't fret. The world will roll on even if you can't get all the crotchets that are in your head into all others. The world indeed may not perish, if it should be suddenly deprived of one or two of your pet hobbies, of which you think so much, and on which you doat so fondly.

Now it's best to be quiet. You can't make one hair white or black, and the most you will do will be to make yourself very uncomfortable. Come, get right yourself, so that a little Bible won't capsize your theory, and so that a little plain truth won't put you in a fret—if you don't like the droppings, why, just stand from under! That's the only way that I can see to mend the matter.

Come, friend, just be good natured, that face of yours is long enough for two, and, judging from appearances, one would think you had been sucking lemons, or eating pickles for a month. Now the best way is to feast on something sweeter and better. If you want to love God, you must love your brother also, and that too, even if *you* happen to know *more* than *he* does; or even if by some marvelous chance he should happen to know more than *you do!* Don't knock his lantern to atoms because it gives *more* or *less* light than yours.

I think it's best to "*be easy,*" don't you? Well, let us try, then, and behave like kind, quiet followers of Him who said,—"I am meek and lowly in heart. H. L. H.

Springfield, Mass., May 5th, 1857.

For the Crisis.

What is the World's Hope?

The crisis is approaching, and what is the avenue of escape, to the mopes who heave and roll by the force of facts, fears and hopes, like swelling surges of the storm-raged deep? To human apprehension the remedy for existing evils appears in that direction, from which, according to previous conclusion, or even speculation, in theology or philosophy, it should come. Hence, every class will select its own agencies, and hope from their action—if that action should be according to their expectations. And from this it appears that the expectations of men are the reasons why they hope for the escape of man from the evils of his lot—the earth from its manifest curse—whether built on fact or fancy. Then, from the very nature of hope, we come to this conclusion; and this is the acme of wisdom in these days—they expect because they expect.

Now, revelation to the reflective mind must funrish the only ground of estimate; and to the believing mind the only assurance of hope, because revelation has proved itself to be reliable testimony in regard to the future, and the only reliable ground of prospect.

With God, and truth, and obligation—Divine Law, righteousness, faith, the kingdom, all as they are in the divine purpose and exemplification, unbending, unyielding to human philosophy-plans, governments, institutions, sin—what may men reasonably look for? With the fire and fury of human passions, less and less restrained—rage of hell, in waves of ruin breaking on the shores of a fated world!—terrible, angry, graceless elements, rushing forward in the *mad* work of desolation, upon man's fairest interests. Hordes of human demons bent on blasting faith and truth to entire extinction; and where is the hope? Spirits of secret, infernal *caste* and power, prowling wide upon this wrath-wrecked planet!

What's the hope? Is it in the "spiritual wickedness in high places?" Is it the rage of war, and the foam of battle? In the strife of political elements? In the reconstruction of the social system? Alas! vain dream! In the *lullaby* of peace and safety from the pulpit and press—on the crusted volcano, whose inward world of fire, swelters and boils in one dark chaos of future and final destruction of the elements? Is it not in the desire of nations?"

W. S. C.

For the Crisis.

On the Conclusiveness of Inferential Evidence.

If I testify that A or B stole my money, and that A did not steal it, my testimony is as conclusive against B as if I testified that B stole it.

If the divine testimony declares anything concerning the wicked dead which cannot possibly be fulfilled without their being "made alive," the testimony is as conclusive as the positive declaration that "the wicked dead shall be made alive."

The divine testimony that the wicked shall "awake to shame and everlasting contempt;" (Dan. 12: 2,) that "all that are in the graves *shall hear his voice and shall come forth;*" (John 5: 28–29,) that God "will render . . . *tribulation* and *anguish* upon *every* soul of man that doeth evil . . . in the day when God shall judge the secrets of men by Jesus Christ;" (Rom. 2: 6–16; Acts 17: 31,) "that every idle word that men shall speak, they shall give account thereof in the day of judgement;" (Matt. 12: 36,) that "we shall all stand before the judgment seat of Christ, . . . and every one of us shall give account of himself to God;" (Rom. 14: 10–12,) that persons long since dead "shall give account to him that is ready to judge the quick and the dead," I Peter 4: 4–5;—these and other similar divine testimonies, I affirm, cannot possibly be fulfilled *without the wicked dead being made alive.* I will only add that, it is impossible that men can be "hurt of the second death," or indeed know a "*second* death," without being made alive from the first; and that in respect to the manifestation of divine justice before the universe, in rendering to men according to their deeds, it is impossible without the revivification of the wicked dead. Respectfully submitted. H. G.

For the Crisis.

Heart-Cheering Promise.

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This language was addressed to the disciples by our Savior previous to his departure from this earth, and it must have been truly comforting to their sorrowing hearts to have had the blessed assurance from his own lips that, although he was about to leave them to be absent for a length of time, yet *he would come again.* And during my absence, said he, "I will not leave you comfortless," but "I will send the Comforter unto you." And, as a parting benediction, he adds,—"peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—"*I will come again.*"

And may not this blessed promise cheer and comfort the hearts of his disciples in these last days? Methinks it may. But, says one, how are we to know that we are his disciples? The Savior says, "if ye love me keep my commandments." "This is my commandment, that ye love one another, as I have loved you." "By this shall all men *know* that ye are my disciples, when ye have love one for another." And how did he manifest his love for us? By giving his life a ransom for ours. And as if to impress our minds more deeply with his love for us, he says,—"greater love hath no man than this, that a man lay down his life for his friend." Do we appreciate this divine love for us as we should? And are we striving to imitate the examples of our Lord and Master, who during his pilgrimage here on earth went about doing good, being a perfect pattern, given for us to follow after? Although we may not be called upon to lay down our lives for our friends, yet there are many ways in which we may manifest our love for them. Are we so doing? Are we expressing our love by cheering and comforting words to the sorrowing and desponding? Are we pointing them to that Savior who will appear the second time, without sin, unto salvation? Are we giving from our abundance to relieve the wants of the tried and afflicted? In short, are we possessed of that christian grace, called charity, (love,) which endureth all things, and without which we are as sounding brass or a tinkling cymbal?

Except we have the spirit of Christ we are none of his. Let us not then fold our hands and sit idly down and say, I can do nothing, I have no duties to perform. It is the little things of life that serve to make up the sum of human happiness. So our little acts and deeds of kindness, though seemingly small in themselves, may have a lasting effect for good upon those around us, and if we are but instrumental in converting one sinner from the error of his ways, we have the promise that it shall "save a soul from death and hide a multitude of sins." Let us then in view of these things gird on the whole armor, and run with patience the race set before us; and though trials and afflictions await us on every hand, yet we have the comforting assurance that all things work together for good to them that love the Lord, and that "the Lord loveth whom he chasteneth, and scourgeth every one whom he receiveth." The apostle Paul also informs us that there is a crown of righteousness laid up, not only for him, but for all those that love the appearing of that long absent, but soon returning Savior. Do we, his professed disciples, love his appearing? Are we looking, watching and waiting in joyful expectation for the return of Zion's King, who has said, "behold I come quickly, and my reward is with me, to give to every man as his work shall be?" And can we in the language of our hearts respond, even so, come, Lord Jesus? May this be the happy state of each one of God's dear children, that at his coming they may receive the crown of life that fadeth not away, and hear the welcome summons,—"come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Maranda E. Orr.

Cambria, Mich.

For the Crisis.

Keep it before the People.

What? Why, first, that the *ten commandments alone* are *never* called the law of God in the Bible. The ten precepts are only a small part of the law given on Mt. Sinai.

Second. That the expressions, "God's commandments," "my commandments," "all his commandments," do not refer invariably to the ten, as some affirm. If the Jewish dispensation is referred to, these expressions embrace all the commandments given to Moses from Mt. Sinai. If this age is referred to, they embrace all the commandments written on the fleshly tables of the heart by the Holy Ghost. Seventh-day Sabbath keeping never was written on the fleshly tables of the heart; consequently it is not binding. "Truth is from God. Error is from man."

A. N. Seymour.

From Eld. W. Pratt.

Bro. Grant:—I have left Books and Tracts with Bro. Nicholas Branch Jr., that the friends west in want of any advertised at the office of the "Crisis" can have them at eastern prices by sending orders to N. Branch Jr., Moline, Rock Island Co., Ill.

Moline is a central point, and easy of access by river or cars; hence, there seems to be the place for publications on the Advent question. I know of no place that will serve the cause of truth so well as that for the present.

Bro. Branch is a man well qualified for business, and one whose ways please the

Lord. He will serve you cheerfully and punctually. Send in your orders, with the cash, and get what you need for your friends and neighbors. Send, sell, give away, for time is short!

My health has not been sufficient to do but little labor, mental or physical since I was taken with the ague last Sept. I have preached some, occasionally, but to my injury. I shall labor as my strength will allow. I was a long time going down in health, and the ague reduced me very low. I have been improving slowly—shall, I hope in God's providence, get so I can go to work in good earnest and serve the cause of truth in God's pleasure.

Since I left the east the tendency to my lungs has to a great extent lessened, but the disposition is not entirely ceased, rather, changed. By care, however, and prudence, I hope to get strong again, and do some little good yet in the name of the Lord.

Hope the friends will write to me often as well as pray for me. I am thankful for the latter and glad of the former. Yours hoping, WALTER PRATT.

Mendon, Adams Co., Ill.

P S. I ought to have said I left the friends in Cordova, in good cheer. Baptized two saints as we left them. They went on their way rejoicing, and we started south. W. P.

For the Crisis.

BRO. GRANT:—I see by the Crisis, that Bro. W. S. Campbell is on a western tour, and expects to be in Milwaukie soon. I wish he would come here. It is one day's travel to this place, and will cost about $5.00. I take this means to inform him, as I do not know where to direct to him. O how cheering it would be to hear the gospel again in its purity. I believe that time is short, and what is done must be done quickly. For one, I wish to have a home in the soon coming kingdom, and am trying to take the Bible as my rule of faith and practice. I am sick of man-made theories. What will they amount to in the day when the secrets of all hearts shall be made known. O for a more entire conformity to the will of God.

N. S. LATIMER.

Berlin, Wis., June 22nd, 1857.

For the Crisis.

BRO. GRANT:—By the request of certain Brn., I drop a line to give information that it will be very desirable to have our preaching Brn., as they pass through this place, call and preach to us. The cause seems to demand that they should come over and help us. They will find a welcome home among the Brn. here. Bro. James H. Stevens lives at No. 9 Been's Block, Pine St.; Bro. Barker at 21 Lent St., where further information can be obtained. Yours in hope,

W. P. STRATTON.

P. S. The Brn. are requested to preach week day evenings, or on the Sabbath, as they can make it convenient.

Manchester, N. H., June 28, '57.

For the Crisis.

CHRIST'S APPEARING.

TUNE.—"*Watchman, tell me.*"

Christian, lo! your Lord is coming
In a cloud of glory bright;
Hark! his welcome voice is sounding,
Filling saints with sweet delight.
See the angels too, descending,
Clothed in robes of living light!
Lo! they are the Lord attending,
To the kingdom of his right.

See the sleeping saints arising
From the ground on every side,
Prophets and apostles waking,
To adore the Crucified.
Hear a million martyrs shouting,
With the countless blood-washed throng;
Though once dead, they now are living—
Hear them s'ng redemption's song.

They are wearing crowns supernal,
In the realms of endless day,
They have gained that life eternal,
For which pilgrims ever pray.
With the angels they are chanting
Sweetest lays of melody;
And the music is unending,
Through a vast eternity.

W. SHELDON.

Never Give a Kick for a Hit.

I learned a good lesson when I was a little girl, said a lady. One frosty morning I was looking out of the window into my father's barn-yard, where stood many cows, oxen and horses, waiting to drink. The cattle all stood very still and meek, till one of the cows, in attempting to turn round, happened to hit her next neighbor, whereupon the neighbor kicked and hit another. In five minutes the whole herd were kicking each other with fury. My mother laughed, and said,—"See what comes of kicking when you are hit." Just so; I have seen one word set a whole family by the ears on a frosty morning. Afterwards, if my brother or myself were a little irritable, she would say,—"Take care, my children; remember how the fight in the barn-yard began. Never give a kick for a hit, and you save yourself and others a great deal of trouble."

Foreign News.

FOUR DAYS LATER FROM EUROPE.

ARRIVAL OF THE STEAMER INDIAN.

QUEBEC, June 27.

Steamer Indian, from Liverpool June 17th, arrived at this port this morning. News unimportant.

RUSSIA.

The French Moniteur de la Hotte publishes a letter from Sebastopol, in which it is asserted that the vessels raised in that harbor were those which were merely grounded in shallow water, receiving slight damage; while those sunk as barriers are imbedded in the sand above the bilge, and were unmovable.

The Emperor and Empress embark at Cronstradt on the 23d of June, for a tour in Germany.

Trade reports from St. Petersburg state business as very dull, with very few arrivals or foreign orders for grain.

THREE DAYS LATER FROM EUROPE.

ARRIVAL OF THE NIAGARA.

HALIFAX, June 29.

The Royal mail steamship Niagara, from Liverpool at 9 A.M., Saturday, June 20, arrived here at 8.20 this evening, en route for Boston. Very little news of interest.

RUSSIA.

Some disturbances have taken place on the Gallician frontier. The peasants, believing the world was coming to an end, committed some excesses, and the troops had to be called out.

Letters from St. Petersburg state that the cholera, which is never totally extinct in that capital, is now raging violently, the number of deaths exceeding 70 a day.

TEA POISONING.—The following is from the *London Times*.

"Is there anybody so foolish as to suppose that the Chinese will not poison every box or chest of tea, preserved ginger, sweetmeats, chow-chow, marmalade, or anything else that is exported from China for the use of foreigners? We believe honestly and truly that the destruction of human life in this country and in America, from the use of poisoned tea, will be the most fearful calamity that has ever visited the two countries in this century. It will kill more people in England than were killed in the Crimea. It will destroy more human life in the United States than our wars, the yellow fever or the cholera. People continue to drink tea, and think there is no danger! It will be a fatal mistake. Wait until the cargoes of tea now on their way to American ports are landed. Those who dream that we shall escape poisoned tea, had better preserve the extracts from the *Times*. We have no doubt that our warning articles about tea will save thousands of lives in this country. We wish all would take the warning in time."

Domestic Summary.

"WORSE AND WORSE."

Paul has said—"*This know* also, that in the *last days* perilous times shall come. . . . Evil men and seducers shall wax *worse* and *worse*, deceiving and being deceived." Says the New York *Tribune*,—

"Sixteen murders have been perpetrated in this city since the 1st of April. . . . There have been sixteen attempts at murder, beside violent assaults and rumhole fights without precedent. Ten thousand hardened and hopeless female outcasts swarm the streets at night, two thousand children, under the guise of peddlers, from the ages of ten to sixteen, penetrate every public building, store and office in the city, to beg, steal, spy for burglars, and on their own account to practice those vices which cannot be named in respectable language; five thousand great and small gamblers prey upon the credulous and the infatuated, standing all day at the doors of their dens in Broadway, as well known in person and profession as the Mayor himself; ten thousand lazy, drunken, thieving, short boys, swill boys, killers, roughs, and rowdies of other names, lounge on the rum cursed corners of streets, making day disgusting, night hideous, and travel dangerous to all who can be suspected of having respectability or money; thousands of emigrant swindlers, mock auctioneers, lottery dealers, policy backers, pickpockets, hall thieves, burglars, wharf rats, area sneaks, pimps and vampyres, practice their knaveries as openly and with as little fear of punishment as though they were engaged in the most virtuous and legitimate of human pursuits. The swell mob of London, flying from the argus eyes of a real police, and the unendurale felons of San Francisco, expatriated by the bullet and the hemp of the Vigilance Committee, are received here with open arms, parade our streets under not only the toleration but the protection and personal friendship of the police, carry our primary elections, and fill high places on our nominating committees. On every hand we have vice and crime and splendor; crime, vice, rum, and beggary. Here, in the most fashionable faubourg, is the Crockford's of New York; there between the palatial residences of a millionaire and a divine, is the 'mason de joie' of a woman whose dress is the most brilliant, whose equipage the most costly, whose appearance is the most stunning, of any of the gay butterflies, virtuous or vicious, whose beauty and wealth add glitter to the opera or sunshine in the promenade. Within a bow shot of these palaces, is the other side of the world; for brocade, rags; for diamonds, dirt; for Johannisberg, whiskey; for millionaires, beggars; for divines, devils; for Aspasias, drabs; with here and there some poor, starving wretch, painfully enacting the 'Song of the Shirt,' her besieged virtue glimmering in the misery of this tangible hell, like the fabled jewel in a dunghill. And, over all, we have a set of men called rulers, wrangling like hungry dogs for the public purse; lying and cheating for advancement; plotting to overthrow all law, that they may rob the people; and in their influence upon our vast criminal population, recklessly flaring their incendiary torches in our moral powder house."

METEORIC PHENOMENON.—P. Johnson communicates the following to the New York *Tribune* from Carbondale, Pa., June 20;

"A strange and startling phenomenon took place near this city just at sunset last evening. A large cloud was seen making its appearance, coming directly from the northwest, accompanied by considerable wind. When near this place, a dark looking cloud or substance was seen to leave the cloud and make diagonally for the earth. So soon as it struck the ground, contrary to all expectation it became highly luminous. Making directly for a large barn that stood in the field, it passed through its centre, setting it on fire, and continued its course gaining in velocity as far as the eye could reach, making a straight course for the woods, melting stones of considerable size, and burning up brush and underwood, making a complete road of a rod or more in width, for the distance of three miles, and finally fetching up against a perpendicular breast of solid anthracite coal of sixty feet in thickness, proving rather too much for his cometship, leaving nothing but a sulphurous mass behind."

TERRIBLE ACCIDENT UPON THE BOSTON COMMON.

During the exhibition of fireworks upon the Common in the evening of the 4th, a terrible accident occurred, by which four persons were killed and several others wounded.

THE FOURTH IN NEW YORK—RIOTS, MURDERS, &c.

NEW YORK, July 5.

There were several riots in this city yesterday. The most severe riot originated in the Bowery, between a mob from the Five Points and a party of the Bowery boys. The fight was continued with great ferocity for an hour. Clubs, stones, bottles, and fire arms were freely used, and the Five Pointers were gradually driven back.

Eight persons were killed in this riot, and about thirty wounded, including several policemen. At one period of this riot the rioters had the streets barricaded, defying the policemen, of whom upwards of 100 were present.

Three regiments of State troops were ordered out, and kept in reserve, but their services were not required, as the riot was finally suppressed by the exertions of the police.

In the minor riots two persons were killed, and 20 or 30 badly wounded. In nearly all these disturbances ex-policemen were conspicuous actors.

DESPERATE AND BLOODY SUNDAY RIOTS IN NEW YORK CITY.

NEW YORK, June 29.

There were some serious riots in the city and vicinity on Sunday. At Hudson Park, near Spuytenduyvil Creek, a party of Germans, who were enjoying a pic nic, were attacked by rowdies, when a battle ensued, in which several of the former were seriously injured.

The Eleventh Ward was the scene of a dangerous riot. A gang of rowdies attacked Capt. McKinney, of the 13th Ward Police, and nine of his men; succeeding, after a bloody fight, in rescuing a prisoner from the custody of the policemen. Capt. McKinney was, it is believed, fatally injured, and seven of his men dangerously wounded.

At Williamsburg the Germans and Irish engaged in a fight, in which three persons were stabbed.

The firemen of that city also indulged in a fight, on Saturday night, but without any serious results.

At Brooklyn two rival fire companies engaged in conflict. Stones, clubs, and other missiles were freely used, and several were injured.

According to the State Register, California contains 507,067 inhabitants.

The shipments of gold Atlanticward, so far from falling off, are increasing.

The weather throughout the interior of California has been excruciatingly warm. In some localities the mercury rose to 100 degrees in the shade.

FROM UTAH.—By late advices it seems that Brigham Young is besieged in his own house by a portion of the Saints, who have dissented from the true faith and threaten to immolate the Prophet in the castle of his abominations.—*Athens Post.*

GRASSHOPPERS IN MINNESOTA.—The region around Monticello is literally alive with grasshoppers. Though not yet half grown they are already doing immense damage, and unless they speedily emigrate, must devour every green thing in Wright county. Mr. Ferguson, a farmer on Minnesota Lake, says that in five days the grasshoppers have destroyed twelve acres of wheat—not a single blade can be seen on the whole field. Mr. Bradley of Monticello says that a wheat field of twenty acres he saw on Saturday in excellent condition, looked, on repassing it on Monday following, as though it had never had a crop on it—not a blade was to be seen.—*St. Anthony Express.*

Notice.

Brethren and friends living in the Western States, who wish for Advent books or tracts, are informed that *Elder W. Pratt*, having removed from this place from one to two hundred miles south, has transferred his books and tracts on hand to me. Brethren can have them sent as usual, by directing their letters containing their orders to

N. BRANCH, JR., Moline, Ill.

There are now on hand some of the following kinds.

BOOKS.

Voice of the Church on the Reign of Christ, by D. T. Taylor. *Future Punishment*, by H. H. Dobney. *Spiritualism* a Satanic Delusion and Sign of the Times, by William Ramsey, D. D. *Church Debts*, by Wm. Ramsey. *The World as it was, as it is, and as it will be*, by Mrs. A. C. Judson. *The Unity of Man*, or Life and Death Realities. *Pauline Theology*, or the Christian Doctrine of Future Punishment, as taught by Paul. *Bible vs. Tradition*, by Aaron Ellis and Thomas Reed. *The Old Paths*, or the primitive doctrine of a future life.

TRACTS.

Voice of Warning from the four Winds—The Last Days—The New Heavens and Earth—The Church not in Darkness—The Three Worlds—Noah, his age and ours—The Desire of all Nations—It is Done—Divine Testimony of the Son of God—Plain Truths—State of the Dead—The great Incentive—True Source of Life—Key of Truth—The Night cometh—Ancient Land Mark—Scripture Searchers Nos. 1, 2 and 3. Tracts free to the poor.

Poetry.

For the Crisis.

SACRED MOUNTAINS.

SINAI, thou hast awful pomp,
Rumbling earthquake, sounding trump,
Circling gloom and lightning's gleam,
Fraught with wrath and terror seem!
Self condemned I trembling stand—
Humbled 'neath the Almighty's hand.

PISGAH, from thy towering height,
Lo! I see a landscape bright;
Beauteous hills and vales appear,
Rushing rivers bright and clear.
But I gaze oppressed with woe,
For the hand of death I know.

HOREB, round thy rocky brow
Rush the mighty whirlwinds now;
On thy quaking, barren height,
Fiercely burns a radiant light;
Yet the still small voice of God
But rebukes the path I trod.

Lo! on TABOR'S summit gray
Beams the light of perfect day;
There we see an earnest bright,
Of the inheritance in light;
Yet it is a transient gleam,
Passing like a beauteous dream.

CALVARY, on thy darkened brow,
Jesus' head in death did bow;
Mocking Jews and impious foes,
Saw his agonizing throes.
Here my soul would refuge find,—
Help me, Savior of mankind!

Hark! that burst of melody,
Stealing o'er yon glassy sea,
Swelling like the thunder's roar,
Or the waves on ocean's shore;—
There, where endless anthems swell,
On MOUNT ZION I would dwell.

H. L. H.

Obituary.

Died suddenly, (by accident,) in Fairhaven, Ct., on the 27th day of May, Mr. William Lyman, aged fifty-six years. He had long been a member of the Advent Church.

GILBERT LYMAN.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Campmeeting at North Wilbraham!

Our brethren abroad have made a demand on us, or rather have expressed a great desire for another "Independent Campmeeting" at North Wilbraham, Mass. What shall we do? Shall we respond to their desire! I think we must, or perhaps do more harm than good. We have concluded to commence the meeting on Monday the 31st day of August next. We give this timely notice that all who wish to attend such a meeting may arrange so to do.

We call this an *Independent Campmeeting*, because we intend that it shall be independent of all *sectarianism* and *partyism*. We invite all to attend it who are interested in, and love the immediate appearance of our Lord Jesus Christ. We expect at this meeting a general gathering of the "waiting ones." It seems to us that it cannot be otherwise, as this will be centrally located for the friends of the cause.

Come, Brethren and Sisters, in the Lord's name, help! Make all the preparation you consistently can to attend, we beseech you, for "is there not a cause?" We feel *lonely* and *pilgrim-like*, and it will be well to meet, and greet, and cheer each other once more on the journey. Will you come from the East, and West, and North, and South, and sit down once more in the anticipation of the kingdom?

The objects of this meeting are twofold.

1. To comfort and strengthen one another.
2. To endeavor to benefit, with the truth, all who will attend the meeting, who are not yet ready for the kingdom of God.

We shall expect each Brother and Sister at this meeting, to speak and act as he, or she may think God requires, with a view to the best good of all concerned. We desire no public debates or controversy, but let each speak independently of others, and in the spirit of Christ. It is the general desire of the friends that Bro. Munger be Superintendent of this meeting, inasmuch as his acquaintance with that part of the country and long experience in these matters render him the fittest person that can be selected. We can all confide in his integrity and faithfulness. We trust he will comply. We would say in conclusion, that it will be well for our friends in all parts, where they can, to associate and prepare *tents* and *bedding*, &c., for themselves, so as not generally to be dependent, as many individual cases must necessarily be. The cloth which is used for tents can be taken by the several families which purchase it, after the meeting, and be used for domestic purposes. In some cases, tents may be more cheaply hired. We will try to get the fare on the railroad from Boston to Wilbraham reduced, if possible, and thus help our Eastern friends; and should we succeed, will give notice in season. Perhaps other brethren will do the same on other railroads.

Get tickets for NORTH Wilbraham—the Camp-ground is near the North Wilbraham depot.

And now, Brethren and Sisters, we submit this matter to you in the Lord. Act right.

EDWIN BURNHAM,
For the Brethren.

P. S. Provision for man and beast will be made as usual. E. B.

Providence permitting, Bro. Albert Fox will meet with the Brethren at Bristol, Ct., July 12th

Bro. I. Damman appoints to preach, Providence permitting, in Madison, Me., July 12th, where the Brn. may appoint.

Elder E. Burnham appoints to preach in
Boston, July 12th
Salem, Mass., Third Sunday in July
Lowell, Mass., Fourth Sunday in July

Bro. L. Boutell appoints to preach in Exeter, N. H., July 12th

Eld. J. Couch appoints to preach in Portland, Me., July 12th.

The Lord willing, I will preach the word as follows:—
Portsmouth, N. H., Lord's day, July 12th
Exeter, N. H., at the Advent Chapel, July 14th
Lawrence, Mass., July 15th
Auburn, N. H., where Brn. Welsh or Robie may think best, July 16th
Roxbury, Mass., July 17th
Boston, Mass., Lord's day, July 19th
Providence, R. I., July 20th
River Point, where Br. H. Taylor appoints, July 21st
Fairhaven, Mass., July 26th

ELDER S. S. BREWER.

Bro. S. W. Bishop appoints to preach at Kennebunkport, or where Bro. Elisha Mitchell may appoint, Sunday, July 5th
Concord, N. H., Sunday, July 12th

If any of these appointments come in collision with others already made, brethren must let me know immediately by letter, directed to Warner, N. H.

S. W. BISHOP.

Providence permitting, I will preach at
Concord, N. H., Sunday, July 12th
Granby, Mass., Sunday, July 19th

D. E. MOULTON.

Providence permitting, I will hold meetings in the following places:
Collinsville, Ct., Thursday, July 16th
Winsted, Friday, July 17th
Newfield, Sunday, July 19th
Litchfield Station, July 20th
Bro. Humphreyville's, July 21st
Plymouth Hollow, July 2d
Bristol, Thursday, July 23d
Hartford, Friday, July 24th
South Hampton, Long Island, N. Y., Sunday, July 26th, if the Brethren meet me at Sag Harbor, on Saturday, when the boat arrives.
Peacedale, (as Bro. Dixon may arrange,) July 28th and 29th
Appanauge, (will the Brn. meet me at Appanauge depot?) Thursday, July 30th
River Point, (where Bro. Taylor appoints,) Friday, July 31st
Providence, Sunday, Aug. 2d. *Third* meeting where Bro C. O. Towne may appoint,—perhaps with Bro Osler's charge.
Roxbury, Mass., Monday evening, Aug. 3d
Boston, Tuesday evening, Aug. 4th
Worcester, (at Bro. D. T. Taylor's charge,) Wednesday evening, Aug. 5th

If these appointments interfere with others, please notify me before I arrive. These are not decrees,—only propositions.

HIRAM MUNGER.

Bro. R. R. York appoints to preach at
Freeport, (on the Neck,) July 12th
Flying Point, July 19th
East Gray, July 26th
Brunswick, Aug. 2d
South Gray, Aug. 9th

Bro. Edwin Burnham appoints to preach at the 1st Baptist (colored) Church in South Kingston, Saturday evening, Aug. 1st

Twice the following Sunday, Aug. 2d, at the Advent Chapel, Peace Dale, and in the evening at the Colored Church above named.

For the Brn., J. T. DIXON.

Bro. B. P. Manning appoints to preach at
Nashua, N. H., July 12th
Hillsborough, N. H., July 19th
Danbury, N. H., July 26th

Providence permitting, I will preach in Salem, Mass., July 12th. M. GRANT.

Bro. D. E. Moulton appoints to preach in Stowe July 12th instead of Concord, N. H. Cannot come as Bro. Hook requests.

Bro. T. M. Preble appoints to preach at West Boscawen, N. H., in the Christian Meeting House, (removed from the Pond School House,) July 12th
East Weare, in the Free Meeting House, July 19th
Canterbury, in the Town Hall, July 26th

Providence permitting, I will preach in Dover, N. H., Friday and Saturday evenings, July 17 and 18, and over the Sabbath.

M. GRANT.

Providence permitting, I will preach at
Buffalo, N. Y., Wednesday evening, July 22d
Rochester, July 26th
Canandaigua, (evening,) July 27th
Syracuse, (evening,) July 28th
Clay, evening, (meet me at Brewerton, morning stage,) July 29th
Albany, N. Y, (evening,) July 30th

W. S. CAMPBELL.

Bro. J. Couch appoints to preach in Lake Village, N. H., July 26th

The Lord willing, I will preach the word at
North Searsport, Me., on Sunday, July 12th
Belmont, (in the Jordan School House,) at 5 P. M., Tuesday, July 14th
Lincolnville, (Young Town School House,) at 5 P. M., Wednesday, July 15th
South Hope, where the Brethren prefer, at 5 P. M., Thursday, July 16th
Damariscotta, Br. J. Campbell's, Friday, July 17th
Round Pond, (evening,) at Br. Stephen Harding's, Saturday, July 18th
Round Pond, (Union Meeting House,) 3d and 4th Sabbath in July.

THOS. SMITH.

A Tent Meeting.

Providence permitting, there will be a tent meeting in North Dana, commencing Thursday, August 13th, and holding over the Sabbath, of believers in the primitive faith of the church; viz., the personal coming of our Lord, and the literal resurrection of the dead, and the restitution of the earth, and in making ready a people for these great events by taking the new covenant of Jesus Christ, in all its parts, without addition or diminution, for the basis of church building and government, as the only law by which the temporal, civil and ecclesiastical affairs of all the members of the body are to be regulated and governed.

We invite the lovers of truth to come and unite in laboring with us in this good and best of all causes. With us christian character is a test of fellowship, and that to be gained, as Peter says, by being begotten again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

Some of God's servants will be present to preach the word. We invite all classes to come and hear, and then judge. Prove all things and hold fast that which is good. For the Brethren,

D. E. MOULTON.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

Maria Christenson 112, S. H. Cresey 117, J. A. Bigelow 123, C. Walker 52, E. Eastman 127, H. Fyler 104, L. J. Beach 117, W. Welch 101, J. Gifford 119, Esther Tuttle 122, C. Cottle 130, E. Kelly 126, M. Bachelor 114, $1 each.

J. M. Withington 131, M. M. Lewis 143, $2 each.

Mrs. A. Shepherd 110, 50 cents; S. E. A. Bogues 159, $1.75; S. H. Waldron 117, $1.50; A. Smith 113 $3.

FOR BOOKS AND TRACTS.—W. Jackson, $1.18; S. E. A. Bogues, 25 cents; H. Hand, $1.18; D. B. Wyatt, $2.

BOOKS SENT.—Wm. Jackson, D. B. Wyatt.

Bro. Jonas Merriam's P. O. address is Concord, N. H.

Bro. Walter Pratt's P. O. address is Mendon, Adams Co., Ill.

W. H. Wild's P. O. address is North Lee, Mass.

Bro. C. Goodrich's P. O. address is South Farms, Ct.

Eld. J. Howell's P. O. address is Harvard, Mc. Henry Co., Ill.

To Correspondents.

Bro. Latimer—We have no tracts in the German language.

Bro. B. R. Clark—It will be more convenient for us, and just as well for you, if the postage is paid at the office where the paper is received.

D. B. Wyatt—We sent your books by express.

S. E. A. Bogues—We comply with your request in behalf of M. N. C. The money all right.

TRACTS.—We have just received a supply of DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

We can furnish *these* works on *commission* at the *wholesale* prices. Let ministers send in their orders, and scatter them like leaves of the forest. They can be had also of J. Blain, Buffalo, N. Y.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* prepaid, it will be half a cent a number in the State and one cent out of it.

Canada Subscribers

And all others in the *British Provinces* will remember that we have to *prepay* the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Books and Tracts.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

CRUDEN'S CONDENSED CONCORDANCE.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

Treatise on Matt. xxiv. By I. C. Welcome. Price 33 cents—postage 6 cents.

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts —pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts —postage 1 ct.

The Voice of the Church on the Reign of Christ, By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

Jubilee Harp. By S. S. Brewer. A good selection of hymns. Price, single copy, 25 cts.; per dozen, $2.50—pos. 7 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price [illegible] —postage 10 cents.

THE INFIDEL'S FATE.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

The Saint's Inheritance, or the World to Come. By Henry F. Hill, Geneseo, N. Y. Price $1, postage paid.

A View of the Scripture Revelations Concerning the Future State. By Richard Whately, D. D., Archbishop of Dublin. Price $1—pos. 18 cts.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 30 cents—pos. [illegible] cts.

Poetry.

For the Crisis.

CHEER UP! BROTHER!

Cheer up! brother! what though trials
Thee surround on every side;
Trusting, drink from sorrow's vials,
Then come forth like gold when tried.

All these trials light and fleeting,
Are for thy eternal gain;
Go to Jesus, and with pleading,
Ask for strength, thee to sustain.

O! look, brother! see the glory
That in thee shall be revealed;
When thou'st fought thy battles gory,
Conquered sin, and won the field.

Trust in Jesus, thy great Captain,
Quit thee well while here—be strong!
Soon will come thy glorious Chieftain;—
Sure, he will not tarry long.

M. M. L.

For the Crisis.

LINES.

WRITTEN FOR BRO. SAMUEL HANCOCK, A BLIND PILGRIM.

I'm not a cheerless wand'rer,
On time's eventful sea;
A thankful heart is beating,
Within my bosom free.
I cannot see the lovely flower,
That turns to greet the light;
But on the mind's retina fair,
Is stamped its beauty bright.

The morn with all its freshness,
Breathes on a grateful brow;
Though wrapt in rayless darkness,
I feel its healthful glow.
Like angel melodies I hear,
The warblers of the grove;
While softly melting on the air,
I drink their notes of love.

But should a tear oft linger
Within my sightless eye,
Think not I'm wretched, stranger,
As careless you pass by.
I'm going to see the BLESSED ONE,
In realms of fadeless light:
Where victors gain the spark'ling crown,
The blind receive their sight.

I weep to think the darkness
Will soon the world enshroud;
While morn with all its brightness,
Will burst, without a cloud
To dim the splendor of the scene;
But oh! a starless night,
Will meet the poor lost sinner, when
The blind receive their sight.

Farewell, dark world, forever,
I leave my tears with you;
The goal's in sight where never,
Is heard the sound, Adieu.
Where lilies kiss the crystal stream,
I'll drink forevermore;
And earth's renewed with living green,—
My night will then be o'er.

V. N. CUDWORTH.

Original Articles.

For the Crisis.

Travels.

THAT MEETING IN NEWARK.

BRO. GRANT:—I must be brief with such things, I am aware, but the season was so much like those of by-gone days, I must, for the encouragement of others, speak of the refreshing we had.

In the morning we had preaching, after which some spoke. In the afternoon all spoke who wished to, if they could get time, for the time was all taken up for three hours. Many spoke on *time*, giving the evidence, to their own minds, of the coming of Christ in a few days. I ought to have said that many of the brethren from New York were over there, and united. The arguments on the time were as well taken as possible, and urged with a kindness and force commendable. There was none of the testing on the point we have seen in some instances. They (the arguments) went to show that the 2300 days would expire at the anniversary of the Pentecost,—the 20th of Artaxerxes being 444 B. C., 69 weeks—483 years—ending in the year 40 A. D.—time of Christ's crucifixion in the year *forty*, and covenant confirmed seven years after, bringing the termination of the remaining 1817 years, 1857, from the year 40 A. D. Also, the termination of the time of tribulation—1782 (Edict of Joseph, Emperor of Austria,) and 75 years before the termination of 1335, ending this year.

The meeting was one of great and solemn power. Some most joyful testimonies of experience were given. Our oldest and most established brethren here, and in Newark, are in this interest.

One Bro. who has lately come among us in Newark said,—"I stood on the seashore of Tyre and Sidon and received my convictions, and thought of the instructions of my mother who was dead, and of Jesus of Nazareth who once used to teach there, and sought out a place to pray in secret, even on board the U. S. *man of war*, and was converted."

Bro. Wilkins electrified the audience by reference to Moses, in respect to the glory of the Lord and the salvation of his people; but if I undertake to write the speech, it will be like the picture only of the falls—it will not have the sound!

In the evening, at the Lord's supper, there was a most joyful, impressive remembrance of him, not only in the past—the agonies of the crucifixion—but in the *promise*—the coming glory—by about 125 brethren and sisters, (many speaking as we proceeded,)—and there seemed to be a bond of union for every heart. It was as if we were back in our position of '44, before the feuds, and strifes, and conflicts of our travail—the tearing and splitting and breaking which we have endured, commenced. Oh, God of mercy! when will the church get home, and "see eye to eye?" C.

New York, May 26th, '57.

For the Crisis.

"Work while the Day Lasts."

What can I do? says one who professes the christian's hope, and calls himself a disciple of Jesus, who feels himself "weaker than a bruised reed;" what can I, so frail, so insignificant, do in the cause of God? You can do *something*. To all is given at least *one talent*, and there are many ways in this sad and dreary earth of doing good. Look at the broken-hearted, grief-stricken ones of earth. "Weep with them that weep" in loneliness and sorrow; speak the sympathizing word to those mourning for the loved and lost, and point them to Him who is the resurrection and the life. This will be working for God.

Remember the erring; those who have perhaps wickedly wandered from the path of virtue; do not look at them coldly with a face of pious horror because they have done wrong, but like Jesus look with pity, and point them to the Lamb of God; and remember that "he that converteth a sinner from the error of his ways shall save a soul from death."

Time's last sands are wasting; the events of each moment speak, in thunder tones, of the end of the present state of things. Soon, very soon will our opportunity of doing the will of God be over, and we shall receive our reward. Then let us never say we can do nothing, that we do not feel competent to do anything, but let us do our duty in the fear of God—comfort the broken-hearted—strengthen the weak—warn our fellow mortals that soon they must meet the Judge of quick and dead, and make straight paths for our feet lest that which is lame be turned out of the way. And what our hands find to do, let us do with all our might. Then, at the coming of the Just One, we shall receive the welcome words, "well done, good and faithful servant; enter into the joy of your Lord." M. E. S.

For the Crisis.

True Life.

What is a true life? Is it merely to spend the hours in gaiety and frivolous amusement, or in striving to adorn our persons with useless ornaments, to please the eyes of those who are unable to penetrate the outward appearance and behold in the inner man that priceless gem, the ornament of a meek and quiet spirit? Is it for *this* purpose that God in his wisdom and unceasing mercy has prolonged, and still continues to prolong our lives? Is it that we, who are the recipients of His goodness and loving kindness, should spend the short time he has allotted us here in doing that which will neither benefit ourselves or others? O no; methinks it was for a wiser purpose than *this* that we have had a continuation of his mercy extended to us. It was that his name might be magnified by us; that we might cast off the works of darkness, and put on the whole armor of light, that we might be prepared for that great day in which we must all give an account to God for the deeds done in the body; that we might here be perfecting ourselves in grace, that we may stand before him without spot and blameless.

Should we not, while here, render to each other those little acts of kindness which cheer and make glad the heart? Let us take as an example of true life, our Savior while here on the earth. Let us strive to model our lives after his divine pattern, and to walk in the path which he has marked out for us, which is straight and narrow. Let us ever be found following after the footsteps of Him, and methinks we shall show to the world that our lives are not spent in vain. Let us do good, as he did—seek for the poor and needy, and minister to their wants, and thereby lay up our treasures in heaven.

How few at present realize the value of time, and the vanity of this life they are pursuing. How few realize that Jesus died and was crowned with thorns, that they might live and be crowned with eternal life. O! methinks it would be much more wise, while we are spending a short life here, to live in such a manner as to merit eternal life. What if we do not indulge in those foolish amusements which the adversary of our souls is ever presenting before us to draw our minds insensibly from our God? What matters it, if we are persecuted and ridiculed by the cold, unfeeling enemies of God? What if those we loved and trusted forsake, and bitter foes surround us? O! let us remember that *Jesus* is a friend that will *never* leave or forsake us. If our trust in Him is unwavering, we need not fear what man can do to us. If God be for us, who can be against us?

O! that those who are thoughtlessly spending their lives in sin and folly, could realize the utter necessity of making an entire consecration of all they have and are to God, having their lives hidden in Christ, so that when he shall appear they can have confidence, and not be ashamed before him at his coming. Then they can stand before the Judge devoid of fear, and be found at God's right hand to enjoy forever the sunshine of his approving smiles.

O sinner, be wise, and seek the salvation of your soul while Christ is interceding for you. Now he is waiting to receive you; soon it will be everlastingly too late! O, bid adieu to all those vain amusements, those trifling entertainments, those sinful diversions, and seek those peaceful pleasures, those joyous realizations which are the inevitable result of doing right, and you will have not only the promise of peace and happiness in *this* life, but of *eternal life* in the kingdom of God.

M. A. MOORE.

Conesus Center, N. Y.

From Bro. Munger.

BRO. GRANT:—As some of the brethren wished me to say to the church and preachers that Vermont is not wholly destitute of those that are waiting for and loving the appearing of the King, although very much scattered, I would say, I found

At Vernon the church in a very good state, willing to work for God in his appointed way. We had a good number rise for prayers. Sunday afternoon it looked like a revival, and I agreed to go back on my return, but was prevented stopping as the brethren requested, as the cars did not stop. This is my apology.

Houghtonville. Here are a few that want to live, and there are some signs of life among them.

North Springfield. A general turning out; good attention; spirit of God manifest in the audience. This is a good, united company. Bro. Bunday is their preacher. I was glad to see him and Bro. Shipman in the congregation. I held a meeting in the south village, in the Methodist Church. A few brethren present, who were strengthened, and commenced holding meetings again, which I think God will bless.

Wethersfield. Rainy, and no meeting, but had a good visit with Bro. Fellows and family.

Taftsville. Appointment taken up.

Hartland, Densmore Hill. Here I found a good, consistent company, well grounded and settled in the principles of the Gospel. Sunday, the people came from eighteen to twenty miles to attend the meeting each way. This looked like taking pains to get to meeting. I hope they did not lose their journey. I think they did not. God blessed us greatly in that place, and a relationship formed very quick. I hope those that rose for prayers will continue to seek with the same earnestness until they get into liberty, and then in the kingdom. Here I left Bro. Kendall and wife, who accompanied me and stayed up my hands among strangers.

I went to Alsted on my way home to see some relatives that never saw me; others not since 1816. Some dead, others in Rapology, which was showing its head very boldly in that place, with no one to check it—the preacher had left for good, the meetings run down. I wrote a notice and gave to the school-teacher, saying there would be a lecture there that evening. I did so, and left the event with God. The news flew, the people came, the Deacon was astonished at the proceeding, but opened the church instead of the school-house. I talked an hour on the nature of the soul. Had help from God. How much good was done I don't know. All the rappers were out and had nothing to say, although I gave liberty. I was very strongly pressed to stay longer, but at sunrise was on my way home. This ended my northern journey. May good come out of it to the glory of God.

HIRAM MUNGER.

Chicopee Falls, June 22, '57.

For the Crisis.

Talebearing.

What is that? A talebearer is a story carrier. No matter what the burden may require, of strength, or sacrifice of real comfort! "Report, and we will report it," say they. Well, have not we a right to? You may take the opportunity to *abuse* and pervert your powers, and waste your influence and time, by doing so; but you will rob God, that way. Do it? Many will do it! Ready hands, willing hearts, persevering effort, will and nerve,—all are found to move the work forward.

A right, forsooth! A right to do the work most pleasing to the great deceivers and disturbers! Have you a mind to this work? Will you load the devil's baggage on your own shoulders, and become his pack-mule? And for what? Is it such a pleasure to *carry a thing round*, the labor of which cannot do you any good? Are you destined to act, mainly, so that you must say, "evil, be thou my good?" for the work is evil; and where is the possible good?

To hear and then to *run with it!* and from one to another, and *gather*, and haste to the next door, until you are, in fact, the accredited way-mail, porter and *courier* for the evil genius of a whole village! How enviable the position! They say of you—"tell it to him or her! You would better put it in the news-print—give it to the public-crier—paste it on the town post!" And will you, Advent reader, secure such a notoriety? Will you, Christian friend, merit such a name? *Scandal-monger!* For it is scandal-work. It does not mean carrying good information, substantial and satisfactory accounts of people. *Nay!*

Ah! Sir! Ah! Madam! you will rob yourself. You will gather rubbish; but waste intellectual stores!! Waste religious power—character! You will "sin, as with a cart rope," and become a direct instrumentality in robbing others of reputation,—the best treasure they have. Forbear! As you would enjoy an appreciation of yourself—noble, independent, generous, satisfactory, above, elevated far above the groveling—desist! As you would feel that you are a philanthropist, a christian, a benefactor—pray you, leave off—never begin! Tell tales, *never more*, and work on the other side. At least show the negative good of leaving this evil alone.

Above all; if you would be justified before the Judge, don't follow this pernicious practice, for God abominates and forbids it! Heaven ignores and rejects the office and characters! DELTA.

Extracts from Letters.

BRO. E. MILLER writes from West Martinsburgh:—"Bro. E. Burnham was at our place about the middle of April last, and preached five discourses, which were profitable to us. If we could have such men as he to teach the people, instead of these false teachers that are teaching the commandments of men and doctrines of devils, there would be more than there are at the present, looking for that blessed hope that the apostle Paul looked for—the appearing of Christ—the resurrection of the dead—the restitution of all things—the saint's inheritance.

Our little society was planted under the labors of Bro. G. W. Burnham, six years ago; and there are some eighteen or twenty who remain steadfast, in hope of eternal life at the appearing of Christ. We hold our meetings regularly every Lord's day, for prayer, exhortation and reading of the word of God. We have very interesting meetings. We find that we all have one talent to improve, and that we are sanctified through the Spirit, and belief of the truth."

—:o:—

BRO. S. H. WALDRON writes from Portland:—"I am sorry to say that the cause of truth in this place is more dead than alive. For some time we have been very deficient in preaching, which I think is one great cause of so many running after the 'lo heres' and 'lo theres,' Spiritualism, and other 'isms' of the present day. I do not wish to be understood to say that prayer meetings are not profitable for our growth in grace; they certainly are; but we want some one to break the bread of life, or expound the word unto us that we may be thoroughly furnished unto every good word and work. We all know by experience that nothing will keep an audience together equal to a preacher.

I hope that the way will soon be opened for Bro. Burnham, or some other one richly laden with the spirit of prophecy, to visit Portland. My sick father-in-law, Richard Hamilton of Portland, required my attention for some time previous to his death. He died in the Lord at the good old age of sixty-five, claiming the blessing promised to all such. My partner in faith, joys and sorrows, has now neither father, mother, brother or sister, but she, with me, expects very soon to see our loved ones where death will have no more claim upon us. We are as firm as ever in the doctrine of the literal coming of our Lord to raise the dead and establish his kingdom, by changing or cleansing this sin-cursed earth, as well as our vile bodies, that we may be fit subjects to dwell therein."

Choice Selections.

THE RICH.

They are rich whose treasures lie
In hearts not hands—in heaven not here;
Whose ways are marked by pity's sigh,
And mercy's tear.

THE POOR.

They are the poor who rich in gold,
Confiding in that faithless store,
Or tremble for the wealth they hold,
Or thirst for more:—

Whose hands are fettered by its touch,
Whose lips no generous duty plead;
Go, mourn their poverty, for such
Are poor indeed!

Extract

FROM "A TESTIMONY AGAINST DIVINITY DEGREES."

BY WILLIAM DELL, ESQ.

John Wickliff, that chosen servant of Jesus Christ, did witness against these Anti-Christian degrees, who saith, "The Clergy do busily seek their worldly worship and glory, and by great gifts, and vain-costs, to be called masters in divinity, and to speak before lords, and to sit at meat with them, and not to teach truly the gospel to all manner of men, by meek life, and freely, as Christ bids."

Again, saith he, "Every sect, state, and operation, which Christ does not approve in his gospel, is in reason to be rejected; and therefore seeing Christ doth not approve, but reprove *heathenish* mastership, it is manifest that it is to be discharged, and cast out of the church."

He saith also, "That Christ hath specially forbidden his disciples *heathenish* or scholastical mastership; and that Christ would have the name of master or doctor singularly reserved to himself, seeing he, by reason of his hypostatical union, hath a certain excellency which cannot agree to any other of mankind." He concludes, "Seeing there is danger in attributing to men the title of master or doctor in divinity, therefore in good reason, those titles are to be shunned in the church of God."

John Huss also saith, "that they who take to themselves academical degrees, and titles answerable, do go in the apparel and harness of the mystical body of Anti-Christ, who is the king of all the children of pride, to wit, of the masters and doctors in divinity."

Again, in another place, he speaks to this purpose, "Christ saith, John viii. *Neither came I of myself, but the Father sent me;* so the saints have come in the name of the Lord Jesus, and in the name of Jesus they have performed their priesthood, and he is the crown of their glory; and by this they are distinguished from certain, who are otherwise crowned as masters and doctors, and bachelors, and from others of other kind of titles, according to the manifold wisdom of this world. For these excelling others by their pains, and through their own science and learning are notably beautified with their own titles and crowns, and therefore do rather perform their office in their own name than in Christ's."

Luther speaks much to this purpose also.

Zuinglius on that scripture, Matt. xxiii. *Be ye not called docter, for one is your master, even Christ,* &c. saith thus, "Thou hearest here, that these titles of masters and doctors are not of God, seeing Christ forbids them."

Now methinks, the clear and precious WORD of CHRIST alone, should take off the Universities and Clergy from giving and receiving their degrees and titles, if they do in good earnest profess themselves to be his *disciples;* but how much ought they to be ashamed and confounded, when they see other believers, for the love of Christ and his word, utterly renouncing these things before their faces, that they, if they persist, may be left wholly without excuse before CHRIST and his Church.

Wherefore, I pray, that the Universities lay this to heart, how much they have departed from the gospel of Christ in this matter, as well as in all the rest; and hast received the doctrines and laws, methods & manners of Anti-Christ, wherewith thou hast deceived thyself as well as the nations. And hast brought forth a company of prodigous children, heathenish, foolish, vain, vile and abominable, yet they have called them learned, and given them degrees in divinity, contrary to the degrees in the gospel, and hast sent them forth into every city, country, town and village, as *ministers of Christ,* yea, as *sons of the morning,* though *unbelievers,* and altogether *destitute of the Spirit.* And thus have deceived the nations, and given them a *false ministry* instead of a *true;* and by this false ministry, a false word instead of the gospel; and the world hath not at any time received a greater woe, nor more greivous plague; wherefore thus saith the word of the Lord. *The day of thy vengeance is coming, and the years wherein thou shalt be made desolate, and thy dainty and goodly things shall depart from thee, and thou shalt find them no more at all; and the voice of musicians and pipers shall no more be heard in thee; for in thee is found the blood of prophets and of saints, and of all that have been slain upon the earth.* Thy human learning, to wit, thy *philosophy* and *school divinity,* and the *false ministry* which they have set up, and the *false Christians* which have proceeded from that *ministry,* have devised and executed all these murders and massacres on the true Saints of GOD.—*Herald of Gospel Liberty, Sept.* 14, 1810.

For the Children.

A Child's Faith.

A gentleman wished to remove from his grounds an unsightly plum-tree which, having become sadly disfigured and partially dead by black wart, was of no service to the eye or the palate. Destitute of beauty and affording no fruit, the owner of the land determined that it should be transferred from his grounds to his wood-house. He selected as the time for removing it the month of May, when the earth around it was soft and yielding. His companion, aid, and pupil in this chore was his oldest son, a boy between six and seven years of age. This little fellow was strong and nimble, but constitutionally fearful. The father dug around the tree and loosened the roots, until a weight of forty or fifty pounds at the top to sway it on one side, with the help of a lever at the foot, would bring it to the ground. The tree was some twenty feet high. It stood near the bank of a river, into which it would fall if it should lean to the south, and a ledge of rocks was near it on the west.

The father, having loosened the tree, said to his boy, "Charles, I want you to climb to the top of the tree and throw your weight (pointing to the eastward) so that the tree will fall in that direction." The boy looked amazed and stood still but said nothing. "You are not afraid, are you?" said the father. "You won't get hurt."

Charles explained: "Why, father, I should think that the tree would come down so quick that I should be killed by the fall." "No," replied his father, "the tree will come down gently and slowly, and you will have a grand ride, and fall on the soft grass." Charles trembled, looked thoughtful for a moment, and then began to ascend. As he went higher and higher his courage evidently increased, and his voice and eye became as clear as a bird's. His father, from below, by words and signs, gave him directions how to proceed. Charles reached the limb designated. His father carefully applied the lever below. Softly as a rocking cradle the tree descended to the earth, and Charles, greatly entertained, found himself on the green-sward, unharmed by the ride.

"Now, father," said the boy, "I want to tell you how I felt about going up that tree. I thought I should get killed, and when you said I should not, I still felt afraid I should. But then the thought came into my mind that if I should be killed, it would be in obeying my father, and that it could not be bad for me to die in that way. Then I was not afraid any more."

This, dear children, was an instance of practical faith, faith in an unseen God, faith that led to obedience. Charles obeyed God in obeying his father. He believed, not that God would save his life, but that, dead or alive, he would be safe in obeying the fifth commandment. The courage that he felt as soon as he was willing to trust God, was better to him than an extra supply of muscular strength. It made no difference that there was really no danger. The apprehension of danger is the occasion for faith. Faith is believing where you cannot see, whether the reason you cannot see is want of eyes or want of light. In both cases you are equally in the dark, and so have an opportunity to put your trust in your unseen Father. Happy is the boy who early learns to obey God and leave the results without fear in his all-wise hands.—*Independent.* E.

Doing Good to Others.

A mother who was in the habit of asking her children before they retired at night, what they had done during the day to make others happy, found a young twin-daughter silent. The elder one spoke modestly of deeds and dispositions, founded on the golden rule, "Do unto others as you would they should do unto you." Still the little bright face was bowed down in silence. The question was repeated, and the dear little child said timidly:

"A little girl who sat by me on the bench at school had lost a baby brother. All the time she studied her lesson she hid her face in her book and cried. I felt so sorry that I laid my face on the same book, and cried with her. Then she looked up, and put her arms around my neck; but I do not know why she said I had done her so much good."

INTEGRITY, however rough, is better than smooth dissimulation.

INDOLENCE is the rust of the mind and the inlet of every vice.

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Poetry.

For the Crisis.

UNION.

Sweet are the ties that link our hearts
In bonds of christian love,
Bonds that no earthly change can part,
Nor earthly strife remove.

Union with each we know and feel,
Through Christ our Lord and Head;
Union that binds to endless weal,
The saint alive or dead.

Branches of Christ the living Vine,
His fellowship we prove;
We share his sorrows and his shame,
His patience and his love.

H. L. H.

Original Articles.

For the Crisis.

The World, the Flesh, and the Devil.

"The world, the flesh, and satan,
Will prove a fatal snare,
Unless we do reject them,
By faith and humble prayer."

These are the combined enemies of the dear saints of God. The allurements of the world, the besetments of the flesh, and the temptations of the Devil constitute the formidable army against which the Christian has to fight. And, as great and as powerful as our enemies may be, if we are truly the humble, faithful followers of the Lamb of God, we are abundantly able to overcome them all through Jesus Christ, our all-sufficient Savior. Let us now look at some of their characteristics. We will appeal to the Scriptures for witnesses, and for testimony.

The Apostle Paul, in 2. Tim. 3; 1—9 says,—"that in the last days perilous times shall come. For men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; *from such turn away.* For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, (with their counterfeit miracles,) so do these also resist the truth; men of corrupt minds, reprobate concerning the faith; (the gospel of the kingdom,) but they shall proceed no further; for their folly shall be manifest unto all men as their's also was." Can any one have a single doubt that we are living in *"perilous times?"*

The works of the flesh, &c., are no new thing; though they may assume somewhat different forms now to fulfil prophecy; but in olden time, according to Paul in Rom. 1: 29—32, men were "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents; without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, (the second death,) not only do the same, but have pleasure in them that do them."

Again, 1 Tim. 6; 3—5, "These things teach and exhort," says Paul in the preceding verse. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, (or foolish) knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." "Now the *works of the flesh* are manifest; which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before as I have also told you in times past, *that they which do such things shall not inherit the kingdom of God.*" These are plain and solemn declarations. But I can say with the Apostle, "Am I not therefore become your enemy because I tell you the truth?"

Having spoken of the world and flesh combined, we now proceed to speak of the devil—his devices. His main object seems to be, to hinder men from *the belief* and *practice of the truth.* So he is ready to try all ways to make men believe error. It does seem that he has come down in great wrath, knowing that his time is short. And as we have not time, nor room here to speak particularly of the various ways of satanic deception; let me just say in conclusion, that Satan's masterpiece for deception now is *sectarianism.* He aims to distract the professed church of God, or to divide her into fragments, and, if possible, array each separate family of the household of faith against the others. The different denominations of christians on the face ot the earth, seem beyond dispute, a proof of satan' power. *God has not formed the different sects; who has?* Satan's influence is such as to make God's people contend more earnestly for a form of faith, than for *the* faith itself, and to spend more time and effort in defending a rite in the church, than would be needful to save many poor sinners from the power of Satan, and establish them in the truth. And even in the matter of Spiritualism, as now developed, we doubt not but that he will lead many from truth and duty,—*he has done it already!* That Spiritualism, as it is now manifesting itself in our midst, *is emphatically* a devise of satan to oppose, in anticipation, the coming and kingdom of our Lord, we have no doubt. "Resist the devil, and he will flee from you." Put on the whole armor, and fight manfully for King Jesus. PARKER TANDY.

For the Crisis.

Willful—Willfulness.

The rational and rightful exercise of the will, (or power of choice and determination) is never expressed by these words.

The will, and all the faculties and capacities of our nature are designed to be exercised. Their exercise is commendable, save where they become excessive and violate some law. But this excess—this trampling on right by the violence of the will, is set forth by these words, "willful—willfulness." These terms do not represent the righteous, or holy experience of the will, but only its abuse, its indulgence *against right* or without *reason.*

"WILLFUL, (will and full) governed by the *will*, without yielding to reason; obstinate, stubborn; perverse—as a *willful* man."

"WILLFULNESS, obstinacy, stubbornness, perverseness, as sins of presumption are such as proceed from pride, arrogance, *willfulness*, and haughtiness of men's hearts."—*Webster.*

All our faculties have names. Their perverted indulgence, and their passionate exercise, have names also. In this case, *will* is the name of a most distinguishing faculty of the human mind. But "willful" is the word which expresses its perversion or abuse. Let us then eschew "willfulness" as we do all sins of presumption. "A willful man" is so far a bad man—but a worse christian! J. B. C.

For the Crisis.

Fault Finding.

What a vast amount of evil is effected by the captious *fault-finding* spirit, and consequent *manner.* There is that sister's bonnet! *oh dear!* How it looks! Why did she not have it plain—just as I like it? ribbon of such a color, or so much, or none at all. Poor creature, (minister's wife, perhaps,) had to wear what was given to her, and had not money to get one; and felt tried, but wanted to look decent—*could not pay for any alteration.*

And so it might be of all the articles of ladies' wearing apparel. Better mind your own heart. Get it all clean—keep it all nice, a beautiful palace, for the lovely *Savior!*—the proper tenant.

That poor mother! with a large family to work for and clothe, and with husband gone—naturally too *particular*, has gathered things to her mind. Now half the church is finding fault with her for being proud, and "wonder where the income is," &c. Is not that a well-meaning woman? good wife, mother, christian? Why offend such a disciple by finding fault? Better go and have a good praying season at her house; then tell her wherein things might be improved. Help her a little. *Dress plain! Glorify God!*

The way the brethren live, as to the manner and style, I mean,—*speak*—speak in meeting, and do every other duty, is a subject of discussion with a certain class. Now, my brother or sister, it there is any thing wrong in *principle*—in fact—go to the brother or sister; if not let it be thought of as a difference of habit or education, or perhaps of past position in society. But does not the gospel make us all one? Yes! but don't expect a full result all in a moment.

There is some old brother who has always lived in a *particular* outward style—all well for him—but there is that young sister, whose bonnet or dress tries him *to death*—or some mother ought to be dealt with, that she allows a child to come to church in a decent apparel. Poor "old Simeon," *good man*, forgets he was once a child. Should he kill that *little lamb* with his coarse strong fodder?

There was that sermon of the minister's he preached after he traveled over the mountains in the snow, or through the heat of a July day—took his lunch with him, and saved the shilling for the horse-feed—might not have been so fine, but you ought to have considered he had but little time for study, and if he preached the plain gospel of the kingdom he did very much after the fashion of the Apostles. If he preached very plain and cutting, better look into the gospel and see if that does not require all that he preached, and ask yourself in the fear of God, if he could have preached any less, and have done his duty to high heaven. Find fault with the messenger of God, for the way of truth! Aye, you would find *fault* with the Plenipotentiary of the king who brings you life, and deliverance from the prison. DELTA.

For the Crisis.

Notes of Tour.

BRO. GRANT:—In some corner, with your sanction, I will give a few brief incidents, hoping not to be tedious or *flat.*

Let all the brethren traveling West remember that the ticket master at Springfield does "not know anything" about fare beyond Albany, when it will save a little to the W. R. R. Co., and find out how to save $1.00 to Rochester, by some one else!

Passing in full view of the spot where the "Russell tragedy" was enacted, and deeply impressed with the increasing wickedness and depravity of man, I arrived at Albany by eleven o'clock, A. M., and thus had ample time to find the brethren, and visit half a dozen families, before the services in the evening. These were highly interesting and I trust profitable. Found a goodly number of those who were in the faith in '43 and '44.

Would it not be well for the place of meeting to be advertized, in the cities and towns that are remote from Boston, or occasionally to give the residence of some brother? Here, for instance, great confusion and labor occurred to me from the removal of persons, which, had I been late in getting in, would have disappointed the congregation. Had I known where the meeting would have been held, I would have had no anxiety. I care but little about the trouble; I can always do it, even if I have to follow impressions, and when I do not know which way to look—as yesterday—have a good praying soul ask me on the street if I am not Mr. C., who is going to preach to the Advent people? Yes! I am. Thank God! He helps in little things. We hope he will in great ones. I would like to help others about it, &c. W. S. C.

Syracuse, N. Y., June 11.

From Bro. A. P. Moore.

BRO. GRANT:—I have for some time past read the excellent, heart cheering epistles in your paper from the followers of the "meek and lowly" Savior; and Oh! could I but express in these few lines the joy that it gives me to hear from the "despised of earth" through the Crisis. It is but a short time since I embraced Jesus my Savior, but I have had many very happy seasons in his service and I do praise the Lord for ever opening my eyes to see my true condition, ere the door of salvation was closed forever. Yes, I thank God that he in these last and "perilous times" showed me (one so unworthy) that I must "repent and be baptized," if I would be saved. I have done so, and now, glory be to God, I feel that Jesus is mine and that I am his; and I pray that I may always feel so.

I am still on the Lord's side, striving to overcome this present world, and trying to work out my "salvation with fear and trembling." I know if I trust in the true and living God that out of them all he will deliver me. Brn. and Srs., let us *all* trust in him evermore. Though we are far apart, let us ever be very near to our God, continuing to fight on as bold soldiers of the cross. Let us fight manfully the battles of the Lord. Soon our warfare will be ended; soon the victory will be won. Glory be to God! Soon we shall see Jesus, who spilled his blood on Calvary, that we through his blood might be cleansed from all sin. Soon we shall hear the sound, "behold he cometh, go ye out to meet him!" How glorious will be that sound to those that love his appearing; but on the contrary, how very terrible to a world lying in sin and wickedness.

It does seem to me the world is as bad as it possibly can be; just as it was in the days of Noah, when they were "eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away. Brn. and Srs., is it not time for us to be up and doing, professing what we do? Let us awake and "put on the armor of God;" we have but a short time to work, and what is done must be done quickly, for Jesus himself has said, "behold I come quickly." Let us who are looking for his coming, come out from the world and be separate. Let us not think that we can love this present world and the world to come, for if we love the world and the things that are in the world the love of the Father is not in us. Though we are despised, what of it? Though we are persecuted, and have our names cast out as evil, what of it? Though we are called so many hard names as, infidels, atheists, deists &c., what of it? Did they not call Jesus even worse names? and should we expect to shun them? No. If they despised Jesus, they will his followers; and "all that will live godly in Christ Jesus shall suffer persecution."

What is our reward if we endure unto the end? "He that endureth unto the end shall be saved." Let us be faithful, and watch and pray, caring not what the world says about us. What does Jesus say about those that are persecuted, &c.? "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Is not that sufficient? If He is for us who can be against us? If He call us "blessed," that is enough.

Oh, my Brn. and Srs., is not this thought enough to encourage us to press onward amidst these perilous times? Soon "he that is to come will come, and will not tarry." Then our joy will be complete. Then shall the whole earth be filled with the glory of God. Then and not till then will the promise be fulfilled that the Lord swore unto our father Abraham that "in thy seed shall all the nations of the earth be blessed."

Who does not want Jesus to come? Reader, do you? Do you love the Lord thy God "with all thy heart, and with all thy soul, and with all thy strength?" If not, let me invite you to Jesus. Do love him, "for he is good, and his mercy endureth forever." If you live in open rebellion against your God, let me, as one that loves your eternal welfare, point to the "Lamb of God that taketh away the sins of the world." Oh! my friend, come to Jesus; come while there is room, for very soon the door will be closed, and you will be shut out for ever. If you are without Christ in the world, I pray you in Christ's stead be ye reconciled to God. I warn you to flee from the wrath to come, and find refuge in Jesus, that you too may "receive a crown of glory that fadeth not away."

Brn. and Srs., pray for me that I may be "preserved blameless until the coming of Jesus," that I may meet you all in the kingdom that never shall end, and walk the golden street with Jesus.

Your young Bro. in hope,
Bath, N. Y. A. P. MOORE.

From Sr. C. E. Gierlow.

DEAR BRN AND SRS:—I have not for a long time received but *one* communication from *any* of you, and I begin to fear that you have forgotten me. Some of you may not know my present address, although it has been published in the Crisis. For the benefit of such, I will state that we moved from Macon to this place last March to take charge of the Forest Hill Academy, my husband having been elected as Principal, and myself assistant. I feel that I never was in a situation where I could be more useful than in my present one; though I am often sad to think that I am so far separated from those of like precious faith.

I found a few, in Macon, who loved and embraced *the hope* of the Gospel; and I have one or two very dear friends there, who are longing with us for deliverance. But in this State people are so much occupied in the acquisition of wealth, that they do not appear to have much time to *think* of any thing else. Alas! they will, ere long, have to *take* time to settle their account with God.

Is it not *worse* than madness, for poor dying creatures to be *so* eager for the perishable things of this life, and at the same time so utterly regardless of their future destiny? The doctrine of the world's conversion is, I think, generally preached, and thousands upon thousands are deceiving themselves with a *false hope* of salvation.

How thankful am I for the privilege of reading the "Crisis." I would sooner deprive myself of one meal a day than be without it. I wish that *all* who have an abundance of this world's goods were as much interested in it as I am. If this were the case, even, with those only who *profess* to be looking for the immediate coming of Christ, the paper would never flag for want of *funds* to support it. But Ah! how blind and selfish is poor human nature!—always making excuses for *not* doing what would make us far happier *here*, and secure to us a crown of immortality, studded with the richest gems in the world to come! For my own part, it does seem to me that if *we* were free from debt, and I could have the control of my own present salary, notwithstanding I can sing with the poet,—

"No foot of land do I possess,
No cottage in this wilderness,"

I could freely devote it *all*, after defraying my necessary expenses, to the cause of Christ; and how much better this would be, than to hoard it up, to witness against me in the day of judgment! Amid trials and perplexities, I am striving to serve God myself, and endeavoring to instil into the minds of my pupils, that knowledge which is calculated to fit them for God's everlasting kingdom.

The people of this place are wealthy. They have servants, lands, &c., in abundance, and they generally appear to be very kind and hospitable. I could not ask for better treatment than I have received from them. I am informed that when I first came here some persons expressed regret that I was a "Millerite," but when they learned that a "Millerite" was only a *Bibleite*, and that their children were improving as fast under my instructions, as they could reasonably expect, they seemed very well satisfied. I feel to praise the Lord for his wonderful goodness to me. He has been my front-guard and rere-ward, a present help in time of need. Since I came from the North, and left you all whom I loved so well, what a portion has he been to me! In the hour of affliction, his presence has sustained me. When earthly friends were needed he has supplied them, and when I have attempted to defend his truth, he has furnished me with argument that *no* one could *possibly* resist. On one occasion he favored me so much, that, if I did not fear that it savored a little of *boasting*, I would relate the circumstance to you. I will venture to do so, since I know that God knows my heart, and if you, Bro. Grant, think it not for God's glory to publish it, you will please leave it out. I may have related the same to you before, in a private letter.

Soon after I arrived at the South, it became noised about that I believed we were living very near the end of this age, that Christ's kingdom was about to be established on the earth, &c. This created a great deal of excitement, and in many instances people appeared to be much pleased with our views, and studied their Bibles in order to test them. But after a while bitter opposition began to develope itself. My husband deeply mortified, begged me to be silent in regard to a subject that was calculated to *ruin* us both. This did not frighten me in the least. I had such a "propensity" to talk, or rather, to repeat passages of Scripture, touching our faith, that I kept at it. Whenever I was interrogated, I was ready, God helping me, to give a reason of our hope.

One day, an Episcopal minister—a devoted friend of my husband—called to see us. He appeared sad and thoughtful, and after remaining a few moments, he said that he had been truly grieved to learn that many ill-natured reports were in circulation about me. As nearly as I can recollect they amounted to this. I was "teaching strange and dangerous doctrines, and had affirmed that the ministers (of the different denominations) did not preach the truth, &c." I *had* said, (when asked by some of their numbers, *why their "ministers* had not found out these truths if they were truths,") *that* as they did not think it right to *pry* into the "secrets of the Bible," and therefore had *not obtained* the truth particularly applied to us, viz., the coming of Christ, the second time, they did *not* preach according *to* the *Bible.* And when I heard a man in the pulpit say, "Be not troubled, the end is not yet," "it cannot come for at least a thousand years," and, that "man goes to heaven at death, and always will remain there," I *did tell* him that he was preaching contrary to the Bible, and I think I convinced him of it too, for he has lately warned his people to be ready for the *judgment*—said that he could not see one prophecy that remained to be fulfilled, &c.

Please to excuse me, brethren and sisters, for turning aside from my story. I will proceed to inform you that I gave the Episcopal Bro. a synopsis of our views, and he said that *he* could discover *nothing*

heterodox in them. But as they were so very unpopular he "would advise me not to say much about them. It might be an obstacle to our *success*, and as we were dependent upon the patronage of the public, it would be best to use discretion." No doubt he intended this advice for my good. He has devoted his life and property to his Redeemer, and is *now* standing upon the verge of the grave, and I believe him to be ripe for the kingdom of God! When he had concluded his remarks, I took a seat by him, and, looking him calmly in the face, "replied,—"My Dear Brother, you say that you are *grieved* to hear that people are saying all manner of evil things concerning me, &c. What I believe and teach is God's immutable *word*, as you will admit. Do not trouble yourself about *me*, my Bro. I know that He in whom I believe, and whose I am, is able to provide for me, and mine; and that *he will protect* me from *all harm*. I expect very soon to meet those persons who have so cruelly censured me at the bar of God. Should I for fear of their hard sayings *now*, withhold from them that light which God has given me, and let them perish without making any effort to save them? Let me suffer reproaches, and contempt, even for a *little* season; if *God* be on my side, what have I to fear?"

While we were talking, my husband was silent. But when the minister was gone, he said to me, "Clara, I never in my life saw you look as you did while in conversation with Bro.---It seemed as if a ray of glory were playing upon your countenance. What was it that made you look so heavenly?" Ah! well I knew, that as I stood *alone*, far, far away from all human aid, that *God* was *with* me, and that his blessed Spirit spoke through me My sheet is full. God bless you all! and may we soon meet to part no more.

Athens, Tenn.

C. E. Gierlow.

From A. P.

Bro. Grant:—On Cheshire Street, there is a little Chapel for the people to worship in that believe in, and love the immediate appearing of the Lord Jesus Christ, to reign King of Kings, to beautify this earth, which has been so long time defaced by sin and sorrow, and fit it for the everlasting abode of the righteous; to unlock the graves of those that sleep in Jesus, to crown all those that love his appearing with glory, and put them in possession of joy and happiness forever and ever. There are a few of that class who are trying to be faithful, to endure unto the end and receive the crown of life which fadeth not away. They have a meeting every Sabbath, and preaching once in two weeks.

Yesterday, Sabbath, June 14th, the house was well filled with a very respectable audience of various denominations, and many that belong to no denomination of christians, who gave good attention. Our worthy minister took his text from the Apostle Paul in the Acts,—"I was not disobedient unto the heavenly vision." He showed first the character of Saul of Tarsus, his great natural ability, the firmness and energy of his mind, his peculiar advantages for education and religious instruction, and what a fit instrument he was for the great Sandhedrim of the Jewish Church to use in persecuting the humble followers of the Lord Jesus Christ. And while on such an errand for the Jews, with orders to bind, and power to condemn both men and women whom he could find worshiping the true God, there shone a light about him, above the brightness of the sun at midday; and Jesus called and told him that it was him he was persecuting, and bade him "Arise, and go into the city, and it shall be told thee what thou must do." Paul was not disobedient to the heavenly vision, but went directly about doing the Lord's work, though it brought upon him the most severe persecution. He related the vision and preached Jesus and the resurrection to come, before king Agrippa and Bernice, the chief Captains, and the principal men of the city, telling them plainly what the Lord had done for him, how he had called him, and that he intended to obey God rather than man, not fearing what kings and tribunals might do to him.

Then comes the question, are we disobedient to the heavenly vision? Jesus has called every one of us. You may not all of you have fallen to the ground and heard a voice audibly, as Paul did; you may not have seen a light above the brightness of the sun, but every one of us have had light from heaven sufficient to lead us the Saviour, to embrace the religion of Jesus; to love and serve God with all our hearts; to be his faithful followers, if we have not been disobedient to the heavenly vision.

O, that we all would follow the true light—show ourselves obedient to the calls of the Savior—walk by his counsel—have a right to the tree of life, and an inheritance among those that are sanctified and blessed forever and ever.

In the afternoon, the discourse was from the text,—"And we know that all things work together for good to them that love God." In the first place, it was shown how difficult it is for poor human nature to understand how all the crosses and afflictions we are subject to can work for our good; but they are among the "all things," and it is our privilege and duty to believe God and trust all to him, who will bring it about in his own good time, and show us that trials, afflictions, temptations, persecutions, sickness, sorrow, pain, or even death itself, if we love and serve God, will work for our good. After such great and glorious promises were made to Jacob, and to his fathers before him, that they with their seed should inherit the whole land, that they should be as numerous as the stars, or the sands of the sea, it was hard for even that good man to see how it should be for his good to be thus bereaved of his children,—Joseph and Simeon gone, the famine sore in the land, and no possible way to get bread but to let Benjamin, the darling son, the only one left of his mother, to let him go, not knowing that he ever would return. No wonder the good old man mourned his hard fortune, when he could not persuade his sons to go to buy bread without Benjamin. Hear him; "Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me." Joseph might have thought all was against him—sold a slave to the Egyptians, tempted and tried, and cast into prison, forgotten by Pharaoh's butler when he had promised to speak to the king of him and bring him out; still he remained there two years, and was remembered just in time too, when it was for his best good, when he could do the most to glorify God; in good time to interpret Pharaoh's dream, and be made ruler over the land of Egypt; and in so doing, saving the lives of all his father's family, and the chosen people of the Lord. Here they could not hesitate to confess it was for their good that the all-wise God had sent Joseph before them to save their lives. What unmistakeable evidence was there that all things did work for their good!

Cannot many of us remember the time when darkness and clouds seemed to enshroud us, and we were almost led to exclaim (on account of some severe trial) that, all these things are against us, when, perhaps, to our surprise we found they were for our good? Will we not love and serve God with all our hearts, believe in him, and put our whole trust in him, and know assuredly that "all things" will work for our good, let come sorrow and grief, poverty and sickness, losses and crosses separation from our friends, pain and death, if we can know that all will work for our good, that we can have eternal life, be made immortal, receive a crown of glory that fadeth not away, that Jesus will come in glory and receive us unto himself where will be all the good and the blessed in the paradise of God to remain forever and ever? Yes, we all want to be there. I want to be there. O, let us all strive, and love God, that we may be there.

A. P.

Cheshire, Ct., June 15, 1857.

From Sr. Louisa J. Beach.

Bro. Grant:—I would say to the dear, scattered children, that the same blessed hope which has been our joy and consolation in years past, is still mine, and for its consummation I am still looking. That people, who love the appearing of Jesus, are still the people of my choice; their God is my God; their Savior my Savior; the narrow way, in which the church of God have ever walked, the path *I* would pursue, and that bright home in glory, of which we have so often wrote and sung, and *for* which we have longed and prayed, I hope to share with all those who shall be heirs of life eternal, and join in that song which the redeemed shall sing, when they return and come to Zion with everlasting joy upon their heads—when sorrow and sighing shall have forever fled away.

Truly the Lord is good to those who fear him, to those that hope in his mercy. Although small, we are a favored people and our blessings many. While Spiritualism, with its withering, blighting influence, is destroying its multitudes, and infidelity, like a dark pall, is settling o'er the land, I rejoice that the children of God have "light in their dwellings;" yea more, they have food to eat, the world knoweth not of. While that which *should* be food for God's people, is trodden under foot of men, and the pure waters are roiled by their feet, yet there is no lack to those who fear God. The Good Shepherd regardeth the cry of his little ones, and feedeth them with the bread of heaven, of which if a man eat he shall never die.

Dear Brn. and Srs.,—let us hold on our way, though oft it seems dark and dreary, for we have an assurance of faith, which trial and disappointment can never wrest from us, that "he who hath promised is faithful," and "in due season we shall reap if we faint not."

To those who have formerly labored among us, I would say, the idea, that our meetings in this place are discontinued, is an erroneous one. For a time last Fall they were broken up, but for the last six months we have had regular meetings at the chapel on the Lord's day. Although our numbers are small, and we have had a variety of unfavorable influences to contend with, yet our efforts have not been in vain. The blessing of God has rested upon us, and often have our hearts burned within us as we have communed together, and anticipated the time when *all* the family of the redeemed shall be gathered home. We have had no preaching for a long time, and the little flock are earnestly desiring and praying the Lord to direct the steps of some of his faithful, spiritual servants to this place. Such, would find a little remnant striving to overcome, and ready to receive them in the name of the Lord. That the Lord would strengthen and bless his people, and soon give his chosen ones rest, is the prayer of your sister,

Louisa J. Beach.

New Britain, Ct., June 29th.

The World's Crisis.

BOSTON, JULY 15, 1857.

Rich Man and Lazarus.

No. I.

A brother wishes to know how Luke 16: 19–31 can be harmonized with the idea that the dead are unconscious between death and the resurrection?

In answering this question, it will be necessary, in order to get the connection, that we go back to the commencement of the 15th chapter. In the second verse we read,—"The Pharisees and scribes murmured, saying, this man receiveth sinners, and eateth with them." From this point, we think the Savior goes on to vindicate himself against the above charge, by showing the Pharisees that they act on the same principle in temporal things, and closes with the parable of the rich man to illustrate the then future history of the Jews.

He first vindicates his course by the parable of the lost sheep, and says,—"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" The Pharisees could not deny that this would be their course of action. Jesus thus pleads guilty to their charge, and says,—"I say unto you, that *likewise* joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

With the eighth verse, he commences another and similar illustration in the parable of the ten pieces of silver. He inquires, what woman, who had ten pieces of silver and lost one, would not light a candle and seek diligently till she found it, and then rejoice? He then makes the same application again, saying, "there is joy in the presence of angels of God over one sinner that repenteth." If they would rejoice because they had found a lost *sheep* or piece of *money*, should they not still more when a *sinner* is restored to the favor of God?

The Savior next introduces the parable of the prodigal son in the eleventh verse, to illustrate the conduct of the Jews towards the Gentiles with whom he had been eating and conversing. In this pointed illustration, we believe the *elder brother* represents the *Jews*, and the *younger the Gentiles*. All were counted as Gentiles from creation to Abraham, who was considered the father of the Jews. Said they, "we have Abraham to our father." Like the prodigal son, the Gentiles had squandered all their blessings, and wandered far from the Lord in their idolatrous worship; in short, they had spent every thing, but when they beheld Jesus and his wonderful works, they began to think of returning to the true worship of God, and because Jesus sympathizes with them in their lost condition, they charge sinners; and like the elder brother in the parable, they are offended, and entirely refuse to co-operate with Jesus and the him with being a friend of publicans and angels in restoring the lost sinner, and rejoicing over him. The Jews, like the elder brother in the parable, for many years had been the favored people of the Lord, and should have been delighted when they learned that Gentiles were to share the blessings of the gospel with them, but they were so sectarian in their feelings, that they could take no satisfaction in the prosperity of any church but their own, and felt even angry when they saw the Gentiles received into "Abraham's bosom," or in other words, brought into the Abrahamic covenant.

Thus far, the Lord has been addressing the *Pharisees*, who complained of him for receiving sinners and eating with them; he next speaks to his *disciples*, (chap. 16: 1–13) instructing them how to use "the mammom of unrighteousness," and teaching them that they "cannot serve God and mammon." We learn from chap. 16: 14, that the *Pharisees* listened to this conversation of Jesus with his disciples, and being covetous, "they derided him." The Savior then continues his conversation with the *Pharisees*, to the close of the chapter, introducing the parable of the rich man and Lazarus. In verse 16, he declares that, "The *law* and the prophets were *until John*." Since then, there has been a change which the Pharisees refuse to acknowledge. He illustrates this point in verse 18, by the law regulating the marriage relations, and says,—"Whosoever putteth away his wife and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery." If any do not see the application of this, let them turn to Rom. 7: 1–4. Says Paul, "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." In the next verse he makes the application, which shows plainly why the Savior introduced the same subject when talking with the Pharisees. Hear him.—"Wherefore, my brethren, ye also are become *dead to the law* by the body of Christ, that ye should be *married to another*, even to Him who is raised from the dead, that ye should bring forth fruit unto God." We found the Lord declaring that the *law* was until John, that is, unto John's ministry; and when he commenced preaching, the time had come to put away the law, be baptized, and be married to Christ, "for Christ is the *end of the law* for righteousness to every one that believeth." Rom. 10: 4. This the Jews refused to do, and were married again to the *law*, which had been divorced by the Savior, consequently they were adulterers.

We now come to the parable of the rich man and Lazarus.

In this article, we have endeavored to show—

1. That the Pharisees condemned Christ because he received sinners and eat with them.

2. That he pleads guilty to the charge, and vindicates his course by showing the Pharisees that, when they lose a sheep or piece of money, they at once make search for the lost, and rejoice when it is found.

3. That, in the parable of the prodigal son, he brings out the fact that they did not rejoice when he came to save lost sinners, who are of more value than many sheep or pieces of silver, thereby proving that they, and not himself, were the ones to be censured.

4. That the time had come to put away the *law*, and be married to *Christ*, which they refused to do, consequently, they are condemned as adulterers.

In our next, we purpose to show the *consequences* that followed this course of conduct on the part of the Jews, as illustrated by our Lord in the parable of the rich man and Lazarus.

Voice of the Church.

Says the *Worcester Daily Spy*, of May 9th, '55,—"It (Voice of the Church) is a work of remarkable research and patient collection, and shows that the authors have been diligent searchers for evidence of the truth of their doctrines; and also zealous advocates of them."

Says the *National Ægis*, (Worcester) May 9, '55,—"It appears to be a thorough examination of the doctrine of the second coming of Christ; requiring extensive and laborious research, and presents arguments and arranges facts of history with method and precision. Ancient authorities and writers in abundance are cited, and detailed explanations of some scripture passages given, all of which, taken together, render the book quite interesting."

For sale by H. L. Hastings, No. 49 Arcade, Rochester, N. Y., and at this office. Price $1.00. Postage 18 cts.

We hope all will read the letter in another column, from A. Judson, "To the Female members of Christian Churches in the United States of America."

For the Crisis.

Abide in your Calling.

Some people make a great mistake in relation to being useful, by making a great mistake about their calling: they seem to think their *wish* is a better standard by which to determine their calling than their *ability* is. From this evil much mischief and confusion arise. For, no person can be out of his or her proper calling, in matters of religion, or, indeed, in any other matters, without creating disorder. It is not certain that one can preach the gospel, is called to preach the Gospel because he or she can *talk*, and has a strong desire to speak in public; other qualifications are as necessary as the *talking* qualifications, even allowing the person in question to be a sincere christian.

It seems to me that a good degree of common sense, or what we term sound judgment is necessary in order to fulfill, acceptably, the ministerial function. I do not, I cannot believe that God ever did, does, or ever will call a fool, or rattlebrain, or insane person to preach the Gospel.

I think, too, a person must have perception of mind, who is called to preach the Gospel, or what may be called power to learn, or else how can he STUDY to show himself approved?

And there are still other qualifications necessary. A man may be called to exhort who is not called to preach. So in other departments—a man may be called to take some other part who is not called to preach or exhort—a man may have a gift to sing with others who is not called to lead in singing—a man may be called to "help" in the Church, who has no ability to be connected with "governments"—a man be called to be an evangelist who has no ability for the pastoral office—a man may be called to be a pastor who has no power as an evangelist. Let every one be sure to find out by his ability, which God giveth, what is his calling, and therein abide.

Edwin Burnham.

For the Crisis.

Interest for a Brother.

Bro. Grant:—I am deeply and gratefully impressed, to-day, with the kindness of the friends in this place, and arising in the exhibition from the interest taken by one or two individuals, one in particular—to ascertain, what a brother's circumstances were, and how he could get along with what the brethren were disposed to do in aiding him.

I do not know that what I shall say will be heeded, perhaps it is not *needed*: and I would offer a thought which, to me, seems but justly required. It is this; instead of leaving it all to the Lord, without our knowing any thing about it, (I mean the brethren,) would it not be just as well to leave it to the Lord, and know what is done, and whether sufficient is done to give such help as is demanded for the time being.

This is a delicate question. No man wishes to be thought seeking after money or to be over anxious about his support. And hardly any one is willing in public or private, to communicate his wants unless interrogated; therefore, I would suggest that wherein brethren take up collections for the preacher, and have not in their arrangements any amount determined upon, (among themselves,) there should be some one to ascertain his condition, and if he gives his time to the work, as far as possible supply him. I think this would be for the good of the Church, as well as for the preacher.

The preacher must often know in sadness, what he needs, even before he leaves, —if he is the true servant of Christ, and the Church, should not the Church, at least the *deacons*, know as well as he? Often he must know what he has by him, to travel with, to pay rent, to meet his bills for every thing. Any harm in the brethren knowing? Is it not right then to inquire?

I hear one say, he must keep out of debt. Aye! he *must* or injure the cause. Why? If he gets into debt he *cannot pay up*. Let him keep out of that *snare*. I say, Amen, I hope he will. He must pay his bills when they become due, probably then he would not owe any thing, but *even if* he pay in advance, he must have means.

What then shall he do? I'll tell you, all in one word, just how the preacher and his family can be happy—*keep out of debt*—keep from hunger or cold, starving or freezing, or any suffering. How? That word is *means*. Interest yourself to help him get some work, or find out what he requires, and one or two societies take hold. Keep the money from going into the pockets of the R. R. Co's, and let it run into the preacher's kitchen.

"But I have heard this and the other thing, about his circumstances or possessions, &c." Is that the interest you take? *Hearsay*, is a run-away team. It will bring up where it must, but generally dashes in pieces.

I am not writing this to complain—I begun by expressing gratitude. *I know* how good it is to feel it—to be encouraged to go on—to take hold anew, as a man will when the Brn. come to his assistance, and bid him "God speed" with the "mateiral aid." Otherwise, he may feel downcast, disheartened. What is he good for then? Has he not enough to battle against, beside neglect in his poverty?

W. S. C.

Newark, N. J., May 30, 1857.

P. S. I ought to say that many societies are "doing nobly, and are coming up most beautifully to the work." C.

For the Crisis.

The Promises.

Is there any truth? (This inquiry should not be propounded.) Yes, God is true; the Bible is true; and all things pertaining thereto, embracing the exceeding great and precious promises spoken of by the Apostles and prophets are also true. God's word is more enduring than the heavens and earth, for, while they shall pass away, the word of God will remain, as lasting as Himself. I feel confident that the importance attached to the things contained in holy writ is not realized as it should be, emanating as they do from so high a source.

In relation to the promises, I will only notice a few portions of scripture bearing on the heirship of Christ to David's throne. I would simply remark, that if any truths are more prominent than others, they are those which the nominal churches contend against, and as being peculiar to Adventists alone. Take, for instance, the promise above mentioned, attested to by an oath from the living God, recorded in Ps. 132, 11,—"The Lord hath sworn in truth unto David, he will not turn from it, of the fruit of thy *body*, will I set upon thy throne." Here is a promise yet unfulfilled, which can never be gainsayed. Mark the phraseology,—"*sworn in truth.*" He will not turn from it, it is unconditional, and to prevent, as it were, its being construed in a spiritual sense,—"of the fruit of thy *body*, will I set upon thy throne"—which places it beyond dispute.

"But," says one, (it has been remarked to me,) was not this promise alluded to fulfilled in Solomon?" *Never*. Just turn for a moment to Peter's view of this subject, recorded in Acts 2: 30. Speaking of David, he says,—"Therefore being a prophet, and knowing that God had sworn with an oath to him, (the same promise and oath, undoubtedly referred to as above quoted,) that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne," &c., &c. Is not this plain? We think it is. But, lest there should be a lingering doubt in the minds of any, we next call attention to the announcement made by the heavenly messenger that said to Mary, previous to the birth of Christ,—"He shall be great, (perfectly plain) and shall be called the Son of the Highest; (easily understood, and fulfilled literally,) and the Lord God shall give unto him the throne of his father David." Now, I ask if his birth, greatness, &c., accord with the prediction, will not also the latter clauses given in the same connection, accord precisely in the same literal manner? I think all candid minds will answer, yes; and thank God, this promise, with others connected, will speedily have a glorious fulfillment.

Placing implicit confidence in the ability of Him who has promised, let us take courage. Notwithstanding these truth's

are so generally scouted at, they are predicated on the word of Him who cannot lie, and will be accomplished according to his revealed plan.

JOHN RUDDELL.

Buffalo, N. Y.

From Sr. H. E. Wright.

BRO. GRANT:—* * * To me, a lone pilgrim, the Crisis has been and still is a source of comfort and consolation. When I peruse its contents my heart is indeed cheered, and the soul stirring communications I often find therein are, to me, like food to the hungry soul. It is now nineteen long months since I bid farewell to my dear advent brethren and sisters at Cheshire, Conn., and came to this place. Since that time I have not become acquainted with any of like precious faith. I do in reality feel that,

"I long here have wandered a pilgrim and stranger,
Aloof from the world have endeavored to keep;
All free from its error, pollution and danger,
Till I should be changed or in Jesus should sleep."

Thus far the Lord has led me, and kept me in sweet peace and in the faith and patient waiting for his promise to be fulfilled.

I sometimes feel that I am like a sheep without a shepherd, or a stray lamb that has lost its fold. But I hear the good Shepherd's voice, and, by the grace of God, will follow him; for he will soon gather all his scattered ones, and there will be one fold and one Shepherd, and he will give unto his own eternal life, and none shall be able to pluck them out of his hands.

Pray for me, that I may prove faithful, and in the morning of the resurrection be clothed with immortality and eternal life.

Your sister in hope of the glory of God, H. E. WRIGHT.

Cascade, Iowa, May 12th, '57.

From Bro. Manning Curry.

BRO. GRANT:—By request, and from a sense of duty, I give a few reasons for my ceasing the observance of the *Seventh Day Sabbath*.

I consider the Sabbath to be a positive institution of the Jewish dispensation, instead of a moral precept of perpetual obligation. The difference between the two not being observed has been the cause of many embracing the Seventh Day theory. Yet, you can easily see, that, in every reflecting mind, the difference is obvious. For example, let a professed minister of the gospel come to your congregation and teach that the precepts,—"thou shalt not steal . . . kill," &c., are not binding, the vilest of the vile would object. But let him take the position that the observance of the Seventh Day Sabbath is not binding, and you would see a willingness to hear argument. The cause is this,—

A positive institution is of that nature that it can benefit no one to observe it, nor injure any one by not observing it, unless it is a law for the time being enjoined by a rightful ruler. A positive institution is based entirely upon the sovereign will of God, and is binding so long as he sees fit to require its observance. The erecting of the brazen serpent in the camp of Israel could have benefited none, had not God required it; there was no relation existing between the brass and poison that healed the people. it was not means existing in the nature and fitness of things, but its healing virtues depended wholly upon the will and appointment of God; this is purely a positive institution, not moral law; had it been, it should still exist, and be a perpetual observance. There were many such institutions belonging to that age, as there are in this. It will not do to confound the two ages, nor their institutions, because all these institutions are only appropriate under the dispensations where God has placed them. Example. A Jew would appear as a mocker receiving the institution of Baptism and Lord's Supper, while yet adhering to the Jewish religion. Equally so, would a Gentile convert appear, engaged in the Jewish mode of worship.

Circumcision, offering of beasts, new moons, feast days, holy days and Sabbaths, are positive institutions, based on the will of God, and must be at an end, unless God sees fit to enjoin them. But neither Christ or his Apostles have so done, while, on the other hand, such expressions as the following must settle the question relative to the observance of days of the former dispensation:—

"Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ." Col. 2: 16, 17. The Jews had some nine holy days and Sabbaths. Lev. 23, contains a number of them. Ver. 22, calls them "your (Jews) Sabbaths."

A positive institution is mutable, changeable, and may end. But a moral precept, such as, "thou shalt not steal . . . kill . . . bear false witness," and others of the like nature, are immutable, unchangeable, eternal; they of themselves possess moral principle and must eternally exist, and be the rule of righteousness for all intelligences in the universe. Who can do away the precept, "thou shalt not steal?" No one existing—God could not, unless he deny himself.

It is a prominent argument with Seventh Day observers that the two tables of stone contained the moral law of God, in contradistinction to every other law, which they call ceremonial. But not only does the fourth commandment, by fair examination, possess the nature of a positive law, a law that was passed by God at a certain time, or a law that was made; for, says Christ, "the Sabbath was made," &c. If it was made it had a beginning, and therefore is not eternal; a time was when it did not exist, therefore it is not a moral law.

Can it be said that God made the commandment, "thou shalt not kill?" No; it is eternal in its nature; it involves an eternal principle of righteousness, that always was, and is, and will forever be.

But there are other things written on the tables of stone, that were only positive law; viz., "visiting the iniquity of the fathers upon the children unto the third and fourth generation." This is mentioned and kept up, as may be seen, (Ex. 34: 7; Jer. 31: 29; Lam. 5: 7,) but finally repealed as you may see, by Ezek. 18: 2–4.

Thus the argument fails that every thing was purely *moral* law on the tables of stone.

Your Brother in the hope of the gospel, MANNING CURRY.

Delhi, Mich.

Poetry.

For the Crisis.

SONG OF THE WAITING ONES.

AIR.—"*Flow gently sweet Afton.*"

Awake slumb'ring virgins, join in a sweet song
Of praise and thanksgiving to God and the Lamb,
Who brought us salvation—to freely bestow—
Which saves us from sin, and from death and its woe.

Cheer up then, ye mourner, redemption is near,
The Heavenly Bridegroom is soon to appear;
And our joy will be full when our labor is done,
If we only prove faithful till the Savior shall come.

Hosanna to Jesus, dear Spirit, inspire
Our hearts for to love him, to bless and admire;
We'll praise him, we'll praise him, and crown him our King,
Salvation through Jesus, salvation we'll sing.
O glory to Jesus, whose feet shall then stand
On Zion's bright mountain, the fair promis'd land;
We'll sing with the angels and join the fair throng,
If we only prove faithful till the Savior shall come

And if we are called ere that happy morn,
To rest in the grave and be laid in the tomb,
When the "last trump" shall sound through the earth and the skies,
We again shall awake and in splendor arise,
In the bright resurrection, the morning of bliss,
When Jesus shall crown the ransom'd ones his;
O glory to Jesus will then be the theme,
If we only prove faithful till the Savior shall come.

When the saints of all ages in the kingdom shall meet,
Round the throne of God's glory their Redeemer to greet,
What joy, O what rapture, shall fill each glad soul,
While pleasures celestial eternally roll;
Enrob'd pure and spotless, with harps ever sing
Hallelujah, salvation to Jesus our King;
Through grace we may conquer and win a bright crown,
If we only prove faithful till the Savior shall come.

W. SHEPHERD.

Extracts from Letters.

BRO. M. HOBART writes from East Douglass, Mass.:—"How little have we expected to see these days. What a similarity there is between these scenes and the journeyings of ancient Israel; and, as God was manifested in their midst, so we see it now. How peculiarly adapted, were the scenes through which they passed, to try them whether they would believe God or not. So it seems to be now; we have expected to get Home before this, but it is not so; yet we see that God is here. Yes, he is in the midst of the camp, and soon the glad trump will sound for the host to move on, not to another temporal Canaan, but to an ETERNAL REST. How sweet to know that God is interested for us. O then let us with childlike simplicity *wait*, and *watch*, and *pray*."

—:o:—

BRO. J. C. W. writes from Mechanic Falls:—"It is truly comforting to read the letters from my brethren and sisters. I have been for a few weeks past where I could not associate with those of like precious faith, but I find the Lord is just the same. He will hear the lonely pilgrim in his solitary cottage. They may take every thing from him, yes, deprive him of every thing but his Bible, and he is happy. Thank God for his word, and for the light he has given us in these last hours.

Brethren, Jesus is at the helm,—we have a good Captain. I have sailed under his command about nine years, and the longer I sail the more attached I become to him. I have no treasure here, but I am trying to lay up my treasure in heaven."

—:o:—

BRO. N. S. LATIMER writes from Berlin, Mich.:—"Receive our thanks for your good paper, which came to us free until a good Bro. sent a dollar for us. And I would say, since Bro. Burnham's article, 'Cannot Pay,' appeared, we have given up tea and coffee, which we found cost us at least $6.00 per year, and have felt much blest in doing what seemed to be duty."

—:o:—

BRO. B. W. SIMMONS writes from Chemung, Ill.:—"I lived fifty years in darkness as to the truth of the Bible. I was taught to believe I had an immortal soul, taught so by my father, mother, priest, and deacon. I lived within the pale of the Presbyterian church. I was strong, but my foundation was rotten. Bro. Blain removed the scales from my eyes. I found by investigation that what he preached was true. Bro. John Howell came here. I heard him declare the truth, and laid hold, embraced and believed the truth of the near coming of our Lord and Savior, was baptized into his death and resurrection, and am now wending my way to the kingdom.

I feel like Job, that in my flesh I shall see my God, in the land of Canaan. I am poor, yet I feel as though I could not do without your paper; it is my meat and drink. Go on, my dear Bro., in the good work, and may the God of heaven bless you in the way of truth."

Foreign News.

THREE DAYS LATER FROM EUROPE.

NEW YORK, July 7.

Steamship Arabia, from Liverpool afternoon of June 27, arrived at this port this evening at 7 o'clock. In the British House of Commons the Jews oaths bill had been passed by a large majority.

Queen Victoria, attended by a brilliant staff, had personally distributed the Victoria Cross of Order of Valor in Hyde Park. The attendance was immense.

The French elections have all been one way, the Opposition securing only about a half dozen members.

Latest advices from India allow that the mutiny of the native troops had assumed a very serious shape. They had taken possession of Delhi, and were massacreing the Europeans.

Accounts of the grain and potatoe crops continue to be highly encouraging.

FRANCE.—The Paris correspondence of the Times mentions a rumor of a serious plot connected with the recent election movement. Four Italians, on whom papers and firearms were found had been arrested.

Advices from Madrid state that the Spanish and Mexican Ministers had a long conference without improving the state of the Mexican question. In fact the situation of affairs between the two countries is considered critical. The English and French Ambassadors were striving to effect a reconciliation.

The report that General Concha had sent vessels to the coast of Mexico is fully confirmed.

Lord Howden had sent to the Spanish government another very strong note on the Cuban slave trade.

Late advices state that the Mexican Minister positively intends to leave Madrid in the course of a week, if he was not previously recognized in his official capacity.

A despatch from Trieste announces another victory of the Circassians over the Russians, in which the latter lost 1000 men.

INDIA AND CHINA.—The overland mail had arrived with dates from Bombay to May 27, Calcutta May 18, Hong Kong, May 9, and Shanghae April 29.

The mutiny in the Bengal army had spread in a most alarming manner. At Meerut, two native infantry regiments had united with the light cavalry in open revolt. After some bloodshed, they had been dispersed by European troops, but they fled to Delhi, where they were joined by three more native regiments. Delhi was in possession of the mutineers, who had massacred almost all the Europeans, without regard to age or sex, plundered the bank, and proclaimed the son of the late Mogul as King.

Disturbances had also taken place at Ferozpore, but were suppressed. Government was taking active measures to suppress the revolt, and was concentrating troops around Delhi.

The Rajah of Swaltar had placed his troops at the disposal of the British government.

Great distress prevailed in China, on account of the scarcity of food. The neighborhood of Foochow too continued disturbed by rebels. and it was feared serious injury to trade would be caused thereby.

FOUR DAYS LATER FROM EUROPE.

ARRIVAL OF THE ANGLO SAXON.

QUEBEC, July, 11.

The Anglo Saxon left Liverpool about half-past 1 P. M. Wednesday, July 1, and arrived at this port at 11 this A. M.

The shipment of the cable of the Submarine Telegraph between Europe and America had commenced on board the Niagara, and would be proceeded in with the utmost despatch.

France, at the request of England, is to send out 14 transports with troops to China. This will be done at the request of England, in order to prevent the withdrawing of British troops from India for the China war, as was at first contemplated, the startling news of the mutiny among the native troops of the former country, having made their presence there more than ever necessary.

Later accounts state that a reinforcement of 14,000 troops are to be sent immediately to India.

The Spanish-American difficulty is as far as ever from adjustment.

Political troubles are rife at Genoa, where party conspirators have been arrested.

Troops were marching from every side against the mutineers in the Punjaub. Meerut and Delhi were placed under martial law, and the native princes were sending contingents to the British forces and to Meerut. The native troops had murdered every officer on whom they could lay their hands at Delhi.

It was supposed that Mr. Fraser, the Commissioner had fallen, with many men, women and children. The mutiny had not affected the troops at other stations.

CHINA.—The advices from Canton River are to the 8th of May. Several attempts had been made to blow up the ship there, one of which was nearly successful. No military operations could be undertaken before October, owing to the heat of the weather.

Obituary.

Died in Casco, Me., May 5, 1857, Mary L., daughter of Isaiah and Rosella C. Hall, aged one month.

She bloomed but for a day, and left her dear parents to mourn. They do not mourn, however, as those who have no hope, but can say with a full soul,

"Sleep, dearest babe, till Jesus comes
To resurrect thy dust;
And then we hope to meet again,
Where all will be at rest.

Soon our dear child we hope to greet,
On that eternal shore,
Where we will join the happy throng,
And meet to part no more"

May the Lord bless the dear parents, and help them to be in readiness to meet the little one where death shall never enter. The funeral was attended by the writer. Text, Job 14: 14. JESSE PARTRIDGE.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

—:o:—

Campmeeting at North Wilbraham!

Our brethren abroad have made a demand on us, or rather have expressed a great desire for another "Independent Campmeeting" at North Wilbraham, Mass. What shall we do? Shall we respond to their desire? I think we must, or perhaps do more harm than good. We have concluded to commence the meeting on Monday the 31st day of August next. We give this timely notice that all who wish to attend such a meeting may arrange so to do.

We call this an *Independent Campmeeting*, because we intend that it shall be independent of all *sectarianism* and *partyism*. We invite all to attend it who are interested in, and love the immediate appearance of our Lord Jesus Christ. We expect at this meeting a general gathering of the "waiting ones." It seems to us that it cannot be otherwise, as this will be centrally located for the friends of the cause.

Come, Brethren and Sisters, in the Lord's name, help! Make all the preparation you consistently can to attend, we beseech you, for "is there not a cause?" We feel *lonely* and *pilgrim-like*, and it will be well to meet, and greet, and cheer each other once more on the journey. Will you come from the East, and West, and North, and South, and sit down once more in the anticipation of the kingdom?

The objects of this meeting are twofold.

1. To comfort and strengthen one another.
2. To endeavor to benefit, with the truth, all who will attend the meeting, who are not yet ready for the kingdom of God.

We shall expect each Brother and Sister at this meeting, to speak and act as he, or she may think God requires, with a view to the best good of all concerned. We desire no public debates or controversy, but let each speak independently of others, and in the spirit of Christ. It is the general desire of the friends that Bro. Munger be Superintendent of this meeting, inasmuch as his acquaintance with that part of the country and long experience in these matters render him the fittest person that can be selected. We can all confide in his integrity and faithfulness. We trust he will comply. We would say in conclusion, that it will be well for our friends in all parts, where they can, to associate and prepare *tents* and *bedding*, &c., for themselves, so as not generally to be dependent, as many individual cases must necessarily be. The cloth which is used for tents can be taken by the several families which purchase it, after the meeting, and be used for domestic purposes. In some cases, tents may be more cheaply hired. We will try to get the fare on the railroad from Boston to Wilbraham reduced, if possible, and thus help our Eastern friends; and should we succeed, will give notice in season. Perhaps other brethren will do the same on other railroads.

Get tickets for NORTH WILBRAHAM—the Camp-ground is near the North Wilbraham depot.

And now, Brethren and Sisters, we submit this matter to you in the Lord. Act right.

EDWIN BURNHAM,
For the Brethren.

P. S. Provision for man and beast will be made as usual. E. B.

Tent Meeting.

There will be a Tent Meeting in East Farnham, C. E., commencing September 9th, at five o'clock, P. M., and continuing over the Lord's day. We wish Bro. Edwin Burnham to come and preach the word; also other preaching brethren. The Brethren will do all they are required to sustain the meeting.

JOHN CHAPMAN,
In behalf of the Brethren.

Brother Burnham, please answer by letter, and also through the Crisis. My post office address is Magog, C. E. J. C.

I cannot attend.—EDWIN BURNHAM.

DISCUSSION.—A discussion is to be had in North Fairfield, Huron Co., Ohio, between Elder Andrew Burns of Ashland Co., Ohio, and L. P. Judson of Victor, Ontario Co., N. Y., commencing Aug. 18, 1857, and continuing during the pleasure of the parties,—probably three or four days. The questions will be, whether the Kingdom of Heaven, or reign of Christ has yet been set up on the Earth? and what is the true nature and destiny of man?

Eld. D. B. Wyatt appoints to preach at Concord, N. H., Sunday, 19th inst., Providence permitting.

Exeter, Advent Chapel, July 25th and 26th. Time of worship on Saturday, 5 o'clock, P. M.

Providence permitting, I will preach at
Carmel, Me., Saturday eve., 6 P. M., Aug. 8th
" " Sunday, Aug. 9th
Bangor, Me., Wednesday eve., Aug. 12th
Hermon, Me., Saturday, Aug. 15th
" " Sunday, Aug. 16th
L. BOUTELL.

Providence permitting, I will preach in Portsmouth, N. H., Aug. 2d. M. GRANT.

Providence permitting, Bro. Albert Fox will meet with the brethren at the School House, near Wells' Forge, Mass., July 19th

Bro. S. W. Bishop appoints to preach in Auburn, N. H., July 26th

Bro. Couch appoints to preach in Worcester, Aug. 30th

Elder E. Burnham appoints to preach in
Salem, Mass., Third Sunday in July
Lowell, Mass., Fourth Sunday in July

The Lord willing, I will preach the word as follows:—
Lawrence, Mass., July 15th
Auburn, N. H., where Brn. Welsh or Robie may think best, July 16th
Roxbury, Mass., July 17th
Boston, Mass., Lord's day, July 19th
Providence, R. I., July 20th
River Point, where Br. H. Taylor appoints, July 21st
Fairhaven, Mass., July 25th
Elder S. S. BREWER.

Providence permitting, I will preach at Granby, Mass., Sunday, July 19th
D. E. MOULTON.

Providence permitting, I will hold meetings in the following places:
Collinsville, Ct., Thursday, July 16th
Winsted, Friday, July 17th
Newfield, Sunday, July 19th
Litchfield Station, July 20th
Bro. Humphreyville's, July 21st
Plymouth Hollow, July 2d
Bristol, Thursday, July 23d
Hartford, Friday, July 24th
South Hampton, Long Island, N. Y., Sunday, July 26th, if the Brethren meet me at Sag Harbor, on Saturday, when the boat arrives.
Peacedale, (as Bro. Dixon may arrange,) July 28th and 29th
Appanauge, (will the Brn. meet me at Appanauge depot?) Thursday, July 30th
River Point, (where Bro. Taylor appoints,) Friday, July 31st
Providence, Sunday, Aug. 2d. *Third* meeting where Bro C. O. Towne may appoint,—perhaps with Bro Osler's charge.
Roxbury, Mass., Monday evening, Aug. 3d
Boston, Tuesday evening, Aug. 4th
Worcester, (at Bro. D. T. Taylor's charge,) Wednesday evening, Aug. 5th

If these appointments interfere with others, please notify me before I arrive. These are not decrees,—only propositions.

HIRAM MUNGER.

Bro. R. R. York appoints to preach at
Flying Point, July 19th
East Gray, July 26th
Brunswick, Aug. 2d
South Gray, Aug. 9th

Bro. Edwin Burnham appoints to preach at the 1st Baptist (colored) Church in South Kingston, Saturday evening, Aug. 1st

Twice the following Sunday, Aug. 2d, at the Advent Chapel, Peace Dale, and in the evening at the Colored Church above named.

For the Brn., J. T. DIXON.

Bro. B. P. Manning appoints to preach at
Hillsborough, N. H., July 19th
Danbury, N. H., July 26th
Warner, N. H., Aug. 2d

Bro. T. M. Preble appoints to preach at East Weare, in the Free Meeting House, July 19th
Canterbury, in the Town Hall, July 26th

Providence permitting, I will preach in Dover, N. H., Friday and Saturday evenings, July 17 and 18, and over the Sabbath.

M. GRANT.

Providence permitting, I will preach at
Buffalo, N. Y., Wednesday evening, July 22d
Rochester, July 26th
Canandaigua, (evening,) July 27th
Syracuse, (evening,) July 28th
Clay, evening, (meet me at Brewerton, morning stage,) July 29th
Albany, N. Y., (evening,) July 30th
W. S. CAMPBELL.

Bro. J. Couch appoints to preach in Lake Village, N. H., July 26th

The Lord willing, I will preach the word at
Lincolnville, (Young Town School House,) at 5 P. M., Wednesday, July 15th
South Hope, where the Brethren prefer, at 5 P. M., Thursday, July 16th
Damariscotta, Br. J. Campbell's, Friday, July 17th
Round Pond, (evening,) at Br. Stephen Harding's, Saturday, July 18th
Round Pond, (Union Meeting House,) 3d and 4th Sabbath in July.
THOS. SMITH.

A Tent Meeting.

Providence permitting, there will be a tent meeting in North Dana, commencing Thursday, August 6th, and holding over the Sabbath, of believers in the primitive faith of the church; viz., the personal coming of our Lord, and the literal resurrection of the dead, and the restitution of the earth, and in making ready a people for these great events by taking the new covenant of Jesus Christ, in all its parts, without addition or diminution, for the basis of church building and government, as the only law by which the temporal, civil and ecclesiastical affairs of all the members of the body are to be regulated and governed.

We invite the lovers of truth to come and unite in laboring with us in this good and best of all causes. With us christian character is a test of fellowship, and that to be gained, as Peter says, by being begotten again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

Some of God's servants will be present to preach the word. We invite all classes to come and hear, and then judge. Prove all things and hold fast that which is good. For the Brethren,

D. E. MOULTON.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

N. Bennett 104, P. Pilcher 122, S. Blake 122, E. W. Hall 130, B. R. Clark 117, J. Woodard 131, M. Whitaker 122, T. Tryon 117, A. Wait 117, M. D. Richardson 91, E. Hall 122, A. D. Waldron 122, J. Pinkins 108, J. B. Young 121, S. Roice 116, E Bemis 76, J. Spaulding 130, D. Young 123, F. F. Farnsworth 123, Tryphena D. Metcalf 123, E. M. Lee 112, A. Soule 118, T. Waters 104, J. Clothey 123, Mary Fogg 117, E. B. Knapp 125, $1 each.

W. Gilmore 156, A. K. Warner 130, J. Atkins 130, $2 each.

J. Burley 134, Mary J. White 104, E. B. Tallmadge 104, 50 cents each.

H. T. White 123, $3; J. Hooker 130, 82 cents; E. Baker 120, 80 cents; Mrs. R. J. Fowler 110, 51 cents; S. Guild 96, $1.54; H. W. Dann 113, $1.52.

FOR BOOKS AND TRACTS.—J. Hooker $1.18; C. P. Thorn 18 cents; U. Smith 12 cents; C. Boutwell $1; E. Baker 20 cents; J. Burley 50 cents; H. W. Dann 48 cents; Miss Belle Phelps 16 cents.

BOOKS SENT.—U. Smith, Ezra Baker, C. Boutwell, C. P. Thorn, J. Hooker, C. Doane, Miss Belle Phelps, H. W. Dann.

Geo. L. Teeple's P. O. address is Arlington, Sibley Co., M. T.

B. P. Manning's P. O. address is Oil Mill Village, N. H.

Bro. Thomas Wiswell—The dollar credited to "R. Bedd" in the Crisis of June 17 was intended for R. BEDEL.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

DEATH NOT LIFE.—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

CRUDEN'S CONDENSED CONCORDANCE.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

Treatise on Matt. xxiv. By I. C. Welcome. Price 33 cents—postage 6 cents.

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

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The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts.—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

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The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 30 cts.—postage 3 cts.; cloth gilt, 40 cts.—pos. 8 cts.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a biographical sketch, or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Millennium—State of the Dead—Intermediate State—Plain Truths—Ancient Landmarks—each twenty-four pages. Price 3 cents single copy; $2 per hundred. —Outline of the coast of Man—The Destiny of the Wicked—The Great Incentive—Olive Leaves 3 cents single; $1.50 per hundred.—Future Punishment—Key of Truth—The Night Cometh—The Day of Judgment—price 2 cents single; $1 per hundred.

Poetry.

For the Crisis.

MARY OF BETHANY.

She looked upon the brother loved,
So late from death restored,
And sought her grateful love to tell
To Him, their friend and Lord.
And precious ointment she hath brought,
In alabaster held,—
O the deep, tender, trusting love
In that one act revealed!

Meekly she poured it on his head—
Those costly odors sweet—
And knelt with her long tresses fair
To wipe his sacred feet.
And what to her the murmuring
Of those who round her stood?
She heard but that approving voice—
"She hath done what she could."

"The lavished gift she ought," they said,
"Unto the poor impart;"
He owned it meek love's offering,
That dwelt in a pure heart.
Oh, faithful one, devoutly thus
Thy Lord anointing now,
Dost know they'll bind the thorn-wreath soon
Upon that holy brow?

Those feet, thou'st gently touched to-day,
Where tear and kiss have been,
Will bear a bleeding nail-print soon,
When held by cruel men!
And thou wilt weep beneath the cross,
And watch beside the tomb;
And mocked will be thy tears and grief,
In that dread hour of gloom.

Yet, favored Mary, yet again
At those dear feet thou'lt bow,
And view with glad, adoring love,
A glory-crowned brow.
And O, that I beside thee then
A worshiper may be,
And hear that voice, and share that smile,
To all eternity.

MARIA T.

For the Crisis.

OUR ETERNAL HOME.

TUNE.—"*We have heard.*"

We have heard of the realms of paradise,
Where the saints shall ever dwell,
Where shall be no wickedness or vice,
But love shall all propel.
There the glory shall be ever seen,
And the tree of life in bloom,
The river of life pure and serene,
And all devoid of gloom.

We have heard about our eternal home,
Where the saints shall die no more;
Through the realms of glory we will roam,
When our journey shall be o'er.
We will play upon celestial harps,
And wave an immortal palm;
What melody will fill our hearts,
As we sing the angels' psalm.

We have heard of the new Jerusalem,
From the heavens to descend;
There is seen the throne of the holy Lamb,
And his reign shall never end.
There the prophets and apostles too,
Shall celebrate his praise;—
While golden ages onward flow,
We bask in the smiles of his face.

W. SHELDON.

Original Articles.

For the Crisis.

The Christian's Desire.

"To be with Christ" is the deep and abiding desire of every living soul. Hours of prosperity may shine on the christian's pathway, friends may gather at his side, he may dwell amid the fairest scenes of earth, still his affections are on things above—his treasure and his heart are there, and he himself would dwell with him, whom having not seen he loves. The sons of Zebedee desired to dwell with Christ, when they asked to sit one on his right hand and the other on his left in his kingdom. Peter felt this desire when on the mount he beheld in vision, his glorified Lord, and craved permission to make three tabernacles and abide there. The meek heart of the faithful Mary cherished this desire, when, in forgetfulness of worldly concerns, she sat at the Master's feet to hear his words. The dying penitent on the cross uttered this desire in the prayer—"Lord, remember me when thou comest into thy kingdom." Paul, amid the buffetings, toils and trials of his Apostolic life, while suffering joyfully for the name of Jesus of Nazareth and his church, expressed himself as "having a desire to depart, and to be with Christ." And how much the beloved John must have longed to lean again on that bosom where once in the confidence of sacred friendship he reclined. His own words declare it when, to the declaration, "behold I come quickly," he breathes the response,—"even so, come Lord Jesus."

How many thousand hearts that have found peace in believing through ages that have rolled away, have throbbed and glowed with the holy desire till the chill touch of death has stilled their beating; but the last out-gushing of life's ebbing fount told their longing "to be with Christ" and their God has promised,—"the desire of the righteous shall be granted." Yes, when the last trump shall startle their slumbering dust, they will spring from each low resting-place, and the last thought of the fainting, dying soul will be the first word on the immortal tongue—that thought, that name—Jesus!

And to-day ten thousand hearts scattered over the wide earth, over mountains, vale and sea, amid the glare of the world's vain pomp and pleasure, amid scenes of wretchedness and crime, amid toil and turmoil, and care, from the bed of sickness, from the couch of the dying, from the tomb of the buried, from human ills and fears, from sin, and pain, and death, look up to the intervening heavens, echoing the cry that comes wailing down the stream of time, from the lonely Isle of Patmos, rising ever to the ear of their absent king—"come Lord Jesus."

Yes, there are those to-day—too few though they may be, that love the Son of God, believe in him, and wait for his coming, desiring to be with Christ. Why should they not? When they see him they shall be like him. When they awake in his likeness they shall be satisfied. They "suffer with him," they would "reign with him." And to them that look for him he will appear; to those who wait he will come, but we may not go to him. He left no shining footsteps on the trackless air that may guide us from Bethany to his Father's throne; no swift-winged Angel comes down to bear us thither, nor wish, nor prayer may make void his words—"whither I go, ye cannot come," but we may believe and rest on the blessed promise, "if I go away, I will come again, and receive you unto myself." The church must wait the appointed hour of re-union with her Head, when our Lord himself shall descend from heaven with all his Father's dazzling train, and angels catch us away to meet him in the air. Thus shall we, with Paul, with all the innumerable elect host, depart to be with Christ, to be forever with the Lord.

"Forever with the Lord,
Amen! so let it be!
Life from the dead is in that word,
'Tis IMMORTALITY!'

MARIA T.

Cold Spring, Mass, June 22d., 1857.

For the Crisis.

The Desire of Nations.

What elements of the future will elicit the prayer of the people of God—"come, Lord Jesus, and come quickly?" And what principle of administration make the "Son and heir of David" the "desire of all nations," who is to come when God shall fill his "house with glory," and the "knowledge of the glory of the Lord shall fill he earth as the waters cover the sea?"

The coming of the Lord Jesus Christ must be the hope of the nations—of the world, for salvation; and here salvation cannot come without destruction. The elements must be subjected to a reacting, overwhelming, absorbing, revolutionizing, rebuilding power—to come forth anew. This the nations may not apprehend, but the chosen will.

The world—*nations* who shall worship Him, and bring their glory and honor to Jerusalem (New) with all the left of the nations, will not be the nations in their present form. There must be a change, and destruction upon destruction now determined and then accomplished, will witness the breaking up of national establishments, the passing away of the old, that the new may come in. He has been the desire of all the good of all nations in all time, and he is the desire, and his kingdom the desired exhibition of all his saints of every land now.

But I fully believe there is another sense in which the nations will desire him. It is briefly this. The elements of evil, turmoil, disruption and revolution, knowing no bound, and stopping at no limit whatever, will, however—some of them may have begun well—baffle all attempts at reduction and subjugation on the part of governments. Laws will be overridden and trampled under foot on the one hand, and be tyrannical, unjust and abominable on the other. War and strife will rage; political elements be upheaved; long established and time honored institutions uptorn at the foundation; states dismembered; peace and quiet gone from the nations and from the world. Then will men desire peace and righteous administration.

Thus they desire Christ to come! Merely for the peace the world might have. He is the desire of nations—THE PRINCE OF PEACE! Hope of the flock!! Rejected hope of the world!!!

DALETH.

Is not every face beautiful in our eyes, which habitually turns towards us, with affectionate, guileless smiles?

Choice Selections.

From the Athens Post.

TRUST IN PROVIDENCE.

BY MRS. GIERLOW.

Lord of my life! I give this weary heart,
With all its cares, its griefs and pains, to thee.
Thou knowest all things, and for me the cup
Of good and ill Thou hast in love prepared!
I drink the mixture, though it give me pain,
Confiding, Great Physician, in thy skill!
A stranger, far from my beloved home,
Be thou, O God! my friend and portion here;
Lay underneath the Everlasting Arms,
And let me ever feel that Thou art nigh.
I mourn the loss of loved ones gone, alas!
How many tears I shed o'er withered hopes
And blighted joys! But, thou canst comfort me.
The precious jewels are not lost which Thou
Didst lend awhile to cheer this aching heart:
Thou hast them now, to polish and refine,
And they shall sparkle yet in that bright crown
Which Thou, my Savior, hast in store for me!
Methinks I hear Thee say: "Weep not! thy dead
Shall live again—no more to suffer pain,
No more to weep, and never more to die!"
Yea, in Thy word I read that sundered friends
Shall meet in that glad day; that clouds shall not
Obscure, nor night succeed. With eyes undimmed
They shall behold Thy face, and stand complete
In Thine own righteousness arrayed, and sweep
Their golden lyres in notes of praise. How sweet
Will be the song of that celestial throng:
"Worthy the Lamb, who died, us to redeem
By His most precious blood!"
O God! once more
I give myself to Thee! Be thou my guide,
My sure defence till time and toil shall cease,
And then, O Righteous Father! take me home.

From the Christian Herald, August, 1832.

A. Judson's Letter.

To the Female Members of Christian Churches in the United States of America.

DEAR SISTERS IN CHRIST:—Excuse my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter, unfashionable, I confess, and perhaps unpalatable, I know not. We are sometimes obliged to encounter the hazard of offending those, whom of all others we desire to please. Let me throw myself at once on your mercy, dear sisters, allied by national consanguinity; professors of the same holy religion, fellow pilgrims to the same happy world. Pleading these endearing ties, let me beg you to regard me as a brother, and to listen with candor and forbearance to my honest tale.

In raising up a church of Christ in this heathen land, and in laboring to elevate the minds of the female converts to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display (I beg you will bear with me,) which has, in every age and in all countries, been a ruling passion of the fair sex, as the love of riches, power and fame, has characterized the other. That obstacle lately became more formidable, through the admission of two or three fashionable females into the church; and the arrival of several Missionary sisters, dressed and adorned in that manner which is too prevalent in our beloved native land. On my meeting the church, after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At that time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended also, that I should be unsupported and perhaps opposed by some of my coadjutors. I confined my efforts, therefore, to private exhortation, and with but little effect. Some of the ladies, out of regard to their pastor's feelings, took off their necklaces and ear-ornaments, before they entered the chapel, tied them up in a corner of their handkerchiefs, and on returning, as soon as they were out of the Mission house, stopped in the middle of the street to array themselves anew.

In the mean time, I was called to visit the Karens, a wild people, several days' journey to the north of Maulmein. Little did I expect there to encounter the same enemy, in those "wilds, horrid and dark with o'ershadowing trees." But I found that he had been there before me, and reigned with a peculiar sway, from time immemorial. On one Karen woman, I counted between twelve and fifteen necklaces of all colors, sizes and materials. Three was the average. Brass belts above the ancles, neat braids of black hair tied below the knees, rings of all sorts on the fingers, bracelets on the wrists and arms, long instruments of some metal, perforating the lower part of the ear, by an immense aperture, and reaching nearly to the shoulders, fancifully constructed bags, inclosing the hair, and suspended from the back part of the head, not to speak of the ornamental parts of their clothing, constituted the fashion and the ton of the fair Karenesses. The dress of the female converts was not essentially different from that of their country women. I saw that I was brought into a situation that precluded all retreat,—that I must fight or die.

For a few nights I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a Missionary in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Tim. ii. 9, and read these words of the inspired apostle: "I will also that women adorn themselves in modest apparel, with shamefacedness and sobriety, *not with broidered hair, or gold, or pearls, or costly array.*" I asked myself, Can I baptize a Karen woman in her present attire? No. Can I administer the Lord's Supper to one of the baptized in that attire? No. Can I refrain from enforcing the prohibition of the apostle? Not without betraying the trust I have received from him. Again I considered, that the question concerned not the Karens only, but the whole christian world; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way.

I considered Maulmein and the other stations; I considered the state of the public at home. But "*what is that to thee? follow thou me,*" was the continual response, and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in the path of duty, supported or deserted, successful or defeated in the ultimate issue.

Soon after coming to this conclusion, a Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ? It was an unexpected blow! I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read the apostle's prohibition. She looked again and again at her handsome necklace (she wore but one,) and then with an air of modest decision, that would adorn, beyond all outward ornaments, any of my sisters whom I have the honor of addressing, she took it off, saying, *I love Christ more than this.* The news began to spread. The christian women made but little hesitation. A few others opposed, but the work went on.

At length, the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmein, and seen what I wished they had not. And one day, when we were discussing the subject of ornaments, one of the christians came forward in my face, and declared, that at Maulmein he had actually seen one of the great female teachers wearing a string of gold beads around her neck!!!

Lay down this paper, dear sister, and sympathize a moment with your fallen Missionary. Was it not a hard case? Was it not cruel for that sister, thus to smite down to the dust her poor brother, who, without that blow, was hardly able to keep his ground? But she knew it not. She was not aware of the mischief she was doing. However, though cast down, I was not destroyed; though sorely bruised and wounded, I endeavored to maintain the warfare as well as I could. After some conflict, the enemy left the field, and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmein, and partially recovering from a fever which I had contracted in the Karen woods, the first thing I did was to crawl out to the house of the patroness of the gold beads. To her I related my adventures,—to her commiseration I commended my grief. With what ease and truth too, could that sister reply, Notwithstanding these beads, I dress more plain than most ministers' wives and professors of religion in our native land. These beads are the only ornament I wear; they were given me when quite a child, by a dear mother, whom I never expect to see again (another hard case;) and she enjoined it on me never to part with them as long as I lived, but to wear them as a memorial of her! O ye christian mothers, what a lesson you have before you. Can you, dare you give injunctions to your daughters, directly contrary to apostolic commands? But to the honor of my sister, be it recorded, that as soon as she understood the merit of the case, and the mischief done by such example, off went the gold beads; and she gave decisive proof that she loved Christ more than father or mother. Her example, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But notwithstanding these favorable signs, nothing, really nothing is yet done. And why? This Mission and all others must be sustained by continual supplies of missionaries, male and female, from the mother country. Your sisters and daughters will continually come out to take the place of those who are removed by death, and to occupy numberless stations still unoccupied. And when they arrive, they will be dressed in their usual way, as christian women at home are dressed. And the female converts will run around them, and gaze upon them, with the most prying curiosity, regarding them as the freshest representations of the christian religion, from that land where it flourishes in all its purity and glory. And when they see the gold and jewels pendant from their ears, the beads and chains encircling their necks, the finger rings set with diamonds and rubies, the rich variety of ornamental head dress, "the mantles and the wimples and the crisping pins," (see the rest in Isaiah 3d chap.) they will cast a bitter, reproachful, triumphant glance at their old teachers, and spring with fresh avidity to repurchase and resume their long neglected elegancies;—the cheering news will fly up to the Dah-gyaing, the Laing-bwai, and the Sal-wen;—the Karenesses will reload their necks and ears, and arms and ancles;—and when after another year's absence, I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity enthroned in the centre of the assembly, more firmly than ever, grinning defiance to the prohibitions of apostles, and the exhortations of us who would fain be their humble followers. And thus you, my dear sisters, sitting quietly by your firesides, or repairing devoutly to your places of worship, do, by your example, spread the poison of vanity through all the rivers, and mountains, and wilds of this far distant land; and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the devil. If, on the other hand, you divest yourself of all meretricious ornaments, your sisters and daughters who come hither will be divested of course; the further supplies of vanity and pride will be cut off; and the churches at home being kept pure, the churches here will be pure also.

Dear Sisters,—Having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

1. Let me appeal to conscience, and inquire, what is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the love and admiration of others? Is not such dress calculated to gratify self-love, to cherish the sentiments of vanity and pride? And is it not the nature of these sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, self-denying religion of Jesus Christ? I would here respectfully suggest, that these questions will not be answered so faithfully in the midst of company, as when quite alone kneeling before God.

2. Consider the words of the apostle quoted above from 1 Tim. 2: 9,—"I will also that women adorn themselves in modest apparel, with shamefacedness, and sobriety, *not with broidered hair, or gold, or pearls, or costly array.*" I do not quote a similar command recorded in 1 Pet. 3: 3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these passages be evaded? Yes, and nearly every command in scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely, if we set about it in good earnest. But preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts in simplicity and godly sincerity, whether the meaning is not just as plain as the sun at noon-day. Shall we then bow to the authority of an inspired apostle, or shall we not? From that authority shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the missionaries you have sent to the heathen; for the heathen can vindicate all their superstitions on the same ground.

O christian sisters, believers in God, in Christ, in a heaven and a hell! and can you hesitate and ask what you shall do? Bedew those ornaments with the tears of contrition; consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not an instant. Hasten, with all your might, if not to make reparation for the past, at least to prevent a continuance of the evil in future. And be not content with individual exertion. Remember that union is strength. Take an example from the temperance societies, which are rising in their might, and rescuing a nation from the brink of destruction.

Unite, christian sisters, of all denominations, and make an effort to rescue the church of God from the insidious attacks of an enemy which is devouring her very vitals. As a counter part to the societies just mentioned, may I respectfully suggest that Plain Dress Societies be formed in every city and village throughout the land, recognizing two fundamental principles,—the one based on 1 Tim. 2: 9,—all ornaments and costly dress to be disused; the other on the law of general benevolence,—the avails of such articles, and the savings resulting from the plain dress system to be devoted to purposes of charity. Some general rules in regard to dress, and some general objects of charity may be easily ascertained and settled. Minor points must of course be left to the conscience of each individual. Yet free discussion will throw light on many points at first obscure. Be not deterred by the suggestions, that in such discussions you are conversant about small things. Great things depend on small; and in that case, things which appear small to short-sighted man, are great in the sight of God. Many there are, who praise the principle of self-denial in general, and condemn it in all its particular applications as too minute, scrupulous and severe. Satan is well aware that if he can secure the minute units, the sum total will be his own. Think not any thing small which may have a bearing upon the kingdom of Christ, and upon the destinies of eternity. How easy to conceive, from many known events, that the single fact of a lady's divesting herself of a necklace, for Chrst's sake, may involve consequences which shall be felt in the remotest parts of the earth, and in all future generations to the end of time; yea, stretch away into a boundless eternity, and be a subject of praise millions of ages after this world and all its ornaments are burned up.

Beware of another suggestion made by weak and erring souls, who will tell you that there is more danger of being proud of plain dress and other modes of self-denial, than of fashionable attire and self-indulgence. Be not ensnared by this last, most finished, most insidious device of the great enemy. Rather believe, that He who enables you to make a sacrifice, is able to keep you from being proud of it. Believe that he will kindly permit such occasions of mortification and shame, as will preserve from the evil threatened. The severest path of self-denial consists in encountering the disapprobation, the envy, the hatred of one's dearest friends. All who enter the strait and narrow path in good earnest, soon find themselves in a climate extremely uncongenial to the growth of pride.

The gay and fashionable will in many cases be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honored the leaders of worldly fashion by appointing them leaders in this cause. Fix it in your hearts, that in this warfare the Lord Jesus Christ expects every woman to do her duty! There is probably not one in the humblest walks of life but would, on strict examination, find some article which might be dispensed with for purposes of charity, and ought to be dispensed with, in compliance with the apostolic command. Wait not, therefore, for the fashionable to set an example; wait not for one another; listen not to the news from the next town; but let every individual go forward, regardless of reproach, fearless of consequences. The eye of Christ is upon you. Death is hastening to strip you of your ornaments, and to turn your fair forms into corruption and dust. Many of those for whom this letter is designed, will be laid in the grave before it can ever reach their eyes. We shall all soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body. Will you then wish, that in defiance of his authority you had adorned your mortal bodies with gold, and precious stones, and costly attire, cherishing self-love, vanity and pride? Or will you wish that you had chosen a life of self-denial, renounced the world, taken up the cross daily and followed him? And as you will then wish you had done, DO NOW.

Dear Sisters, your affectionate brother in Christ,

A. JUDSON.

Maulmein, Oct., 1831.

For the Children.

For the Crisis.

NOT THINKING.

What is it often gives us pain
We did not see a thing so plain,
And have to do the same again?
Not thinking.

What makes the heart of others bleed,
So often by a word or deed,
Of which in truth there was no need?
Not thinking.

Why is so much of evil done,
And why so often good undone,
And prizes lost that might be won?
Not thinking.

Why do we sometimes do, or say,
Something that leads the weak astray,
Or strengthens sinners in their way?
Not thinking.

Why do our plans so often fail,
Then leaving us so weak and frail,
Just as we thought success to hail?
Not thinking.

Why do the tears of sorrow flow,
So long before we deign to go
And strive to soothe another's woe?
Not thinking.

How shall we then amend our ways,
And shun the same in other days,
And for reproof, thus merit praise?
By thinking.

So shall we do more good by day;
And if we walk the narrow way,
Our nights more sweetly pass away—
By thinking.

S. BATCHELOR.

Pownal, Vt.

A Brave Boy.

I was sitting by the window in the second story of one of the large boarding houses at Saratoga Springs, thinking of absent friends, when I heard shouts of children from the piazza beneath me.

"O, yes, that's capital! so we will! Come on now! There's William Hale! Come on, William, we are going to have a ride on the circular railway. Come with us."

"Yes, if my mother is willing. I will run and ask her," replied William.

"Oh, oh! so you must run to ask your ma. Great baby—run along and ask your ma! Ain't you ashamed? I didn't ask my mother."

"Nor I,—nor I," added half a dozen voices.

"Be a man, William," cried the first speaker.

"Come along with us if you don't wish to be called a coward as long as you live. Don't you see we are all waiting?"

I leaned forward to catch a view of the children, and saw William standing, with one foot advanced, and his hand firmly clenched, in the midst of the group. He was a fine subject for a painter just at that moment. His flushed brow, flashing eye, compressed lip and changing cheek, all told how that word *coward* was rankling in his breast. Will he prove himself indeed one, by yielding to them? thought I. It was with breathless interest I listened for his answer, for I feared that the evil principle in his heart would be stronger than the good. But no.

"I will *not* go without I ask my mother," said the noble boy, his voice trembling with emotion, "and I am no coward either. I promised her I would not go from the house without her permission, and I should be a base coward if I were to tell her a wicked lie."

There was something commanding in his tone, which made the noisy children mute. It was the power of a strong soul over the weaker, and they involuntarily yielded him the tribute of respect.

I saw him in the evening among the gathered multitude in the parlor. He was walking by his mother's side, a stately matron, clad in widow's weeds. It was with evident pride she looked on her graceful boy, whose face was one of the finest I ever saw, fairly radiant with animation and intelligence. Well might she proud of such a son—one who could dare to do right, when all were tempting to the wrong.

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MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, JULY 22, 1857. WHOLE NO. 99. VOL. V. NO. 21

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Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

For the Crisis.

LINES AT THE GRAVE.

Written on the death of Dr. Wm. M. G., and respectfully dedicated to his surviving sister, by a *stranger.*

Though sorrow bow thy bleeding heart,
And deepest woes thy thoughts employ;
Yet God can love and peace impart,
And turn thy mourning into joy.

Weep not! lo! on the passing storm,
The iris' radiant arch is hung;
So over thee in grief forlorn,
Hope's bow of glory now is flung.

Weep not! for free from woe or care,
The dead "in Jesus" now are blest;
No pains disturb their slumbers there,
No griefs intrude upon their rest.

Weep not! beyond death's gloomy reign,
A day of holy light shall break;
When sundered friends shall meet again,
For sleeping saints in joy shall wake.

Weep not! O bear thy heavy woe,
And lay it at the Savior's throne;
So when earth's griefs no more we know,
Thou shalt have joy, and joy alone.

H. L. H.

Honeoye, N. Y., April 25th, 1856.

Original Articles.

For the Crisis.

Spiritualism.

BRO. GRANT:—Spiritualism, as developed at the present day, is undoubtedly one of the great errors, or perils, of which we are not only to take heed ourselves, but to warn those on every side, as we have opportunity, that they may not be led away, and be so deceived by it, as to forfeit eternal life.

Just as the all-important truth of *life only through Christ* is being developed, and finding its way through the mists of tradition and blindness to the hearts of God's people, the great Adversary rouses himself, and combining all the wisdom and experience he has been accumulating for six thousand years, takes this weapon of *Spiritualism*, against the two-edged, blazing sword of Jehovah—*Eternal Truth!* And he is fighting boldly.

You are probably aware that there have been crowded audiences gathered recently in the city of New York, to listen to the celebrated medium, Mrs. Hatch, as she answered various questions proposed by a committee. The following extract on the "Raising of the dead," wherein the power of our Redeemer is attributed simply to psychology or magnetism, seems so utterly repugnant to all true *faith*, and, in short, is such open infidelity, that I would fain raise my voice in trumpet tones to warn the world against such delusion. Many are saying that our blessed doctrine of *Life through Christ alone* tends to infidelity; but is it not the *immortal soul* doctrine that is doing it? This Spiritualism is surely a branch from that same root, and is spreading itself fearfully over all our land. God grant that we may hold fast to his word in these days of peril.

A. C. J.

Victor, N. Y.

THE RAISING OF THE DEAD.

Question 20.—How are we to interpret the accounts of the raising of the dead in the New Testament, that of Lazarus, Jairus' daughter, &c.?

Mrs. H.—Lazarus, like Mary and Martha, was an intimate friend and associate of Jesus. It was very natural that when Jesus approached the grave of his friend, he should exclaim, "Lazarus is dead;" but the principles of nature forbid the idea that after the spirit has actually departed, the lifeless form can ever be re-animated. Death signifies a want of action, and if there is really death, there can be no resuscitation; but in the records of medical science you have many well authenticated instances of the spirit withdrawing its functions, so that there is an appearance of death, which may be removed by the application of proper medical means to restore animation. What follows? That Jesus in the unfoldings of his nature possessed that power over the elements which medical men obtain by the aid of science, and by means of his psychology or magnetism, as it is called at the present day, which was his power over mind, he recalled the spirit of his friend which had temporarily withdrawn its functions by reason of spiritual unharmony, or what you please. The body is said to have lain in the tomb many days, and it is given as the opinion of the writer, or rather of those who went with Jesus at the grave, that decay had already commenced, though it is not asserted positively that such was the case. None are prepared to say that life might not be recalled, where perfect power exists, except in cases where absolute decay had occurred. Elijah, in the perfection of his unfoldments, might have the same power, but not to the same degree. So in this century there have been many instances of persons supposed to be really dead, who have been resuscitated by this same power, this same unfoldment of the power of will in harmony with nature. In the case of Jairus' daughter, he himself said that she was not dead, but asleep. Possessing this perfect power, he at once perceived the condition of the woman.

Question 21.—Then, is that power attainable by all men, though in a lesser degree?

Mrs. H.—Inasmuch as Jesus was the son of God, he possessed all the elements of manhood, as manifested in the external form; and as in the unfoldment of his natural form, all was in harmony with his spiritual, he was the greatest and most perfect manifestation of the divine manhood that ever existed. But, inasmuch as he was the son of the same God manhood, in its distinct and positive essence, whether in the form of a man of the nineteenth century or of one of the past ages, may possess the same elements of external combination, and in its unfoldings may manifest and exercise the same, or a similar power.

For the Crisis.

The Fault Finding Preacher.

No. II.

"I wish people could ever appreciate!" "I have taken great pains to prepare a discourse, and now nobody seems to apprehend the meaning, or properly estimate the effort." Well now! Did you preach just as well as you could under the circumstances? Did you try to make it all plain, and do the church good, and awaken sinners too? Have you no fault to find with yourself? "No." Well, then don't grumble! Christ sent you to preach, not with another man's eloquence—not with a philosopher's power of analysis, but with your own ability, aided by his grace. If you have done it in his fear, 'tis a pity that good brother did not keep awake,—but it may not be *your fault.*

Then the *criticism* of friends and christians you should not find fault with, nor be troubled about the remarks and censures of enemies. Don't complain when you hit sinners, of any kind, that they are stirred up by it.

"But my people do not show respect." Really! Don't work with eye-service to gain respect. "But they sometimes interrupt me, and ask questions while I am speaking." Well, reply *kindly.* I have found that the best way. Christ did so when they insultingly said, "do we not well to say thou hast a devil?" "But it looks so!" Well, it may mortify pride! It does in some, *I know that.*

"But they came out to hear Elder —— much more than they did to hear me." Work away, Bro.! Keep steady at it! Attend to the Master's business—see if you do not have fruit. A few antics, some singular and odd movements in the street, will call a multitude together, at once collect a crowd; but the man who stands at the gate to point people the way, or hold up his red flag of warning, will not have many round him at a time; but a vast many are instructed. The *porter* has no business to stop people to hear what nice things he can say, or see motions he can make, but just show people where to go. A mountebank will have and hold more spectators than a minister.

"But they do not pay me!" It may not be your duty to stay there, or go there; if it is, don't *grumble.* "But I cannot live." Pray more. Work with hands some. Have done with *muttering!* "But I must have pay." How? Will you play auctioneer, or regular salesman? What are your little wares worth? *Pay indeed!* What have you, that you did not receive? and what do you expect, that God must not give? "The laborer is worthy of his hire." I know it. God will reward him. If you are going to "*make merchandise,*" better estimate the trade, and take an account of stock.

"They will not come to any order." *Will* not? Are they christians? Then there is some order. Are they trying to become such? Then you must help them. And here, as everywhere else in this wide social world, muttering and grumbling, abusing your *best friends, complaining* about the ill deeds of others, will do but little good. Some will plague a *grouty* man for the mere love of doing it; when good nature will throw sunshine all around.

"But they are talking about me and my family." Is it possible? Are the bad things they say, true? "No." Thank God! Preach a little more *gospel* to them—a little *plainer* still! Take pains to make them *christians*, by word, and spirit, and prayer. May the Lord help us to be examples to the flock. Then we shall not be finding fault, but remedy the evil by truth, which, if it will not convert, will leave them.

"I went to my appointment on foot—got cold—lame—feet blistered—rode in the cold, snow, rain, or sun, in the 'paddy car,' with poor clothing," and a hundred *etceteras.* Tough, wasn't it? Sorry for you, brother. The older ones have done it *many a time.* But could you not glory a little? Think of Paul—of Jesus! *You* murmur! Oh, shame—be a man! He said, "be a good soldier." Will you? And whatever may be the cause of complaining, may the Lord help us to remember that we are men "of like passions," and shall have been most happy in our work if men have been converted; and successful, if we "save ourselves and those that hear us."

DELTA.

For the Crisis.

The Kingdom of God.

A FRAGMENT FROM THE WASTE PAPERS.

Having thus sketched the outline of the coast as delineated in the prophetic record, it remains for us to speak briefly of the future Kingdom of God. We look back upon the dark and stormy track over which the gospel ship has passed;—we survey the dark coast along which she has sailed through tribulations deep; we see her now threading the dangerous passage amid the perils of the last days, and beyond these, shut in from human view, is the land-locked harbor, the haven of eternal repose. The things that are seen, have passed in review before us, but the unseen! who can depict their glory? But the revealing Spirit has brought to our minds, through the prophetic word, some faint and feeble tokens of the glory that is in reserve for us. A few clusters of Eschol have excited our hopes, and the unfailing promises of God still cheer us onward. And now, while we have gazed backward o'er the stormy past, and have found out that the voyage is almost over, while around us everything betokens that land is just before us, we will strive by means of the prophetic telescope, to catch a few glimpses of the coming rest ere its full beaming glory shall burst upon our ravished eyes.

We find, then, that our place of destination is a kingdom, a restored and glorious kingdom. The voyage commenced with a dominion, (Gen. 1: 27.) and it ends in a kingdom where the first dominion (Micah 4: 8.) shall be restored. It commences with the kingdom perverted and cursed, but it ends in the kingdom *prepared from the foundation of the world.* Matt. 25: 34. It is a kingdom, not anarchy, not a republic, but an absolute monarchy, where the will of the monarch is the law of the land; where his *will* shall be done on earth as it is done in heaven. Matt. 6: 10. It is a kingdom for which we suffer. 2 Thess. 1: 5. It is a kingdom to which we are heirs. James 2: 5. It is a kingdom into which much tribulation conducts us, (Acts 14; 22.) and it is a kingdom into which we hope for such an abundant entrance. 2 Pet, 1: 11. And there are several particulars in which this kingdom differs from all the kingdoms which have occupied the coast along which we have been sailing.

FIRST: This is an "*heavenly* kingdom." 2 Tim. 4: 18. Not that it is to be in heaven above, no, it is rather "*under the whole heavens.*" Dan. 7: 27. But though it fill the whole *earth*, (Dan. 2: 35,) yet, it is an heavenly kingdom. Beneath the mild glory of the new heavens, and amid the resplendent beauty of the new earth, (2 Pet. 3: 13,) this kingdom shall be established, in the better country, that is, an heavenly. Heb. 11: 16. Our heavenly Father shall give this kingdom to the second Adam, the Lord from heaven. Dan. 7: 13, 14: 2 Cor. 15: 47. The multitude of the "heavenly host" shall be there, (Luke 2: 13; Matt. 25: 31,) and all the subjects of that kingdom, having been made partakers of the "heavenly calling" and tasted the "heavenly gift," (Heb. 3: 1; 6: 4,) shall forever bear the image of the heavenly Adam, (1 Cor. 15: 48, 49,) and shall enter with unspeakable delight the holy gates of the heavenly Jerusalem, (Heb. 12: 22,) which shall descend from God as the fit metropolis of the eternal kingdom. With such characteristics no wonder that this is termed an heavenly kingdom.

SECOND: This kingdom is a righteous kingdom. All the kingdoms on the coast behind us are full of sin and unrighteousness. It shall be in the New Earth wherein dwelleth righteousness. The king shall be "THE LORD OUR RIGHTEOUSNESS." Jer. 23: 6. "In righteousness doth he judge and make war." Rev. 19: 11. "His throne shall be established in righteousness." Prov. 25: 5. "A sceptre of righteousness is the sceptre of thy kingdom." Heb. 1: 8. His "people shall be all righteous." Isa. 60: 21. And "then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 43. The gates shall be opened that the "righteous nation" shall enter. Isa. 26: 2. "The righteous judgment of God" shall be revealed. Rom. 2: 5. "He shall judge the world with righteousness;" (Ps. 96: 13) and "in his days shall the righteous flourish." Ps. 72: 7. "They shall be called trees of righteousness." Isa. 61: 3. They shall be covered with "the robe of righteousness;" (Isa. 61: 10,) and the "Lord God will cause righteousness and praise to spring forth before all the nations." Isa. 61: 10. "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." Isa. 32; 17.

THIRD: It shall be a glorious kingdom. Ps. 145: 11. Earth's kingdoms have been all shade; this is all sunshine. Of this kingdom, the territory shall be glorious, for the whole earth shall be one sea of glory. Num. 14: 10. Its King shall be the King of glory. Ps. 24: 7. He shall come with "power and great glory." Matt. 24; 30. And with the kingdom there shall be given him "dominion and glory." Dan. 7: 14. His appearing will be "glorious." Titus 2: 13. And when his glory shall be revealed, it shall cause "exceeding joy." 1 Pet. 4: 13. The "glory of God" shall "lighten" that city. Rev. 21: 23. And those who have listened to "the glorious gospel," who have been "called to glory and virtue," who have rejoiced "in hope of the glory of God," (Rom. 5: 2,) who have been "sown in dishonor and raised in glory," (1 Cor. 15: 43,) who have sought for "glory. and honor, and immortality," (Rom. 2: 7.) shall appear with Christ in glory, (1 John 3: 4.) and receive a far more exceeding and eternal weight of glory, (2 Cor. 4: 17,) and a crown of glory that fadeth not away. 1. Pet. 5: 14.

Therefore, we receiving a kingdom so glorious, so righteous, so heavenly, let us have grace to serve God acceptably with reverence and godly fear. Let us seek first the kingdom of God and his righteousness, and all else shall be added. For us all these things are prepared and reserved. Let us strive to be found worthy of that kingdom, and share its glory at last.

H. L. H.

For the Crisis.

"Hobby Horse" Preaching.

The same story! The "end of all, and the be all." It may be a little varied in form and manner, but the one everlasting and unending theme appears. "It is a great truth!" I know it may be. "It is saving." "So much depends upon it." This may be, in part, from your apprehension, and not from fact; but if the particular subject be true—vastly important as truth—possibly it may be better to employ it in such a manner as not to produce satiety and disgust. Too great familiarity with the best things, sometimes causes loss of respect. So preaching upon one thing, good and true in itself, may produce unwillingness to listen, and fatigue—it becomes stale.

Some are accused of want of variety, and why? The tendency to dwell upon one subject from love for it, from the powerful effect of its discovery upon our own minds. And do we not all, or nearly all, have our "*hobbies?*" One man is devoted to a particular view; another to another, and with a people who, in the mode of their being, to say nothing of their birth, naturally become the devotees of a great truth, developed at a given time and by a particular instrumentality, and soon of another, &c.; so that two or three will constitute the circle-range of thought, how easily the preaching applied, becomes qualified by the *one idea* character. The people require it. The preacher feels the force of it, and preaches as he *believes* and as they *believe.*" Bye and bye, it becomes a "hobby"—a song always "*harped,*" and the very same congregation will complain that "our minister is *very dull.*"

Now who is in blame? Answer that! Both parties. The preacher most. How? The people demanded such effort, and he gave it, and got on to his hobby—rocked and rolled—and there he was. He had the whole gospel to preach—should have done it. If they did not believe, the more need of speaking. The *word* of the gospel camp is, "*Advance!*"

The dragging of a few ideas always along, prevents study; prevents enlarged, amplified views. Jesus Christ said to the servant, "preach the gospel." Do it! Don't confine your effort to one big truth! If the responsibility of the improvement and advancement of the church rests with the ministry, and that is to be effected by every word of inspiration properly, and in a workmanlike manner presented, with illustration and application, will he sit there on his *old hobby?*"

C.

For the Crisis.

The Parable of the Ten Virgins.

Various opinions have been expressed relative to this interesting parable, the particulars of which I shall not go into here, but only express my own deep convictions of all that relates to it; for nothing can be more clear than that it was a prophecy, uttered by the Bridegroom himself, to be perfectly fulfilled at a certain period just preceding the day of judgment. I find a location or date for its commencement this side of "the falling tears," 1833; as it would neither be logical nor scriptural to date its beginning anterior to the development of the most prominent signs of his final coming, for till those signs were seen, or given, it could not begin, because *by them* we are apprised that his coming is immediate.

Since 1833 we have seen the budding fig-tree, the unmistakable sign of summer at hand; and he assures us, "when ye see these things come to pass, *know* that it is near, even at the doors." "This generation shall not pass, till all these things be fulfilled." "Heaven and earth shall pass away; but *my words* shall not pass away." "But of that day and hour knoweth no man; no, not the angels of heaven, but my Father only. . . . Watch therefore; for ye know not what *hour* your Lord doth come." The parallel passages in Mark are as follows: "Take ye heed, watch and pray; for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch. Watch ye therefore; for ye know not *when* the Master of the house cometh, *at even*, (or the evening watch, which reached from six to nine o'clock,) or *at midnight*, or *at the cock crowing*, or in *the morning.* Lest coming suddenly he find you sleeping." This admonition was very appropriate, just previous to A. D. 1840, when the little flock began to inquire, "Watchman, what of the night? Watchman, what of the night?" Then "the Watchman said, the morning cometh, and also the night; if ye will inquire, inquire ye; return, come." At that time the feeder was feeding his flock; the smiter smiting his fellow-servant, emboldened by the delay of his Master; and then was the time to look for the fulfillment of the parable.

"*Then* shall the kingdom of heaven (the professed subjects of the future kingdom of Christ,) be likened unto ten virgins, which took their lamps and went forth to meet the Bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps." (I believe the Bible is the lamp, and the Holy Spirit the oil, the former of which is a dead letter without the latter.) It was then proclaimed as with a trumpet, "The morning cometh!" and consequently they went out to meet the Bridegroom; they needed no exhortation, for they were ready to go. There is no midnight cry here, for it is the beginning of the evening watch; and they are mistaken in thinking it morning. They expect him at the end of that watch, but lo! it is even, and not morning. The scene of the parabl[illegible] presented as being ful[illegible] or from the evening [illegible] morning watch. The ev[illegible] at nine o'clock, but the B[illegible] not come. The watchman had [illegible] the trumpet, saying, "The morning [illegible]eth!" but it was premature; though proclaimed with a spirit of love, it was a false alarm; the morning could not come till the night had passed away. They had hoped to see him, but were disappointed, and to them he seemed to tarry. They took their station on the watch-tower to learn what answer should be given to their reprovers. And the Lord said, "write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time; but at the end it shall speak and not lie; though it tarry, (even again, or continue to tarry,) wait for it; because it will surely come, it will not tarry (beyond the appointed time.) . . . But the just shall live by his faith." Thus the little company were much cast down, and in sadness fell asleep. "While the Bridegroom tarried they all slumbered and slept" till midnight. "And at midnight there was a cry made, Behold the Bridegroom cometh, go ye out to meet him." Time's progress is onward, and the second watch is passed at midnight; and they expect to see the Bridegroom at the cock-crowing watch. They hoped to meet him at the three o'clock watch, but were again disappointed. Here was another false alarm; the Bridegroom still tarried, and the cry ceased.

Now, though we have been tried, we can look back and see a perfect analogy between the parable and its literal fulfillment in our own day, and its correspondence with our own experience for the last twenty years; and we must come to the conclusion, and bear witness, that this wonderful prophecy thus far has had a most exact, literal, chronological fulfillment. I say *chronological*, because I not only believe that it dates this side of the "*falling stars*," A. D. 1833, but chronological, as it relates to the night-watches. And now the shout is raised, "every vision faileth,"—*your times all pass by*; but even this could not be said with truth had not *time* been preached, and then failed, more than once. "The scriptures cannot be broken." And "thus it must be;" and though we have passed many sorrowful, trying scenes, in the fulfillment of this remarkable prophecy, still, what remains to be fulfilled, and the prospect of its speedy consummation, is blessed good yet. It is before us, and we have felt to heed the exhortation,—"Cast not away, therefore, your confidence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." The literal fulfillment of this prophecy, thus far, must be plain to every observer; i. e., till "all those virgins arise and trim their lamps." And still the Bridegroom seems to tarry. It is not the second tarrying time, for until he comes it is a seeming tarry, at least. Many that professedly went out first to meet the Bridegroom, proved themselves foolish. They seemed to think in the outset, if they could get into the church their profession would shield them from all harm when the Bridegroom should appear; hence, they made no sacrifices to obtain the sweet and peaceful influences of the Holy Spirit, which is "the oil of joy" to every weeping penitent; and though they arose with the others, while the cry was being made to trim their lamps, yet, as soon as the watch was reached, at which time they expected him, and the time passed, their lamps went out; and being destitute of oil they are shrouded in darkness; they can see no more light on time, and even have said, "He may not come for a thousand years."

Now if the customs of an eastern wedding are presented in the parable, then the virgins went forth soon after the setting of the evening watch. Why? Because they could not know whether he would come "at even, or at midnight, or at the cock-crowing, or in the morning;" and as he did not come during the evening watch, nor at midnight, nor at the third watch, we know that he will come in the morning. "The righteous will have dominion over the wicked." When? "In the morning." There is no intimation in the prophecy that he would come at midnight when the cry was made, nor at the and he himself the time set by the mid- whom having not seen arose and trimmed of Zebedees; and the wise kept theirs replenished till he came, whether longer or shorter the time. So now there is no more slumber nor sleep to those that are looking for him. They are waiting, and so they are represented in the parable, while the foolish are asking for oil, and until they are gone to buy, when "the Bridegroom came and they that were ready went in with him to the marriage, and the door was shut." They all feel that "the night is far spent, and the day is at hand;" they have "put off the works of darkness, and have put on the armor of light;" and though "weeping may endure for a night; but joy cometh in the morning." But the foolish are not so: they know that they have put their hand to the plow and looked back; and consequently are not fit for the kingdom of God.

This view presents us now in the morning watch, which will reveal the Bridegroom; and as one watch succeeds another till the last we can have no more midnight cry, we have got *beyond midnight* and cannot go back. "As it was in the days of Noah, so shall it be also in the days of the Son of Man." Well, how was it with Noah? Did he know the time when he should be called to enter the ark? Yes, says one, he knew seven days before. Not so. Noah had no time revealed to him but the whole period of one hundred and twenty years before he was called to enter the ark. And I hope not to offend when I say, we have the whole period of 2300 days, and that I think is all the definite time we ever shall have. But we can see an approximation toward the very last of the last watch. At the end of the one hundred and twenty years, Noah was called to enter the ark, and was told that in seven days the destruction would come on the wicked. So, at the end of the vision, the saints will be called to enter the "Ark of Safety," to enter their chambers and hide themselves "*for a little moment*," perhaps seven days, before the "overflowing rain and great hailstones, fire and brimstone" shall sweep the inhabitants of this wicked earth into the pit of destruction. By watching we can "see the day approaching;" but I look for no angelic cry, nor any more definite time till the sign of the Son of Man appears in heaven, and that I think will be the signal for the saints to "be caught up," which gives us no time for preparation after it appears. We must be ready, and if ready, what need of any more revelation of time. After Noah entered the ark "the Lord shut him in;" and so he will his chosen flock when he takes them home. Now I ask, "Watchman, what of the night?" The watchman says, 'The morning cometh;" and it is "a morning without clouds" to the saints; but "as the shadow of death" to the wicked.

O children of God, "be ye also ready." Watch unto prayer: and "the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever." Amen.

B. P. Hildreth.

Westford, July 4th, 1857.

The World's Crisis.

BOSTON, JULY 22, 1857.

Rich Man and Lazarus.

Lk. 16: 31.

No. II.

In our last we noticed the *charge* presented against our Savior in Luke 15 : 2 —"This man receiveth sinners and eateth with them," and his manner of meeting it with the parables of the lost sheep, the lost piece of silver, prodigal son, &c., showing that he not only plead guilty to their charge, but justified his course of action, and condemned their sectarian superstition.

We now purpose to examine "the parable of the rich man," given as we believe to illustrate the history of the Jews and Gentiles, from that time to the end of this dispensation.

Some claim that Luke 16; 19—31, is *not a parable*, but a *history* of what actually took place. Let us look at the position a few moments. Ver. 22. "And it came to pass, that the beggar *died*, and was *carried* by the angels into Abraham's bosom: the rich man also *died*, and was *buried*." All, who claim that this is a *history* of what actually took place, must admit,—

First,—that *Lazarus died*, not his *body*, but *Lazarus himself*; and he that *died was carried*, not something else, for the record reads, "the *beggar died*, and *was carried*.' If I say a man died in the street and was carried into the house, would any one suppose that I meant they carried *his soul* in, and left his *body* in the street? Then why say in this case that the angels carried his *soul*, and left his body, when it is expressly declared that the *beggar* that *died was carried?* If this is *history*, then whatever it takes to constitute *Lazarus died*, and *was carried* to Abraham's bosom.

Second. "The rich man *also died*, and was *buried*." In this case, the one that *died*, is the one that was *buried*. If this is also a *historic* account, it follows that the rich man came to life after he was buried, and that a flame burned in the grave, for the word rendered *hell*, in ver. 23, is *hades*, which is *never* used to denote the future punishment of the wicked, but simply the *grave*, where all remain between death and the resurrection. The word *hades*, rendered *hell* in the passage, corresponds with *sheol* in the old testament, which invariably refers to the grave, or the state of the dead when used in its literal sense. Then the question arises,—what is the condition of one in *hades* or *sheol?* Let the wise man answer.—"There is *no* work, nor device, nor *knowledge*, nor *wisdom*, in the grave, (*sheol*) whither *thou* goest." Such then was the state of the rich man while in *hades*, but this cannot be harmonized with the text if it is a *historic* account instead of a parable; because, while he is in hell, (*hades*, the grave,) he is represented as having both device and knowledge, which could not have been true, unless he was buried alive; but the latter supposition cannot be accepted for a moment, for the text declares that, "*the rich man*, DIED." Whatever constituted the rich man *died*, otherwise, it is not a true history, for there was nothing buried in *hades* (the grave) only what *died*, hence, if there was anything about him that did not die, it was not the rich man, and was not put in *hades* at all, but went to some other place. If this is a historic account, there was nothing tormented only what *died* and was *buried*, and no one can suffer in the grave, unless buried *alive*, but as the rich man was *dead*, we are driven to the conclusion, that this account is not a *history* of what actually took place, but a parable.

But for argument's sake, we will take another view of the subject, and suppose that the rich *man* did not die—only his *body* or the house in which he lived, was buried in hell, (*hades* or the grave) while his *soul* went into torment. Now let us read this scripture in harmony with this position. Begin at the 22nd verse.—"And it came to pass that the [*body* of the] beggar died, and [his soul] was carried by the angels into Abraham's bosom: the [*body* of the] rich man also died, and was buried. And in hell, (*hades*, the grave,) he lifted up his eyes [of his soul] being in torment, and seeth [the *soul* of] Abraham afar off, and [the soul of] Lazarus in his bosom. And he cried and said, father Abraham, [let thy soul] have mercy on me, and send [the soul of] Lazarus, that he may dip the tip of his [*soul's*] finger in [literal] water, and cool my tongue [of my soul.] The foregoing paraphrase is in harmony with the theory, that *only* the *body* died; but we think all can see the absurdity of such an exposition. Even if we should adopt this paraphrase as truth, it completely overthrows the idea that man exists in a *disembodied* state between death and the resurrection; for he is represented as having *eyes*, *fingers*, and *tongue*, and these organs do not exist and act independently of the rest of man's physical organism; consequently, we have the *whole material man* existing and acting, between death and the resurrection; then what will he do with the body when he is raised from the dead at the coming of the Lord? "For the Lord *himself* shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the *dead* in Christ shall rise first; then we, which are *alive* and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4; 16—17. This last scripture teaches plainly that something now *dead*, is to be raised to life when Christ comes. Job asks the interesting question,—"if a *man* die shall he live *again?*" Hark! and hear the Savior's answer.—"Marvel not at this; for the hour is coming, in the which all that are in the *graves* shall hear his voice, and shall come forth, they that have done *good*, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5 : 28—29.

In concluding this article, we remark, that we can see no *possible* way of harmonizing the scripture, if we take the position that the account of the rich man and Lazarus, is a *literal history* of what actually took place. At this time, the Savior had been speaking to the Pharisees in *parables*, and we read that, "without a parable spake he not unto them." The Rich Man and Lazarus is a continuation of his discourse with them. See Luke 16 : 14—15. In our next, we purpose to show the application of this parable.

Voice of the Church.

We pronounce it an *impartial* and very valuable production; one that was called for, and will do much good at this time. We candidly recommend it to the favorable notice of all classes of the community. A dollar will be well laid out for its purchase. —*Prophetic Expositor, Rochester, N. Y.*

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For sale by H. L. Hastings, No. 49, Arcade, Rochester, N. Y., and at this Office. Price $1,00. Postage 18 cts.

A correspondent requests that those who write for the Crisis should sign their *true name*.

A Correction.

In last week's editorial on the "rich man and Lazarus," a *misarrangement* will be found at the top of the fourth column of the second page. The *fifth* line from the top should be placed next after the *first*.

For the Crisis.

Earth.

Poor, "cursed, sickly, dreary, gloomy, fading, wasting, changing earth! But there are some bright, redeeming spots in it. Yes, O yes. It is a beautiful structure in magnificent ruins! Sublime mountains, towering hills, contiguous forests, meandering vales, spreading flowery fields, majestic rolling rivers, winding murmuring streams, and many other departments of earth are, indeed, beautiful; but they are beautiful only comparatively.

What if our eyes had looked upon the earth when God looked upon it, in the beginning, and pronounced it, and all connected with it, "very good?" O then there was beauty and loveliness sublime! But the blight of sin, the curse of God, has spread its shadow everywhere. Mountains crumble and waste: hills are washed and disfigured; forests are uptorn by the wild whirlwinds of heaven; valleys are filled up by earthquakes and volcanoes; fields are rendered desolate and barren by fearful inundations and other causes; rivers and streams change their courses,—change, change is everwhere.

The blood of millions on millions has enriched, and tears, tears, tears, have watered the soil of earth. It sounds hollow by reason of the great multitude of graves which are made therein, and seems in mourning by reason of fearful ravages of the many wars which have blasted some of its fairest portions. It seems to reel in anguish under the burden of its own wretchedness. It manifests both an *animate*, and *inanimate* desire "for redemption." It "travaileth" for "the glorious liberty of the sons of God." "O earth, earth, earth, hear the word of the Lord," "Behold, I will make all things new!" Not *all new things*, but all things new! Hear it, O ye people! Believe it, O ye saints!

Edwin Burnham.

For the Crisis.

Come, Lord Jesus, and Come Quickly.

How familiar are these words with the poor way-worn traveler to the kingdom of God! He comes from his daily task, weary from its toils, and thinks of the glories that will be revealed when Jesus shall come, and his whole soul cries out, Come, Lord Jesus, and come quickly. He takes the blessed book and reads of the new heavens and earth, and how Jesus is to come and, restore the kingdom to the saints, and hear him say, "Behold, I come quickly;" and again, "He that testifieth these things saith, surely I come quickly." "Amen," says John, "even so, come, Lord Jesus;" and as he reads this, his whole soul is absorbed with the idea of Jesus' coming, and he wonders that any who profess to love God, can refrain from crying out in earnest,—Amen, come, Lord Jesus, and come quickly.

How cheering it is to feel that Jesus knows we love him, and sigh for his return. If we had a friend in a foreign land, and our hearts longed for the time to arrive when he would return, would it not show that our love for him was deep, and would not our friend be well pleased with us for our manifestation of love to him? Then will not Jesus, our best friend, whom we love so much, be well pleased with our longing desires for his return? I think he will. Poor pilgrim, keep praying "thy kingdom come," and let your sorrowing heart go out after the living God. Your sorrow will soon be turned to rejoicing, your tears all wiped away, and you be escorted to the city of God. I, with you, dear pilgrim, am looking for that time. Through trials sore, and conflicts hard, I mean to press my way, crying, Come, Lord Jesus. I know I love his coming, and I want all to embrace the truth of God and be also looking, that when he appears it will be to salvation. Come, brethren, rouse up, trim the lamp anew, gird on the armor, fight the good fight, strengthen the brethren, lay hold of the hope set before you in the gospel, run the race, and gain the crown and obtain the victory. All is lost if you do not. I fear that Jesus is nearer than many imagine, and that he will come in an hour that they are not aware of, and they will be cut asunder. Oh! come, get your hearts imbued with the spirit of Jesus—all upon the altar, dead to the world, but alive to God; then you will feel like crying for the Master to come; your longing heart will exclaim with John, "Amen, even so, come, Lord Jesus."

Come, my brethren, and sisters, rouse up! awake! your redemption draweth nigh!

G. L. Temple.

For the Crisis.

Take Notice!

Feastings, called religious, have become very common among the professed followers of Christ. Concerning these, our Lord has given us directions. "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompence thee." Now to suppose that our Savior, by example or by precept, ever sustained intemperance, luxury, or extravagance in any form, or vain, foolish conversation, is (in my humble view,) little better than blasphemy. The New Testament inculcates temperance in all things; sobriety, economy, simplicity, purity; yea, *the entire coming out from the world*, its spirit, customs, fashions, follies, amusements, honors, acts, and its pleasures. Nothing is plainer, more evident, than that all christians are solemnly bound to come out, *and to keep out* of all worldly customs, (that are sinful,) to live soberly, righteously and godly in this present evil world.

Now let me ask, is God glorified by pic-nics, oyster suppers, tea parties, soirees, or luxurious holiday feasts? Do they lead to repentance for sin, reformation, holiness of heart, or eternal salvation? Can we, as faithful stewards of God, dispose of his money thus, and feel a clear conscience, when millions are perishing for lack of spiritual food? "A word to the (*truly*) wise is sufficient."

Again; we have too many professed christians that follow the world, that seek for gain, that roll in luxury, that know nothing of sacrifice, and nothing comparatively of christian toil; they divide efforts, they fritter away their powers, they are confused in their endeavors, they attempt much, lose all, and in all probability, will at last be lost themselves!

P. T.

From R. H. Clark.

Bro. Grant:—As I am often refreshed from letters in the columns of the Crisis, written by some of the dear children of God in different parts of this strange land, while on their pilgrimage to a better country, I thought it might not be amiss to communicate a few thoughts through this medium. I prize the privilege! I admire the right of free inquiry. Freedom is the air of Heaven. O that all might feel its hallowed influence.

We are a "little flock," scattered abroad over this wide earth, with no continuing city, no fixed abode. But, praise heaven's King! we seek one to come,

" Whose beauties are unfading,
Whose glories are sublime;"

where the inhabitants will never say they are sick, and the last falling tear will be wiped from every face. How different from the present one, where sorrow and sighing are almost our daily companions. Causes innumerable produce these effects. Yes, the grim Monster Death, the king of terror, is stalking abroad in the land, breaking the family circle, causing the heart of the husband, wife, parent or child to heave with sorrow, and they to wear the badge of the mourner.

My present trial and deep affliction, with which some of the dear children are acquainted, has caused me to weigh these matters more deeply than ever. I find that this is truly a world of sorrow and disappointments; but I hope that I shall soon be able again to advocate the doctrine of the Bible, and to proclaim the truth to the world.

Brethren, pray for me. Let us all be encouraged to endure unto the end, and we shall be saved in the kingdom of God, and crowned with crowns of life.

Yours in hope of eternal life,

R. H. Clark.

East Holden, Me., June, 2nd. '57.

From Sr. M. M. West.

Brn. and Srs.:—I am weary of this groaning earth. It has lost, to me, every feature of its creative loveliness; it is one vast theatre of sorrow, trial and disappointment. I seek not its honors. I covet not its wealth. I participate not in its joys—it has no charms, no pleasures for me. But I do rejoice that it is not always to remain thus, that it is destined to a glorious change, when it will bloom in more than Eden beauty, stamped with immortality.

Dear brethren and sisters, I long to meet you there in that peaceful clime, where we shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth . . into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose." O, who does not sigh for a home in that fair world, where the dread curse, with all its saddening effects, will be forever removed, and the weary will be ever at rest. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." O, children, let us be good, patiently suffer for Christ's sake here, that we may share in his glory when he appears.

Melissa M. West.

From Sr. C. E. Cole.

Bro. Grant:—How consoling are the following sweet words;—"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." True. This present life with all its evils is but a short period, comparatively, to an eternal life of happiness. Yes, methinks it *is* too short to cherish a desire contrary to the abstinence of every appearance of evil. Too short to complain of weariness in well doing. But rather let us be of those who, by patient continuance in well doing, seek for glory, and honor, and immortality—eternal life.

I am deeply sensible of the importance of being, what I term, a *to-day christian*, not only in word and deed, but also in thought; not passing to-day in a careless and selfish manner, cherishing a hope that we will be a christian next Saturday, or Sunday, or at a more convenient season; no, no, away with such hazardous hopes, and let us embrace the following precept, knowing that the present only is ours: "To-day, if you will hear his voice, harden not your hearts." I confess I am often, by the "still small voice," rebuked of my own temporal, vain anticipations, idle thoughts and heart wanderings; yet, I feel determined, trusting in God to assist me, to overcome, that I may be accounted worthy to enter into that rest that remaineth for the people of God.

C. E. Cole.

Calhoun Co., Mich.

For the Children.

Something Wrong in the Boot.

"I am sure she means to slight me; six days has she been in town, and yet has never come to see me!" exclaimed Sophia, bursting into passionate tears.

"She has doubtless been very busy," quietly observed her mother. "Her brother is just departing for India; she has so much to take up her thoughts and her time, that we may be satisfied that she has a great reason for not coming. I am sure that she does not intend to give offence."

"I am certain that she does!" exclaimed Sophia, who had the unhappy art of making herself wretched by always expecting too much from others, and being on the lookout for anything like a slight.

"You remind me of a story that I once read," said her mother, "of a gentleman who lived in India, a place where scorpions so abound that they creep under furniture, and even hide in shoes, so that great care is required to avoid them."

Sophia dried up her tears, and turned to listen, for like most young people whom I know, she delighted in anything like a story.

"One day," continued her mother, "the gentleman of whom I speak, probably intending to take a ride, began to put on a pair of boots. What was his alarm when, on thrusting his foot into one, he felt a sharp sting-like pang."

"Was it a scorpion?" exclaimed Sophia.

"The same thought flashed across the gentleman's mind. "I am stung!" thus he reflected, "I shall perhaps die from the injury, but at least I will kill the venomous creature, whatever pain it may cost me." So he stamped down his foot, with mingled anger and fear, was more hurt than before, but the greater his pain, the harder he crushed down the thing that had caused it."

"'It must be dead at last!' cried the gentleman, much excited, as he drew his poor foot out at length. 'I should like to see the reptile!' so, lifting up his boot, he shook it violently, to throw out what was in it, and out tumbled——"

"O, mamma! what was there?" cried Sophia.

"Out tumbled a *shoe brush*, my dear."

"O dear! exclaimed Sophia, bursting out laughing, "so he had been stamping on the bristles all the time, and hurting himself dreadfully all for nothing!"

"He had been taking an innocent shoe brush for a venomous reptile, my love; when a little examination would have shown him, and some other people besides, that we may inflict upon ourselves much causeless pain, by always fancying the

worst, and being on the lookout for scorpions."

The gentle lecture of the mother was here interrupted by the entrance of Sophia's long expected friend; and when the little girl found what good cause had kept that friend away from her so long, and how foolish and unjust her own suspicions had been, she turned with an arch smile towards her mother, and whispered, "Ah, mamma, I now see what you meant! I have been stamping on the shoe brush in the boot."

Obituary.

Died in Athens, Crawford Co., Pa., Feb. 21st, 1857, of dropsy and inflammation, Polly, wife of Bro. Elihu Root, aged 56 years.

Their house has long been a pilgrim's home, and often has Sister Root administered to the necessities of saints. They were the first settlers in the place, now called Root's Settlement. Last winter a small church was organized there, as taught in the word, and Bro. Aaron Ellis (author of "Bible vs. Tradition,") was chosen Elder, and Bro. Henry Y. Porter, Deacon. Since that time the writer has endeavored to dispense to them the word of life once in four weeks.

Subject on the funeral occasion,—"For we must needs die," &c. 2 Sam. 14 : 14.

Also, of the same place, June 19th, '57, of consumption, Sister Sarah Ellis, wife of Bro. Aaron Ellis, aged 62 years.

Sister Ellis was a believer in the doctrine of the Bible as taught by her companion. She had formerly been connected with her companion in church fellowship with the Methodists. Living in a new country, she did not have the privileges that many have. She lived and died a harmless, unoffending christian. A brother standing by said, "If Sister Ellis don't have a resurrection I don't know who will." The Savior says, "By their fruits ye shall know them."

The writer spoke to a large congregation from Job 14 : 10–14.

Also, on the 28th June, Bro. Henry Y. Porter, of disease of the heart, aged 54 years.

Bro. P. leaves a beloved companion, six children and an aged mother to mourn their loss. The church have also lost a faithful member and friend. Bro. P. has been a consistent christian for a number of years. He belonged to the Baptist church some twenty-eight years. About ten years since he was converted to the Advent faith under the labors of Bro. Ellis. Since that time he has been growing in the knowledge of our Lord, by searching the scriptures, "which testify of me," says Jesus, and, since I became acquainted with him, can truly say that he has been growing in grace. The Bible hope was his theme, viz., the coming of Christ, the resurrection, kingdom to come, deliverance, restitution, immortality or eternal life, new heavens and earth, &c.

A day or two before he died, while at work with one of his sons, he would stop his work and cry out, "Oh! when will my blessed Savior come?" And frequently would he lay down his tools and talk of the glories of the world to come.

He seemed to have a premonition of his end. Bro. P. and son had been building a boat. When I was out to attend the funeral of Sister Ellis, an arrangement was made for me to go out there the next week and preach in the evening and attend to baptism, and in the day-time to go in company with him and his children on a fishing excursion, on a small lake near by. The boat was finished the next day after I was there, and the following day he, in company with his sons, went on the lake. On returning, he said to one of his sons, "I shall never go on to that lake again." His son wondered, knowing the arrangement made. But alas! the day of pleasure anticipated was a day of mourning. His death was very sudden. He was at his son's house in the evening, talking very cheerfully with him and one or two others that were there. His last words were these;—"If I wait, the grave is my house." While sitting in his chair, all at once he stopped talking, dropped his head, and breathed like one asleep. Alas! it was the sleep of death! In five minutes he that was full of life and vigor was still in death.

Four of his sons are heads of families, and with his beloved companion and aged mother are looking forward to that blessed resurrection for the realization of their hope. They sorrow, yet not as those which have no hope.

"Nature will mourn departing friends."

The writer spoke to a large concourse of people on the occasion, and endeavored to comfort the friends from these words,—"Blessed are the dead that die in the Lord." Rev. 14 : 13.

Also, we sung the following hymn, by the request of Sister Porter:—

"Behold the western evening light!
It melts in deep'ning gloom;
So calmly christians sink away,
Descending to the tomb.

The wind breathes low; the yellow leaf
Scarce whispers from the tree;
So gently flows the parting breath,
When good men cease to be.

How beautiful, on all the hills,
The crimson light is shed;
'Tis like the peace the christian gives
To mourners round his bed.

How mildly on the wandering cloud
The sunset beam is cast;
So sweet the memory left behind,
When loved ones breathe their last.

And lo! above the dews of night
The vesper star appears;
So Faith lights up the mourner's heart,
Whose eyes are dim with tears.

Night falls, but soon the morning light
Its glories shall restore;
And thus the eyes that sleep in death,
Shall wake to close no more."

JOHN T. ONGLEY.

Blooming Valley, Pa., July 2, '57.
[*Expositor* please copy.]

Died in Manchester, N. H., July 3d, Brother William Siddons, aged forty-nine years and eight months.

Bro. Siddons has been a believer in the speedy coming of our Savior since 1843. When the sound went forth that the Lord was coming in 1844 he loved it, and prepared himself to meet the Bridegroom. But the disappointment came; still he clung to the promise, "I will come again." He expected the Lord again in '54, but his hopes were once more blasted. Since then he has tried to keep ready for the better land, where there will be no disappointment, pain, or death.

I reached our brother's bedside about three hours before he fell asleep. He had lost his speech; his last word had been spoken, but his mind was clear, and when I asked him if all was well, he raised his eyes and hands to heaven, and smiled. He sleeps in Jesus, and in the resurrection he will come forth to die no more. He leaves an affectionate wife and four children to mourn his death. May they remember his last words and be ready to meet him in the world to come. I endeavored to comfort the mourners from the words of Paul, in 1 Cor. 15 : 26; "The last enemy that shall be destroyed is death." Come, Lord Jesus, and come quickly!

E. WHITNEY.

Poetry.

For the Crisis

THE WORLD TO COME.

This age of death is soon to close,
The age of life soon to begin—
An age exempt from fears and foes,
Unblemished by the tide of sin.

The "King of glory" then will reign,
On Zion's mount behold his throne;
To lands afar, in sweetest strain,
His word is sent, His law is known.

In sweet submission, nations bow,
Honor and worship Israel's King!
Messiah sits on Zion's brow,
While many thousand harpers sing.

They sing a song that none can learn;
The strain resounds through Paradise,
While angel hearts with rapture burn,
And saints immortal all rejoice.

Through countless years the melody
Is ever sweet, and ever new;
Naught e'er can mar this harmony
In Paradise—*The earth made new!*

W. SHELDON.

Domestic Summary.

SIGNS OF THE TIMES.

Among the last signs before the coming of the Lord, we read, there will be "*upon earth distress of nations with perplexity.*" The following is from the *New York Herald*:

Day by day the signs are thickening around us of an impending crash, financial and commercial, which will shake the country from its centre to its circumference like an earthquake. Among other things we perceive that, owing to the increased prices of provisions, and especially of sugar and tea, our principal hotels are about raising their standard charge from two dollars and fifty cents to three dollars a day; and that in our restaurants and eating saloons a corresponding increase of prices may be expected. At the same time we are informed that in Michigan (and in other places the last we should think of) the people are starving for lack of bread. At the same time a spirit of land speculation, amounting to a morus multicaulis or South Sea bubble, has seized hold of the people of the West, and they are all in for it, up to their necks. At the same time an aggregate of perhaps not less than ten millions of dollars is involved in the building, at this moment, of splendid churches, stores and residences in this city; and how many millions during the summer will be expended in Paris furniture, finery, and *bijouterie*, and European excursions, it is impossible to conjecture.

Let it suffice that in all these, and in various other signs of these ominous times, we have the same symptoms, only on a much grander scale, of an impending crash, as were furnished in the warnings of 1836 of the terrible revulsion and bankruptcy, and demoralization, misery and ruin of 1837. It was the bank inflation and paper currency system of the former period, and the wild and reckless moonshine speculations and extravagances which this system engendered that worked out the grand collapse of 1837. This time the gold of California and Australia, and the land and railroad, commercial, bank and credit adventurers of all kinds, will assuredly do the same thing, in proportion to the tremendous stakes involved. Pay day must come. It must come, as in 1837, with the general crash. It will come to hundreds and thousands when least prepared for it. Prudent men will take in sail and keep near shore. It is a *tornado* that is gathering in the horizon.

FUNERAL OF A GIANT.—The funeral services of Mr. Miles Darden, says the Jackson (Tenn.) *Whig* of the 18th ult., who died at his residence in Henderson county, will be preached on the fourth Sunday in this month, five miles southwest from Lexington, Tenn. The deceased was beyond all question the largest man in the world. His height was seven feet six inches—two inches higher than Porter, the celebrated Kentucky giant. His weight was a fraction over one thousand pounds! It required seventeen men to put him in the coffin. It took over one hundred feet of plank to make his coffin. He measured around the waist six feet and four inches.

IMMENSE HOTEL.—A new Hotel is shortly to be commenced on the Hippodrome estate, Broadway, New York. It is supposed it will be the largest in the world, and one of the finest architecturally, as it will have a frontage of 650 feet. The plans have been drawn up by Thomas & Sons. It will be six stories high and will be built of white marble. It will not be completed for ten years.

DISGUSTING, IF TRUE.—The following paragraph is going the rounds:

"The Troy, N. Y., ladies have introduced a new feature at their fairs, which makes them draw like steam engines. All the most bewitching girls wear placards labelled 'kisses one shilling each;' and in some cases where dealers possess extraordinary beauty, as high as 25 cents is obtained. Gentlemen who are fond of gathering this kind of fruit, 'melting from trees,' go in for it according to the weight of their purses; and one of the newspapers states that one rosy-lipped, bright-eyed gal realized $62 in one evening. One gentleman actually purchased $11 worth of this honey."

ORANGE PEEL.—The especial attention of parents and others is called to the following facts:—

A little son of Robert Oliver, of New York, about five years of age, is now lying in a very critical condition from the effects of eating orange peel. Parents cannot be too cautious in keeping orange peel from their children, as it contains an active poisonous oil, which in many instances has caused the death of persons who indiscreetly made use of them. Life is jeopardized every time the rind is taken into the stomach.

IMPORTANT FROM KANSAS.

INSURRECTION AT LAWRENCE.—THE U. S. TROOPS ORDERED OUT.

WASHINGTON, July 17. (New York *Herald* correspondence.) The President received a telegraphic dispatch this morning, dated at Leavenworth yesterday, from Governor Walker, stating that a serious insurrection had broken out at Lawrence, and that he had called out the United States troops to suppress it. The Governor started immediately for Lawrence. The cause of the outbreak is not known, but it is supposed to have originated from opposition to some of the territorial laws, probably the tax law. The receipt of this news had caused some little excitement in certain quarters.

The cabinet were in session until a late hour this morning, and I have no doubt this subject was prominently before them.

ST. LOUIS, July 16. The *Democrat* has advices from Kansas, stating that Governor Walker has issued a proclamation declaring his laws must be enforced, and censuring the citizens of Lawrence, and warning them not to organize under the Topeka charter.

Rumor says that 700 troops are summoned to march against Lawrence, and that it is the design of Walker to retain the army in Kansas, and to break up the Utah expedition.

WASHINGTON, July 18. Dispatches have gone West, directing Gen. Harney to throw the entire Utah expeditionary force upon Kansas, if necessary, to quell the insurrection and preserve order.

NEW YORK, July 18. There was this afternoon great excitement along shore, and a threatening riot among the sailors, growing out of the "no advance" movement. An attempt was made by a sailor landlord to prevent the crew of the E. P. Stringer going on board that ship, and the mate was badly beaten. The aid of the police has been invoked. Trouble is threatened in the Street Commissioner's office. A large force of police has been detailed to guard the premises.

TOBACCO.—The Maine Conference of the Methodist Church has passed resolutions denouncing tobacco as "an expensive and needless indulgence, unfavorable to cleanliness and good manners, unbecoming Christians, especially Christian ministers; and like the use of alcohol, a violation of the laws of physical, intellectual, and moral life."

Foreign News.

FOUR DAYS LATER FROM EUROPE.

NEW YORK, July 19.

The Vanderbilt steamship Vanderbilt, Captain Wilcox, from Havre and Southampton 8 P. M. 8th inst., with 120 passengers and $200,000 in specie, and 1000 tons merchandise, arrived at quarantine at 11 o'clock this forenoon. There is very little news by this arrival.

Dispatches from Madrid speak of revolutionary attempts in the south of Spain. They had been suppressed. Madrid was tranquil.

The attempted insurrection in Italy was directed, it is said against the King of Naples and the Pope, not with a view to any particular form of government, but to get rid of the Italian Bourbons and expel the Austrians, and those who are protected by them from Italy.

NEW YORK, JULY 19.

The Collins steamship Atlantic, from Liverpool 8th inst., arrived at this port at 5 1-2 o'clock this evening.

There are no later advices from India. The London *Times* publishes a letter from an army officer, dated Lahore, May, 14, in which it is stated that the 45th Native Infantry at Ferozepore, having refused to lay down their arms, were cut to pieces by the cavalry, and shot by the Europeans, and orders are issued to kill every man of the regiment, wherever he may be found.

They have burnt nine bungalows and the the church there. All Europians are safe. The 300 Sepoys who got away from here yesterday, have been well punished by the Punjabese. Report says nearly all were killed.

"The salary of Louis Napoleon is five millions of dollars a year, and his revenues from the palaces about one million and a quarter a year."

Items.

TIME ANNIHILATED.—The telegraphic despatch on Monday from St. Johns, Newfoundland, by the Submarine Telegraph, in regard to the steamship Persia being seen off that port, was dated Monday, 10,35. A. M., and was received at New York Monday, 10,34 A. M. The distance from New York to Newfoundland is about one thousand miles—the difference in time, perhaps an hour.

INTERESTING STATISTICS.—The United States are composed of thirty-one States and nine Territories.

They contain a population of 27,000,000, of whom 23,000,000 are white.

The extent of sea coast is 12,550 miles.

The length of the ten principal rivers is 20,000 miles.

The surface of the five great lakes is 90,000 square miles.

The number of miles of railroads in operation is 50,000, which cost $78,000,000.

The length of canals is 5,000 miles.

It contains the longest railroad on the globe—the Illinois Central—which is 784 miles.

The annual value of its productions is $200,000,000.

Its most valuable production is Indian corn, which yields annually 40,000,000 of bushels.

The amount of registered and enrolled tonnage is 4,407,010.

The amount of capital invested in manu factures is $600,000,000.

The annual amount of its internal trade is $600,000,000.

The annual value of its products of labor, other than agricultural, is $100,500,000.

The value of farms and live stock is $500,000,000.

Its mines of gold, copper, lead and iron are among the richest in the world.

The value of gold produced is $100,000,000.

The surface of its coal fields is 138,131 square acres.

Within her borders are 80.000 schools, 5,000 academies, 234 colleges and 3,800 churches.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Campmeeting at North Wilbraham!

Our brethren abroad have made a demand on us, or rather have expressed a great desire for another "Independent Campmeeting" at North Wilbraham, Mass. What shall we do? Shall we respond to their desire? I think we must, or perhaps do more harm than good. We have concluded to commence the meeting on Monday the 31st day of August next. We give this timely notice that all who wish to attend such a meeting may arrange so to do.

We call this an *Independent Campmeeting*, because we intend that it shall be independent of all *sectarianism* and *partyism*. We invite all to attend it who are interested in, and love the immediate appearance of our Lord Jesus Christ. We expect at this meeting a general gathering of the "waiting ones." It seems to us that it cannot be otherwise, as this will be centrally located for the friends of the cause.

Come, Brethren and Sisters, in the Lord's name, help! Make all the preparation you consistently can to attend, we beseech you, for "is there not a cause?" We feel *lonely* and *pilgrim-like*, and it will be well to meet, and greet, and cheer each other once more on the journey. Will you come from the East, and West, and North, and South, and sit down once more in the anticipation of the kingdom?

The objects of this meeting are twofold.

1. To comfort and strengthen one another.
2. To endeavor to benefit, with the truth, all who will attend the meeting, who are not yet ready for the kingdom of God.

We shall expect each Brother and Sister at this meeting, to speak and act as he, or she may think God requires, with a view to the best good of all concerned. We desire no public debates or controversy, but let each speak independently of others, and in the spirit of Christ. It is the general desire of the friends that Bro. Munger be Superintendent of this meeting, inasmuch as his acquaintance with that part of the country and long experience in these matters render him the fittest person that can be selected. We can all confide in his integrity and faithfulness. We trust he will comply. We would say in conclusion, that it will be well for our friends in all parts, where they can, to associate and prepare *tents* and *bedding*, &c., for themselves, so as not generally to be dependent, as many individual cases must necessarily be. The cloth which is used for tents can be taken by the several families which purchase it, after the meeting, and be used for domestic purposes. In some cases, tents may be more cheaply hired. We will try to get the fare on the railroad from Boston to Wilbraham reduced, if possible, and thus help our Eastern friends; and should we succeed, will give notice in season. Perhaps other brethren will do the same on other railroads.

Get tickets for NORTH Wilbraham—the Camp-ground is near the North Wilbraham depot.

And now, Brethren and Sisters, we submit this matter to you in the Lord. Act right.

EDWIN BURNHAM,
For the Brethren.

P. S. Provision for man and beast will be made as usual. E. B.

Tent Meeting.

There will be a Tent Meeting in East Farnham, C. E., commencing September 9th, at five o'clock, P. M., and continuing over the Lord's day. We wish Bro. Edwin Burnham to come and preach the word; also other preaching brethren. The Brethren will do all they are required to sustain the meeting.

JOHN CHAPMAN,
In behalf of the Brethren.

Brother Burnham, please answer by letter, and also through the Crisis. My post office address is Magog, C. E. J. C.

DISCUSSION.—A discussion is to be had in North Fairfield, Huron Co., Ohio, between Elder Andrew Burns of Ashland Co., Ohio, and L. P. Judson of Victor, Ontario Co., N. Y., commencing Aug. 18, 1857, and continuing during the pleasure of the parties,—probably three or four days. The questions will be, whether the Kingdom of Heaven, or reign of Christ has yet been set up on the Earth? and what is the true nature and destiny of man?

If the Lord will, the church in Lynn, Dyehouse village, may expect Br. A. M. Higgins to be with them, the *First* and *Second* Sundays of Aug. instead of next Sunday. A. M. H.

If the Lord will, the church in Salem may expect Sister S. J. Higgins to be with them the First and Second Sundays in Aug., as requested. A. M. H.

Eld. D. B. Wyatt appoints to preach at Concord, N. H., Sunday, 19th inst., Providence permitting.

Exeter, Advent Chapel, July 25th and 26th. Time of worship on Saturday, 5 o'clock, P. M.

Bro. A. Fox appoints to preach at
Winsted, Ct., Aug. 9th
Waterbury, where Bro. Denny may appoint, Aug. 12th
Bridgeport, at the Old Chapel, Aug. 16th
and at the New Chapel at 5 o'clock, or in the evening, as the Brn. may appoint.
Cheshire, where Bro. Dudley may appoint, Aug. 20th
Cheshire Street, Aug. 23d
Lovely Street, Canton, Aug. 30th

Bro. P. B. Morgan appoints to preach in Addison, Vt., July 26th

Bro. H. Pratt appoints to preach in Worcester, Mass., Aug 2d

Providence permitting, I will preach at
Carmel, Me., Saturday eve., 6 P. M., Aug. 8th
" " Sunday, Aug. 9th
Bangor, Me., Wednesday eve., Aug. 12th
Hermon, Me., Saturday, Aug. 15th
" " Sunday, Aug. 16th
L. BOUTELL.

Providence permitting, I will preach in Portsmouth, N. H., Aug. 9. M. GRANT.

Bro. S. W. Bishop appoints to preach in Auburn, N. H., July 26th

Bro. Couch appoints to preach in Worcester, Aug. 30th

Elder E. Burnham appoints to preach in
Salem, Mass., Third Sunday in July
Lowell, Mass., Fourth Sunday in July

Bro. B. P. Manning appoints to preach at
Danbury, N. H., July 26th
Warner, N. H., Aug. 2d

Bro. T. M. Preble appoints to preach at Canterbury, in the Town Hall, July 26th

Bro. Edwin Burnham appoints to preach at the 1st Baptist (colored) Church in South Kingston, Saturday evening, Aug. 1st

Twice the following Sunday, Aug. 2d, at the Advent Chapel, Peace Dale, and in the evening at the Colored Church above named.

For the Brn., J. T. DIXON.

Bro. R. R. York appoints to preach at
East Gray, July 26th
Brunswick, Aug. 2d
South Gray, Aug. 9th

The Lord willing, I will preach the word as follows:—
Fairhaven, Mass., July 26th
Elder S. S. BREWER.

Providence permitting, I will hold meetings in the following places:
Plymouth Hollow, July 22d
Bristol, Thursday, July 23d
Hartford, Friday, July 24th
South Hampton, Long Island, N. Y., Sunday, July 26th, if the Brethren meet me at Sag Harbor, on Saturday, when the boat arrives.
Peacedale, (as Bro. Dixon may arrange,) July 28th and 29th
Appanauge, (will the Brn. meet me at Appanauge depot?) Thursday, July 30th
River Point, (where Bro. Taylor appoints,) Friday, July 31st
Providence, Sunday, Aug. 2d. *Third* meeting where Bro C. O. Towne may appoint,—perhaps with Bro. Osler's charge.
Roxbury, Mass., Monday evening, Aug. 3d
Boston, Tuesday evening, Aug. 4th
Worcester, (at Bro. D. T. Taylor's charge,) Wednesday evening, Aug. 5th

If these appointments interfere with others, please notify me before I arrive. These are not decrees,—only propositions.

HIRAM MUNGER.

Providence permitting, I will preach at
Buffalo, N. Y., Wednesday evening, July 22d
Rochester, July 26th
Canandaigua, (evening,) July 27th
Syracuse, (evening,) July 28th
Clay, evening, (meet me at Brewerton, morning stage,) July 29th
Albany, N Y, (evening,) July 30th
W. S. CAMPBELL.

Bro. J. Couch appoints to preach in Lake Village, N. H., July 26th

The Lord willing, I will preach the word at Round Pond, (Union Meeting House,) 3d and 4th Sabbath in July.
THOS. SMITH.

A Tent Meeting.

Providence permitting, there will be a tent meeting in North Dana, commencing Thursday, August 6th, and holding over the Sabbath, of believers in the primitive faith of the church; viz., the personal coming of our Lord, and the literal resurrection of the dead, and the restitution of the earth, and in making ready a people for these great events by taking the new covenant of Jesus Christ, in all its parts, without addition or diminution, for the basis of church building and government, as the only law by which the temporal, civil and ecclesiastical affairs of all the members of the body are to be regulated and governed.

We invite the lovers of truth to come and unite in laboring with us in this good and best of all causes. With us christian character is a test of fellowship, and that to be gained, as Peter says, by being begotten again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

Some of God's servants will be present to preach the word. We invite all classes to come and hear, and then judge. Prove all things and hold fast that which is good. For the Brethren,
D. E. MOULTON.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

W. Bassford 124, D. S. Cables 124, S. Mason 117, H. Thayer 78, E. P. Streeter 76, L. L. Demarest 124, J. McCracklen 130, P. Koon 72, J. B. Walker 123, H. T. Miller 140, J. Smith 120, A. P. Moore 111, Z. Farrington 91, E. Hall 107, E. A. Gould 110, Nancy Cole 115, A. Jenney 130, Isaac Dimmick 130, Eld. A. Lathrop 124, W. Arthur 124, C. Mallorey 124, P. Bunnell 124, W. Colbath 132, W. Colbath, Jr., 132, A. S. Kelly 130, M. Morehouse 130, $1 each.

W. D. Hough 149, Maria Dewey 150, J. K. Davis 70, M. E. McDaniel 95, J. Pinkham 158, $2 each.

Mary Kimball 111, 50 cents.

FOR THE POOR.—J. B. Walker, $1; A. P. Moore, 50 cents.

FOR BOOKS AND TRACTS.—S. Mason $2; J. Smith, $1.18; M. Morehouse, $1.

BOOKS SENT.—Betsy C. Bancroft, S. Mason, M. Morehouse, M. Greenough.

Geo. L. Teeple's P. O. address is Arlington, Sibley Co., M. T.

B. P. Manning's P. O. address is Oil Mill Village, N. H.

Bro. Jonas Merriam's P. O. address is Concord, N. H.

To Correspondents.

E. Lillie—The dollar credited to "E. White," in the Crisis of July 1, should have been credited to you. The back numbers have been directed to that name, and you can doubtless get them at your office. We now send them in your name.

T. Waters—All right.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half pent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

CRUDEN'S CONDENSED CONCORDANCE.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

Treatise on Matt. xxiv. By L. C. Welcome. Price 33 cents—postage 6 cents.

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts.—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts.—postage 1 ct.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 60 cts.—postage 10 cents.

THE INFIDEL'S FATE.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1, postage paid.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1 ct.

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Poetry.

For the Crisis.

THE DAY BREAKETH.

Gen. 32: 26.

Cheer up, lone pilgrim, the night wears away,
Clouds are dispersing, and bright beams the day;
The tempest is o'er, when peace is the cry,
Death and redemption are both drawing nigh.

The seed-time now is;—the harvest we'll reap,
When Jesus shall come our work to complete;
He now gives us grace to conquer and win,
The vict'ry we gain in honor of him.

The morn will soon dawn; if faithful, we'll rise
And meet the Savior descending the skies;
We'll clap our glad wings, and join in the song
That echoes around from God's holy throng.

Then on the new earth, which is to succeed,
Like angels we'll live in thought, word, and deed,
Our prayers turned to praise, our faith turned to sight,—
Already it fills my soul with delight.

When lonely and sad, the thought—O how blest!
To learn from the word we soon shall have rest,
A happy re-union with Christ then giv'n,
When earth assumes its primitive Eden.

FRANCES.

Camden.

For the Crisis.

PASSED AWAY!

BY J. H. TURNER.

A lovely flower bloom'd one day
In the garden over the way;
Hours I watched its beauty there
And smelled its fragrance in the air.
But as I looked in the garden to-day,
The pretty flower had passed away!

A youth stood by his lovely bride,
In power of hope and strength of pride,
Spoke of glory of future years,
Of joyful hours free from tears;
But as I looked in the graveyard to-day,
The youth and his bride had passed away!

A man stood with ambitious mien,
Said he would reap immortal fame,
His voice should sound in nations' hall,
Tyrants tremble, tyranny fall!
I looked for his place 'mong statesmen to-day,
His fame and glory had passed away!

How many hopes, how many fears,
How many joys, how many tears,
With more ambitious pride and zeal,
Have lived awhile through woe and weal;
But when we look for their place to-day,
We find that they all have passed away!

Boston, July 9, 1857.

Original Articles.

Rev. XVII.

BRO. GRANT:—I am a stranger to you in person, but I have an occasional look at your paper, and as I see that the minds of some of the brethren are unsettled concerning the beast in Rev. 17, I thought that you would be willing to re-examine the views each have been giving concerning this beast. My own mind has been fixed for about ten years.

This beast is not only scarlet-colored, but it is "full of names of blasphemy." The beast can be known by its name; bear this in mind, and give the true meaning to the word, blasphemy, and we can know where and when to find this beast. For the true meaning of the term, blaspheme, we take the Bible as the only standard by which to explain Bible words, and here we learn that it means, to lie, to profess to be what we are not. Chap. 2: 9; 3: 9. That the Jews in the Savior's day so used this word, see John 10: 33. To speak against, or falsely, of others, is also a correct meaning of the term.

This beast was *full* of these names; it was then a lying power, in one or both senses of the word. And that it professed to be what it was not, and what it is not, we can see as we proceed. As this beast is "*full* of names of blasphemy," all its heads and horns must be blasphemous also, because they are so many parts of the beast which is full of these names. The beast is but one blasphemous beast, and the seven heads and ten horns are so many parts of its power; just the same as the four heads of the Leopard in Daniel 7th chap., and the four horns in chap. 8 are four divisions of the Grecian kingdom. But in Daniel's beast the heads all existed at one time, while these are successive, as we learn from ver. 8, 11. And here we read, "the beast that thou sawest was, and is not;" now all must see that there can be no beast without a head, and if the beast "is not," there is no head at that time.

This time when the beast was not, was when John had this revelation. There was at that time no blasphemous beast united with an apostate church, or carrying an adulterous woman drunken with the blood of the saints, and the martyrs of Jesus. This time must have been after the destruction of Jerusalem, because the Lord Jesus, who always spoke the truth, said, Matt. 23: 37, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee."

It is well here to notice, that in the destruction of the woman, who is also called "that Great City," there was found the blood of prophets, which could not be if the Papal power *only* is meant by the great city. Chap. 18: 24.

Again, Stephen says, Acts 7: 52,—"Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." Was not Stephen one of the saints? That the Jewish church is represented by an adulterous woman in the prophets is too plain to be mistaken, and she was adulterous because of her union with Gentile kings. Let this be remembered; it is the union of an apostate church with Gentile kings, which is the adultery of the woman. Ver. 2. See Ezek. 23.

It also gives the character to the beast which is united to the woman, just the same as the character of a man is formed, or known, by illicit intercourse. The woman is called the Lord's church while it is not, and the beast is called the Lord's kingdom while it is not, and thus we see it is a *lying*, or a blasphemous beast.

This character, or name of blasphemy, cannot belong to any heathen nation which is not united to an apostate church. Thus we read in ver. 8,—"The beast that thou sawest was, and is not." Pagan Rome was in all its glory as a heathen nation, and so we read, "and yet is." The beast, or heathen nation "is," but as it "was" united to the Jewish church in Jerusalem, and that Jewish nation called the Lord's kingdom, *it was not*. It was the Roman power at Jerusalem in a distinct form, and separate from the nation at large, which was the blasphemous beast. The same was true of all the heathen powers in Jerusalem from the time of Nebuchadnezar until the Jews were destroyed as a nation. This portion of Gentile power at Jerusalem was more or less subject to the Jewish church and the priestly power, and did conform to it. Thus it was different from the Gentile nation of which it was a part. The same was true of the Papal power; it was but a part of Rome which did unite with the priestly power, and became subject to it, which is the last part of the blasphemous beast. But there was this difference between the first Gentile blasphemous beast and the second; the first was a tributary, or inferior power, while the second was the ruling power, and is therefore called the eighth king. Ver. 11. The first kingdom was also by Divine appointment, while the second was not, and is therefore said to be from the pit, or the power of darkness.

It is true the Lord's people were in the Jewish church, and they must have been there or nowhere, because they only had the word of God and the means by which they could be the Lord's. But they were the few and not the ruling power, the oppressed and persecuted, as Stephen said. The same was, and is true in the Papal church; the saints are, and have been, the few among them who have had to suffer for Christ's sake.

In conclusion, I will just say that the seven heads on this beast are just the same as the seven heads on the beast in chap. 13; and when the head is wounded in chap. 13, the same is true in chap. 17. But the ten horns in chap. 13, are not the same as those in chap. 17, because the beast is not a blasphemous beast, but simply a heathen or Gentile beast; and the ten crowned horns are so many periods of its power, and this power is given to it by the Dragon, or Satan, whose heads and horns occupy the same periods, and begin and end together.

I have now given a brief sketch of the manner in which we may begin to understand the harmony of these seven headed beasts, and if the brethren will look at this subject, I think they will rejoice in its beauty and simplicity.

JOHN REYNOLDS.

Marblehead, Mass.

For the Crisis.

"Follow Peace with All."

"Follow peace with all men, and holiness, (sanctification) without which no man shall see the Lord."—HEB. 12: 14.

Peace is the grand bestowment of "the God of peace." Peace was the crowning benediction of Him who is "the Prince of peace." "Peace I leave with you," said Jesus. John 14: 27. It is the mighty moral result of the gospel proclamation—"preaching *peace* by Jesus Christ."

This word that is so expressive of the Divine nature,—this highest moral designation of our coming King and Kingdom, denotes one of the characteristic features of the sons of God—the heirs of the kingdom. Follow peace, seek it, and promote it as an object of the christian life. To the christian there may be "many adversaries;" but he is, personally, peaceful to all.

Peace is promoted by yielding to all the Spirit's peace-speaking word. Then, we "have peace with God through our Lord Jesus Christ;" and all such have peace, in its spirit and in its principle, toward each other. But our peace is destroyed by seeking our "own, and not the things that are Jesus Christ's." When a leading man in a church becomes *willful*—when he "seeks his own," then *peace* with him is made impossible. Such *willful* self-seekers are the adversaries to peace. Such may become "profane, like Esau," and sell all they know of the birthright-promise. These are they who "fail (come short) of the grace of God." The grace of God ruling in the heart inspires, sustains, and perfects this heavenly attribute in "the son of peace." Grace and peace are sister graces—they are twin blessings, freely bestowed on all who seek them in the christian race; but impracticable to all who willfully seek their own.

J. B. C.

For the Crisis.

Extracts

CULLED FROM THE WASTE PAPERS.

BY H. L. H.

The following is from Byron, near the close of his life, and presents a sad picture of an infidel's joys.

"Though gay companions o'er the bowl,
Dispel awhile the sense of ill;
Though pleasure fills the maddening soul,
The heart—the heart is lonely still.

Aye, but to die, and go, alas!
Where all have gone, and all must go;
To be the nothing that I was,
Ere born to life and living woe!

Count o'er the joys thine house have seen,
Count o'er thy days from anguish free;
And know, whatever thou hast been,
'Tis something better not to be.

Nay, for myself, so dark my fate
Through every turn of life hath been,
Man and the world so much I hate,
I care not when I quit the scene."

The following is from a reclaimed infidel, and shows the other side of the picture.

"And darkness and doubt are now flying away,
No longer I roam in conjecture forlorn;
So breaks on the traveler faint and astray,
The bright and the balmy effulgence of morn.

See truth, love and mercy in triumph descending,
And nature all glowing in Eden's first bloom!
On the cold cheek of death smiles and roses are blending,
And beauty immortal awakes from the tomb."

THE LORD AT HAND.—"He is not far from every one of us, as an approaching Judge. People imagine his advent is a great way off, and hence they are so little impressed by it. But 'the coming of the Lord draws nigh.' 'The Lord is at hand.' 'The Judge standeth before the door.' This was said almost two thousand years ago. What then is the fact now? Yet, say some, it cannot even now be very near, for much remains to be previously accomplished. But God does not act according to our conclusions. He can cut short his work in righteousness."—*Wm. Jay's Evening Exercises, Jan. 10.*

"THE calmest and most intrepid sceptic could not refuse to acknowledge that the destruction of the present system of the world by fire was of itself extremely probable."—*Gibbon, Vol. 1, p. 536.*

From Sr. R. M. Rines.

BRN. AND SRS.:—I am still among the dying, but looking for the King to come speedily, to destroy the enemy and give unto us eternal life.

The Lord will not give all his truth to some highly esteemed brethren, but whosoever inclines the ear unto wisdom, and cries after knowledge, and lifts up the voice for understanding, seeks her as for hid treasures, shall understand the fear of the Lord and find the knowledge of God. And as we have freely received, freely we should give, and remember the words of Paul,—(Phil. 2: 3,) "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others."

If I lightly esteem any truth because the Lord has given it to such an one, I lightly esteem Christ; and his truth is precious truth, is mighty, and will prevail, more to be desired than our necessary food. Whatever God wants us to deal to others, if we refuse, we rob God and his people; therefore let us bring all the tithes into the store-house and prove God therewith, and see if a blessing will not follow.

Many of you, dear pilgrims, are acquainted with the writer, and I ask you, do not forget her at the throne of grace, but remember she is yet with you in the faith of the gospel, and her motto is, onward! for "he that shall come, will come, and will not tarry."

"How careful then ought we to live,
With what religious fear,
Who such a strict account must give
For our behavior here."

"If I am faithful and true, and my journey pursue,
Till I stand on the heavenly shore;
I shall joyfully see what a blessing to me,
Was the mortifying cross which I bore."

Your sister in the faith of the immediate coming of the Lord.

ROSILLA M. RINES.

Franconia, N. H.

Choice Selections.

GO AGAIN SEVEN TIMES.

1 KINGS 18: 43.

Where ancient Carmel, vast, abrupt and steep,
Lifts its blue summit o'er the midland deep,
The prophet kneeled to pray, that genial rain
Might spread fresh verdure o'er the scorched plain;
For God to punish Israel's sin, had banned
The clouds of heaven, and drought consumed the land;
Each spring had failed, and every blade of grass;
The earth seemed iron, and the heavens brass,
And three long years the sluices of the sky
Their influence to a guilty land deny,
Turning the vales, where milk and honey flowed,
To barren wilds, dread famine's gaunt abode.
At length the penal vengeance passed away,
And melting mercy heard the prophet pray,
Inspired the faith that turned aside the rod,
And touched with tenderness the heart of God.
He bowed, he prayed, but still the sky was clear,
Nor sound of gust, nor sight of cloud was near;
Then from the earth, on which he leaned his head,
The prophet rose, and to his servant said,—
"Haste to the summit, the horizon sweep,
And cast thine eyes along the distant deep."
He went, he gazed upon the sky and main;
Still there was nothing—not a sign of rain.
Elijah said, "go seven times"—and bowed
His face between his knees—and lo! a cloud,
Small as a human hand, at first appeared;
But quick as thought the mighty column roared
Along the sky, and black and wild it spread,
While the winds whistled round the mountains head.
Say, what truth dost thou from this deduce,
Hast it a moral meant for christian use?
Yes, pilgrim, listen, there are gems and gold
Beneath the surface of this common mould:
In all thy trials through this world of woe;
In all thy ills—and thou hast ills to know—
Go to thy God in patience for redress,
Go seven times, and each the promise press;
But leave to him the mode, the time, the place,
To hear thy prayer and remedy thy case:
Be not impatient of a quick reply;
He may delay it—but he can't deny.
Pray, wait, and watch—then watch, and wait, and pray,
And do it seven times on every day;
Thy full deliverance is surely planned,
Although it comes as but a little hand;
The blessing in some simple medium lurks,
For not by miracle but means he works.

Selected.

From the Christian Herald.

From a Letter

OF JOHN NEWTON TO WILLIAM BARLASS.

Written seventy-eight years ago.

"I believe the Lord will, in his own hour, give you the habit of extempore preaching, which is as desirable in your situation, as it is in mine. For, perhaps, I preach more frequently than you. To commit your sermons to memory must be a heavy burden indeed;—it seems to me more inconvenient than reading them. And I think I could read with more spirit and probability of impressing the auditory, than if I repeated them by heart, as we commonly say, though in propriety I should call it repeating it by *head*, for my heart would have but little concern in it. But if you will be an extempore preacher, you must risk, and even suffer something. You must not despise the day of small things, nor expect that liberty and compass in your service at first, which you may afterward, by the Lord's blessing, attain to. To him that hath, that useth when he hath, more shall be given. When there is a competent stock of knowledge and ideas in the mind, and a person is not destitute of the gift of utterance, the chief hindrance and difficulty as to extempore preaching, arises from an undue regard to self. That thought, "What will my fellow worms think of me and my performance" will be ready to stop our mouths. This you must pray against, and the Lord will deliver you from it. Ah what a solecism! Indeed, what high treason against our Lord, are we often guilty of. We profess a zeal for his glory, and for the good of souls; we know that we are charged with a *message* of the utmost importance, and yet are apt to be more concerned about the manner of delivering it, than for the success. If you were apprized that a person was coming to consult you in your study, about his soul concerns, it is probable you would not pen down what you wished to say to him, and commit it to memory before-hand, but you would talk to him according to the view his conversation would give you of his case. And, perhaps, what you would then say to a single person, with little premeditation, might be as useful and acceptable to a thousand, if they could hear it, as the most studious sermon you could compose. The Lord has brought you into the ministry, and given you a sincere desire to serve him in it. Depend upon him, therefore, so to bless your *studies* at other times, as that you may be enabled to speak for him in public with composure and discretion, and he will not disappoint you. An act of simple faith upon him, will give you more ability, than many hours rummaging for something out of your own stock. When we have the fountain of living waters close by us, why should we weary ourselves with hewing out broken cisterns?

My first essay as a preacher was in a dissenting house at Leeds, in Yorkshire, in the year 1758. I do not know that I had a very overweening opinion of my own abilities; I feared and trembled abundantly, but I was determined to set off extempore. I did so. I opened my discourse with a passable exordium, divided my subject into four heads, had subdivisions under each in my mind, and was beginning to think I should do pretty well. But before I had spoken ten minutes I was stopped like Hanibal upon the Alps. My ideas forsook me, darkness and confusion filled up their place. I stood on a precipice, and could not advance a step forward. I stared at the people and they at me. But I remained as silent as Friar Bacon's head, and was forced to come down *re infecta*. My two worst enemies, self and satan seized me at the bottom of the stairs. I hope the Lord has forgiven the abomination of my heart, which showed themselves on that occasion.

This experiment seemed at the time, fully to convince me, not only of temerity, but that I was absolutely unable to preach extempore, that I ever should be so, and that I might as well attempt to fly. I then began to compose, and my next essay (in another place) was with a written sermon. I was not so much afraid this time, for I knew I could read if my eyes did not suddenly fail me, so I read them a sermon. The moment I began, my eyes were rivetted to the book, from a fear which got hold of me, that if I looked off, I should not readily find the line again. Thus with my head hanging down, (for I am near-sighted) and fixed like a statue, I conned over my lesson, like a boy learning to read, but I did not stop till I came to the end. I think I was rather more out of conceit with myself this time than the former. What was to be done next? I had tried the two extremes to little purpose, and there seemed to me to be no medium between them. I looked sorrowfully at my sermon book, and began to think my views to the ministry were presumptuous. I thought at least, that if the Lord was pleased to accept my desire to serve him, he would not accept my service, because I had been so vile a creature; as he accepted David's desire to build his house, but did not employ him because he had shed blood. And yet, notwithstanding all disappointments and discouragements, he was pleased at length to admit me into his vineyard, and to open my mouth.

However, I should tell you, that long after he had given me some liberty of speech, and not many years ago, at Olney, in the midst of my people, and before a large congregation, my mouth was stopped again. That is, my mind was so confused, I only talked nonsense, and thought it my duty to tell the people I could not preach, because the Lord suspended his assistance. I therefore stopped and told them so. When I had made this acknowledgment, I had liberty again, only I could not resume the subject I had been upon. But I spoke freely on what had happened, and perhaps it was one of our best opportunities. It was so to me. My pride was kept down, my mind perfectly composed, and I went home as easy as if the whole parish had admired my sermon.

Many exercises have I had about preaching; nor am I wholly without them still. I must add, I do not wish to be quite free. To be an extempore preacher, with some degree of acceptance and popularity, is an ensnaring situation. It affords much grounds for the workings of *pride* and self-complacence, and therefore it is a mercy if the Lord is pleased to give us frequent proofs of our own inability, notwithstanding what we can do, when he puts forth his power in us. Experience likewise proves, that we do not always preach best when we are much pleased with our own doings, at least if we account it the best preaching when we are the most useful. Such, I think, should be the standard. When is a fisherman's best fishing time? I think, not when he has the neatest rods, hooks, or lines, nor even when he has the pleasantest weather, but when he catches the greatest quantity of good fishes. When we have made a poor sermon, and are almost ashamed or afraid to look our hearers in the face, the Lord may put forth his power in our weakness, and work great things by our little sermon. When we think we have done bravely, and pleased the people's ears, and sent them home to praise the fine discourse, their hearts may be quite unaffected. If we were perfectly mortified to self, we should submit to be pitied or laughed at by the bulk of a congregation, if we might but be useful to a few. And we should be dissatisfied with the applause of all, unless we could be serviceable to some."

The Witch of Endor raising Samuel.

Can any one reasonably suppose, in reading the scriptural account of the interview of Saul with the witch of Endor, that she really did raise Samuel? I cannot. I give my reasons why I cannot.

1. It is not positively stated in the narration that she did raise him. It does not appear that Saul, or his accompanying friends, saw any appearance of Samuel, but only the woman saw a peculiar apparition, which she, at Saul's request, gave him a description of. See 1 Sam. 28. I know it may be said, "but Samuel talked with Saul." I will notice that point hereafter. It will then, I trust, appear plainly to the contrary.

2. It is represented, that this apparition, which was by Saul called Samuel, came up "out of the earth," in sight of the woman. Samuel was buried in Ramah, which was about a degree—quite a good many miles from Endor; how then could he come up out of the earth at Endor?

3. It could not have been the "disembodied immortal soul" of Samuel that the woman saw; for she said, it was an "old man covered with a mantle!" Do disembodied souls become *old* and wear *mantles*? She said he came "up out of the earth." Do disembodied immortal souls stay down in the earth? if so, would not Samuel's soul have been somewhere near his body at Ramah, rather than away there at Endor?

4. God had strictly forbidden the art which this woman practiced—witchcraft—on pain of death; and can we allow the unholy inconsistency, that this wicked woman, in open violation of the law of God, and at the desire of one whom God had abandoned, was permitted to disturb the repose of one of the most holy of the prophets, in the unseen world? The very thought seems to me almost sinful.

Let us now look at the whole connection of circumstances in the case, candidly. Saul was a very wicked man. God had left him to himself. In case of great martial emergency, he sought help from the Devil through one of his "mediums." God would therefore let him reap the full reward of deception due to his criminal course. Saul inquired for a woman with a familiar spirit. He was told of one at Endor. With two of his friends, he went to her house in the night, and pressed her to "bring up," by evil power which she possessed, one whom he would name. She finally consented to his wish. He named Samuel. She began to operate. Immediately she pretended to be, or really was frightened, and at once became aware, by some kind of superhuman intelligence, that it was Saul for whom she was operating; for until that moment, she had not been aware of that fact, he having come to her disguised. Saul inquired of her what she saw? She replied, "I saw gods ascending out of the earth." (I saw Elohim god—a god—gods—a judge—it is rendered differently—*Patrick.*) Saul inquired "what form he is of?" (What form is the Elohim—the judge—the god of?) She replied, "an old man cometh up; and he is covered with a mantle." Then Saul "perceived," by the description which the woman gave of him that it was Samuel, and addressed him accordingly. The apparition is therefore called Samuel, in accordance with Saul's perception. But we are not to conclude that Inspiration regarded it as being Samuel! It was perfectly proper to represent the matter as it appeared to Saul. There can be no room to doubt that this was a demon, counterfeiting Samuel, by the woman "medium." This demon was forced to speak that which was most for the glory of God, in the case; and he certainly talked very religiously, as demons sometimes do. It is however rather doubtful if all his words were true. Learned men question if Saul died on the morrow! However, he said enough to show Saul his wretched condition, and make him feel, that indeed, heaven and earth were against him; and thus he was punished on the spot. Once more. This woman of Endor was a "necromancer." A necromancer is not one who really converses with the dead, but one who "*pretends* to converse with the dead." A person may pretend to converse with the dead, and yet be deceived by diabolical appearances.

Adv. Herald—EDWIN BURNHAM.

The Old Man, the Children, and the Bur-Basket.

One pleasant day in autumn, two children wandered over the fields in search of wild flowers. "But where shall we find a basket to put them in?" said the little girl to her brother. "I'll make you one," said the rosy boy, clapping his hands for joy. And forthwith he commenced to pick the burs from a plant which grew in a fence-corner. When he had collected a large number, he sat himself down, and sticking them together one by one, he fashioned one of the most beautifully shaped baskets that ever was seen. When it was finished his little sister gave him a kiss, and arranged the flowers in the bur-basket, placing together the prettiest and the sweetest.—When all was completed, they looked around, and lo! there stood before them an old man with snowy locks, who leaned upon his staff, and smiled. "Well done, sweet children," said the old man; "these burs which have so stung your hands in picking, forshow good deeds and duties, which, taken singly, often seem prickly and unpleasant, but which may be so fitted and fashioned together, as to form vessels of beautiful shape, and rare workmanship." "And which will hold flowers too, like these?" asked the boy, scarce comprehending the import of his own question. "Ay, flowers of surpassing beauty," was the answer: and that too at a season of life when flowers begin to be scarce—in the autumn of existence, when burs and thistles grow by the wayside, and the trees are shedding their leaves over our heads."

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Poetry.

For the Crisis.

JUBILEE.

Break, break, eternal Day,
Dawn on the pilgrim's way,
Earth's Jubilee!
When all whom sin had bound—
But grace did more abound—
Shall hear the trumpet sound,
And then be free.

O, day of sweet release!
Earth's sins and sorrows cease,
Captives rejoice;
Sighs burden now the gale,
But tyrants' power shall fail,
Freedom's bright morning hail,
With heart and voice.

The wilderness shall sing,
Joy in the desert spring,
And all be fair;
Sin's stolen lease must end,
For earth has yet a Friend,
Who can the right defend,
The scepter bear.

Death's prisoner goes free,
Buried in earth or sea,
Waking to life.
We hail thy dawning ray,
Bright coronation day!
The King of Kings bears sway,
And ends the strife.

S. BATCHELOR.

Pownal, Vt.

Original Articles.

For the Crisis.

"The Going Forth of the Commandment."

It has been stoutly and repeatedly affirmed that no commandment "to restore and build Jerusalem" went forth from the court of Persia, in the 20th year of Artaxerxes; that it was merely obtaining the king's consent, that Nehemiah had leave to go to Jerusalem; but no prominent decree like that to Ezra can be produced, as a *date* to the vision of Daniel. In reply to the foregoing assertion, I would say, there is no prophecy in the Bible, which has had its fulfillment, that is plainer to understand than Dan. 9 : 25, under the administration of Nehemiah; for the features of the prophecy are distinctly presented in the fulfillment, and there is no room for a doubt that the commandment, which dated the vision, did go forth in the 20th year of Artaxerxes.

But it is not impossible that Nehemiah himself gave the command which commenced the vision; he was clothed with power sufficient, when he left Babylon, to go to Jerusalem and summon his countrymen together, deliver his letters, and issue that very edict which dated the vision. And *did he do it?* We have seen what he could do, and now let us learn what he did do. "So I came to Jerusalem, and was there three days. And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem. . . . And I went out by night, by the gate of the valley, . . . and viewed the *walls* of Jerusalem, which were broken down, and the gates thereof were consumed with fire. . . . And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers. . . . Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire. *Come, and let us build up the walls of Jerusalem,* that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also *the king's words* that he had spoken unto me. And they said, let us rise up, and build. So they strengthened their hands for the work." Neh. 2 : 11–18.

Here we learn from Nehemiah himself what he did; and Josephus is very explicit on the same subject. He says, "He (Nehemiah) came to Jerusalem; . . . and when he had shown the epistles to God, (or spread them before the Lord,) he gave them to Adeus, and to the other governors. *He also called together all the people to Jerusalem, and stood in the midst of the temple,* and made the following speech to them: 'You know, O Jews, that God hath kept our fathers, Abraham, and Isaac, and Jacob, in mind continually. . . . Indeed, he hath assisted me in *gaining this authority of the king to raise up our wall,* and finish what is wanting of the temple. *I desire you, therefore,* who well know the ill-will our neighboring nations have to us, . . . that you will, in the first place, put your trust in God, . . . *and to intermit building neither night nor day; but to use all diligence* and to hasten on the work; now, we have this especial opportunity for it.' When he had said this, *he gave order* that the rulers should measure the wall, and part the work of it among the people, . . . as every man's abilities should require." Now if the king did not in word give the command to build Jerusalem, then he invested Nehemiah with power to do it; and it seems by the foregoing quotation that he (i. e. Nehemiah,) did do it. He (Artaxerxes,) commissioned him to govern Judea, and ordered the governors of the other provinces "to pay due honor to Nehemiah, and to supply him with what he wanted for his building." This gave Nehemiah power to command even the governors to do his bidding; but he was of a meek and rightoous disposition, and made no ostentatious display of his power, but said to his brethren, "*Come, and let us build up the wall of Jerusalem:*" and *he gave orders* to the rulers to divide the work.

Here is certainly *a decree* that Jerusalem shall be restored and built; and it is from Nehemiah. "Know, therefore, and understand that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah." Coverdale's translation of this prophecy is as follows: "Understand this then, and mark it well, that *from the time it shall be concluded to go and repair Jerusalem again,*" &c. This last translation may be thought to favor the supposition that Nehemiah's decree was the commencing date of Daniel's vision; for Nehemiah's doings there do look very much like *concluding to repair Jerusalem;* and I think no one need be at a loss to determine who issued the commandment from which the vision begins. Now, as Nehemiah obtained leave of the king in the first month, (Nisan) it has been supposed that the 2300 days began at that date, or as soon after as the necessary preparation could be made. But if the vision is to be reckoned from Nehemiah's decree, then it could not begin before the sixth or seventh month. Why? Because he could not issue the decree till after he had arrived at Jerusalem, and after three days' rest from his journey; and his examination of the work and calling them all together to Jerusalem, could not all be done short of five months from his departure from Babylon. Josephus says, "it is four months' journey from the river Euphrates;" and this agrees with Ezra's declaration of the time of *his* going up from Babylon. He says, "For upon the first day of the first month began he to go up from Babylon; and on the first day of the fifth month came he to Jerusalem." Ezra 7 : 9. Nehemiah probably left the Persian court in the second month. But he could not reach Jerusalem before the sixth month; and after a little rest, and examination of the walls and assembling of the Jews, which would perhaps take about a month, before he would be able to give any *special orders* about the work; and it would not be unreasonable to suppose that *his orders,* at least, were given in the seventh month, while standing in the midst of the temple of God.

It may be said, the Jews kept the feast of tabernacles in the seventh month. Neh. 8 : 16–18. True, but that was not kept till the walls were built. Again, it may be said, the wall was finished in the sixth month, in fifty-two days." Chap. 6 : 15. True, the wall was *finished* in the sixth month, but not *in the first year* after Nehemiah came to Jerusalem: and to suppose that all the work of preparation and building of the wall was performed in the short space of fifty-two days, would give us a very meagre idea of the greatness of the work, though the putting of the materials together, after they were prepared, was unquestionably done "in fifty and two days;" for they were required to "put their trust in God, to intermit building neither *night nor day,* but to use *all diligence,* and *hasten* on the work." But they had to cut and prepare their timber and other materials for the building; their instruments to work with, and their weapons of defence against their adversaries; which would take time, and the opposition they had to contend with, must greatly retard them in their preparation for the work. And, besides, Nehemiah had to settle all their disputes, and hear and judge of their complaints of debts, mortgages, and bondage, and see that restitution was made to the poor and defenceless, of their lands and houses, olive-yards and vineyards. He exacted of the nobles and rulers an oath, and laid them under *a curse* to perform it; and they all said, "Amen, and praised the Lord." Chap. 5. And here we can see that the whole drift of the narrative shows plainly that the preparation for, and building of that wall, was the work of years. The self-sacrifices which Nehemiah made for the good of his brethren, and the devotion of his heart to God, (of which we learn much from Chap. 9,) shows him to have been a superior character, and eminently worthy of the exalted station which he was called to fill. His dignity and firmness, his humility and faithfulness, are so beautifully blended together, they present him to the mind as an object of admiration. The dangers to which he was constantly exposed, the trials he suffered, the labors he performed, and the perils through which he sometimes waded with his companions in tribulation, prove, with the highest certainty, that the walls were "*built in troublous times,*" and that the builders must have endured as seeing Him who is invisible. "And this trouble (says Josephus) he underwent for *two years and four months;* for in so long time was the wall built." Thus were the walls completed, and the builders were relieved from their great anxiety, which they had endured when laboring on the wall; for "every one, with one of his hands wrought in the work, and with the other hand held a weapon." And now they hold a feast, "and offered sacrifices to God for the building of them, and they continued in feasting eight days. . . . So when Nehemiah had done many other excellent things, and things worthy of commendation in a glorious manner, he came to a great age, and then died. He was a man of a good and righteous disposition, and very ambitious to make his own nation happy; and *he hath left the walls of Jerusalem as an eternal monument for himself.*" *Jos. Ant.*, B. 11, Chap. 5, Sec. 6, 7, 8.

From the foregoing it will be seen, as plainly as any thing can be seen that has been fulfilled, of prophecy, that Nehemiah did fulfill the prophecy of *building the streets and walls* in troublous times, and though nothing is said about his age when he came to Jerusalem, it is more than probable that his administration continued, with but one exception, during the whole forty-nine years, i. e., the first period of the vision. His commission, as governor of Judea, appears at first to have been limited to twelve years, (Chap. 13 : 6,) which ended in the thirty-second year of Artaxerxes, and he returned to the court of Persia; and after *certain days* obtained leave to return, and came again to Jerusalem, unquestionably clothed with the same power which he had before. And as "he came to *a great age,* and then died," there can be no doubt but that he fulfilled the first period of the vision, and was buried in Jerusalem. Now if he fulfilled the first period of the vision, in building "the streets and walls," as has, I think, been abundantly shown, and departed this life at the end of forty-nine years, I am forced to the conclusion that he gave the commandment after he had arrived at Jerusalem, which dated the vision.

But I leave the subject now for others to determine. Will some more able writer count up his or her reasons and present them, if they have any, either for or against this view of the subject? for there are many among our ranks who are "mighty in the scriptures," and knowledge of history, who have time and ability to wield the pen skillfully, and to produce powerful arguments, which I hope to see, and for which I shall look.

B. P. HILDRETH.

Westford, July 10, 1857.

For the Crisis.

With Whom?

THE RESPONSIBILITY OF PURE DOCTRINE.

To whom is committed the "sound doctrine," which "they will not fear?" in the times that shall come, and which are now come. Who are to exhort with all long-suffering and *doctrine?* The people are exhorted to follow the faith of the Elders, who have the word to preach. The doctrine—the truth—was given to Timothy; "*the word*" to be given to faithful men,—men in the ministry.

Now the mission of the ministry of the word is, to "disciple" all nations. If then the work of the Lord in the hands of his Apostles, Evangelists, Pastors, &c., is to make disciples, there is evidence that treasury of knowledge is with them; that the knowledge of God which the "priest's lips should keep," is the fountain of pure doctrine to the church. The Scriptures are given by inspiration, that the man of God, especially the minister, who is a director in the Lord's work, may be furnished thoroughly unto all good works; and this very endowment is "for the work of the ministry, the perfecting of the saints, the edifying of the body of Christ."

There will not one voice dissent from the statement that, the obligation rests upon the class of men whom God has called to preach the true doctrine of the kingdom of God. Here is the fearful responsibility of the divinely commissioned legate of Christ, bearing the word of reconciliation to a rebel world. "Woe is me, if I preach not the gospel of our Lord Jesus Christ." But if they who were sent into all the world for the world's good were to preach, then, upon them rests the obligation and the power to speak the truth, establishing converts in things that are true, and doctrinally pure, as well as to secure converts to the services and hopes of the word.

It may be answered that few have been willing to meet the requirements of this obligation. Indeed! And why?—The church has heaped teachers up because she has "itching ears;" but will that neutralize the position of ministers, and compromise the truth? Not at all. It may in the purpose of the congregation; it may in the action of the unfaithful servant, *for the time,* but not in the divine requirement—not in the plan and power of God's arrangement. If a man has been called to the work, it is his duty to preach what God says, or retire! if he has taken the place of the *servant* in the ministry, he should strive to meet its responsibilities as to preaching the true way of the Lord, or leave it;—no matter how much people may object, who do not like the divine doctrine; no matter how popular he is or may be by withholding a portion of the pure testimony.

The fact that so many are called by "the church," and must preach what the church requires, is a strong argument that the few who are called by Christ should advance the pure and heavenly doctrine, without qualification, as it is. I discover a tendency of the *church,* of different sects, to call ministers by their own name, and claim a possessorship in them. A presbytery at Dubuque, I think, has directed "*her*" minister to contend for sprinkling or effusion, as the mode of baptism. So says the "Tennessee Baptist." That church would direct her ministry, on other points, and, perhaps, to the reverse, if not on a more delicate subject. The people of God are, by figure, supposed to be led by the preaching of the word, "that they may grow thereby."

Now the character of the growth will depend upon the supply. If the whole church be gone away from correct conceptions of the scriptural plan of life, at whose door must the blame be laid? It is the fault of the ministry. A few exceptions will always be found under the most faithful efforts; but when the character is established for unbelief, in a whole body of believers, by profession, it must indicate most surely the instructions which they have received.

With the preacher of the Lord's truth, then, rests the power of light upon the mind of the people; and, consequently, the responsibility of their conviction. I know this is fearful. Men will, on the one hand, oppose the divine arrangement, which necessarily requires and secures it; on the other, they will shrink from assuming it. Still, it is so established by a very wise and efficient institution, and exemplified by the results which continually follow.

The very nature of the case shows that the position is correct. The commands to preserve and communicate sound and pure doctrinal truth, with the injunction, that we take heed how, and what we hear, prove it. Shall we present a pure faith and people when he calls?

W. S. C.

For the Crisis.

An Acknowledgement.

My thanks are due those brethren who have so kindly responded to my queries, and permit me to say, that the explanations given were quite satisfactory with the exception of that of Matt. 24; 20, which does not look quite clear to my mind; for I suppose it was not the flight of christians from the destruction of Jerusalem, but from Papal persecution, centuries later, to which reference is had in the text. But if it was after the Abomination of the Desolation was set up, that Christ recognized a sabbath, I think it argues more in favor of the *first day* than the *seventh;* for Sunday-keeping had become almost universal as early as the sixth century.

But I agree with E. B that "it had nothing to do with the sacredness of the day." And though this text is often quoted by the seventh-day people, I cannot see as it favors them at all.

But I would not be understood as advocating the "no Sabbath" theory—a theory which if carried out would be most disastrous in its effect on society, and would show a recklessness of law and order incompatible with christian character; and cause offence in violation of the law of love which bids us "Love thy neighbor as thyself." Although I am perfectly satisfied that the law of God, given by Moses, is no longer our school-master, but that we are now under the New Covenant—the Covenant of grace—the law of faith—the law of Christ, which is the law of love; and that there is in the New Testament no positive command for the observance of a Sabbath; yet, I belive the blessed law of love, if it is written on our hearts, will lead us to conform to every thing that is for the good of the community around us: and the law of love cannot clash with the law of God.

I consider the Sabbath a blessed institution given us by an over-ruling providence, not enjoined by the "law of sin and death." I prize it highly as a gift, or privilege; and even if it does happen to come on Sunday, I can sing,—

"Day of all the week the best,
Emblem of eternal rest."

Sunday-keeping is well enough, and if people would only be content to "let well enough alone," there would no occasion for so much striving about the law. But when a people come out and tell us that we are violating God's holy law if we do not observe the seventh day, and that if we observe the first day we are reversing an institution of the Papacy, and consequently receive the "mark of the beast;" and when we see them laboring with untiring zeal, and an earnestness worthy of a better cause, gaining adherents—one or two in a family—one or two families in a neighborhood, thus causing much unnecessary inconvenience and bringing again the law of bondage,—who can remain silent?

I believe our seventh-day brethren are in an error on this point. But I would not for a moment question their honesty, or their piety; for, as far as my acquaintance with them has extended, I find them a self-sacrificing devoted people.

But Oh! it is painful to see those who are looking for the immediate coming of the divine Master, and who should be united in one common faith, so divided and sub-divided, and distracted on various questions, until a spirit of intolerance,—the exact opposite of *charity*—(the only *true test*) prevails to an alarming extent. May the Lord enable us all to put on that charity without which we are nothing; and avoid that spirit which looks very much like the mark of the beast whose great characteristic was INTOLERANCE.

MARTHA.

Woodstock, N. H. July, 17, '57.

For the Crisis.

"Be ye Clothed with Humility."

The gospel battering machine strikes at the foundation stones of the temple of sin, and causes consternation among those who worship at her shrine; nothing among all the commands strikes more directly at their *heart,* than these emphatic words,—"be ye clothed with humility." Let us enter this heathenish temple, and, in the name of the God of heaven, utter from this text his BURNING TRUTH.

First, let us examine the temple, and those that are seated within its walls, that we may understand if this text, as we have said, is adapted to them. This edifice, with its massive burning columns, had for its designer, the king of the bottomless pit,—report says, he whispered that it was for the worship of God, and we know not but *nominally* it is still for that purpose. As we glance at the frescoings, and behold the gorgeous windows that admit the reflected colors of the rainbow; as we look over the congregation, see the man of wealth, with his jewelled lady sailing along the aisle; the *fashionable young lady,* who has been very particular to display the diamond rings, gold necklaces, and dazzling silks, we *must* admit that if this gospel were to be sounded in their ears, there would be a clashing between the motives that actuate them, and the principles embodied in the text, and both their ears would tingle. But let us, in the fear of God, "sound the ALARM that the people may tremble." Although they may *profess* to worship God, they may turn us from the house if we utter the sentiments of the text, for proud as the powers of hell,—than whom none prouder can be found, who, as Milton tells us, thought it—

"Better to *reign* in hell, than serve in heaven;"

they admit of nothing in their creed that interferes with their "right" to dress and be as popular as they please, so as to receive the greatest attention from the *beau monde.*

Oh! we feel as we look forth from this pulpit, that the indignation of God must be aroused at this sacrilege, this *professing* to worship God, and yet bowing down to the shrine of mammon. We cannot refrain from speaking and saying, "Oh! ye dry bones, hear the word of the Lord;"—"Be ye clothed with humility." Ye are proud, knowing nothing; think ye that

there can be ought but a stink come up to Jehovah's nostrils from this abominable idolatry? "Your beauty is corrupted," for as the cohorts of Cæsar aimed at the visages of Pompey's army, so does God's truth strike at your boasted beauty. You think to worship God, and one would think, as some of you are professors of religion, that the God of heaven was a *fashionable* God; but in his sight "how has the gold become dim." "All is vanity:" all is in opposition to the text—"be ye clothed with humility." God loves the humble heart, he delights to dwell there, for there he can work without a rival. But you, who are so proud, how would you look sailing, decked in your gaudy trappings, through the streets of the new Jerusalem? Hell would be astonished at such impiety!

"O, generation of vipers, *how* can ye escape the damnation of hell?" Bring forth fruits meet for repentance, "that your sins may be blotted out;" and with your vanity exchanged for a lowly heart, you shall be found saved at last, and clothed, not with gold and diamonds, but—with the robes of Jesus' righteousness.

Ho. Tis.

From Sr. M. E. Wood.

Bro. Grant:—As I read the *Crisis* week after week, I find much to comfort, edify, correct, instruct, and help me to pursue the narrow way that leads to life. It has been a little more than a year since we received the Crisis. It has been a great help to me and my companion. We have not had the privilege of meetings. Although we are strangers here, we are children of one family, and I believe we shall all be safe at home in a little while.

It has been two years last fall, since I became a believer in the Bible. I never have been a firm believer in time, until during the three months that have passed, and I never had such a desire to have the Lord come and gather his people home as I do at this time. How true it is, that we are in the perils of the last days. The enemy is going about as a roaring lion, seeking whom he may devour. O let us be faithful, and soon we'll be in that land of rest where there will be no enemy to disturb our peace. I feel a great interest for near and dear friends. If this should meet the eye of any who are unconverted, I warn you as a friend, to prepare for that day that is just ready to burst upon an ungodly world.

I hope the dear brethren and sisters will pray for me, that I may have grace and wisdom from God to direct me in the path of duty, for I believe in a prayer-hearing, and a prayer-answering God. O let us ask of him just such things as we need, and we shall have them. While penning these few lines, I feel the love of God kindling in my soul, which enables me to rejoice in view of one day getting home, where trials and sorrows shall end. Here we have our loved ones taken by the cruel monster death, and laid away in the grave. Blessed be the Lord! they will come up from their dusty beds in a little while, and into their own promised land.

"We'll be there, we'll be there, in a little
while,
We'll join the pure and the blest;
We'll have the palm, the robe, the crown,
And forever be at rest."

May the Lord help us to keep all the commandments, that when Jesus comes to make up his jewels, we may have a place in his kingdom. Yours in hope of eternal life when Jesus comes,

Mary E Wood.

Springfield, Vt.

From Sr. A. Bassett.

Bro. Grant:—I feel that it is highly important we should give heed to the word of the Lord, as unto a light shining in a dark place, and not to give heed to seducing spirits and doctrines of devils. I can say with good old Moses, I esteem the reproach of Christ greater riches than all the treasures of Egypt.

Brethren and Sisters, let us go forth without the camp, bearing the reproach of the Lord, for it is better to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Let us preach the doctrine of Christ, which is this,—"If I go away, I will come again." What a blessed promise. For one, I feel willing to do all I am able, to hold up the truth, and I pray God to bestow on all his children, wisdom and true knowledge, so that we be not in the dark concerning that day.

We are assured that if we serve the Lord Jesus Christ we shall receive the reward of the inheritance; hence, we are commanded to seek for glory, honor, immortality, and eternal life through our Savior Jesus, who will come to change our vile bodies, and fashion them like his own glorious body. I thank God that I have not been left to believe the lie—"ye shall not surely die." Weak mortals! how little you think on the all-important subject of our having immortality through Jesus, and how unconscious you are of the mighty delusion of Satan which he palmed off on Adam and Eve, in the garden of Eden, and of which all the spirit theory of the present day is only a revival. Satan has been faithful to his calling, has fought his battle well. How perfectly he has carried out his deception, even to this present hour; and in these last days is filling the minds of priests and people with the deception, "ye shall not die."

I pray God to bestow upon us wisdom, and light, and love, that we may be enabled by grace divine to continue unto the end. I feel truly thankful, that in God alone is immortality. When I awake in his likeness, I shall be satisfied, for God says, "I am thy shield, and thy exceeding great reward." Your Sister,

A. Bassett.

Williamsburg, June, 19.

The World's Crisis.

BOSTON, JULY 29, 1857.

Rich Man and Lazarus.

Lk. 16: 19–31.

No. III.

In our last we endeavored to show that this account could not be a history of what actually took place. But we are sometimes met with the objection, that, "all parables are founded on facts," and consequently such a case happened at some time. We think those who make such a remark should examine the Bible and laws of language more closely before they repeat the statement. We would ask if the following parable, from Ezk. 17: 2–8, is founded on *fact?*—

"Son of man, put forth a riddle, and speak a *parable* unto the house of Israel; and say, thus saith the Lord God, a great eagle with great wings, long-winged, full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the cedar; he cropped off the top of his young twigs, and carried it into a land of traffic, he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree; and it grew and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him; so it became a vine and brought forth branches, and shot forth sprigs. There was also another great eagle with great wings and many feathers; and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of his plantation."

It must be a very strange *eagle* that takes the branches off from the cedar and sets them out, causing them to grow "in a city of merchants;" and then takes the seed of the land to plant, raising vines which spread their branches *towards* himself! and more than this, the *roots* grow towards another great eagle! We think all can see that *this* parable is not founded in *fact.*

Again, I think no one will claim that the parable of Jotham is founded in *fact*, recorded in Judges 9: 8–15. It reads—

"The *trees* went forth on a time to anoint a king over them, and they said unto the olive tree, reign thou over us. But the olive tree said unto them, should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? And the *trees said* to the fig-tree, come thou and reign over us. But the fig-tree said unto them, should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, come thou and reign over us. And the vine said unto them, should I leave my wine, which cheereth God and man, and go to be promoted of the trees? Then said all the trees unto the bramble, come thou and reign over us. And the bramble said unto the trees, if in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon."

Do *trees talk*, assemble together, and appoint kings? Without further remarks on this point, we think all must be convinced that parables are not *always* "founded on fact."

We now return to the Scripture under consideration—"the rich man and Lazarus." We think it has been clearly shown in a former article, that it is *not* a *historic* account of what actually took place, but a *parable*, given in connection with others to illustrate the character and history of the *Jews* as connected with the *Gentiles*. The Savior showed the Jews, who accused him of receiving sinners, and eating with them, that, when they lost a *sheep* or piece of *money*, they endeavored most faithfully to restore the lost, and that they *rejoiced* when success attend their effort; but when Jesus came to save *lost sinners*, who are of more value than all the sheep or money, the Jews were offended, as illustrated by the parable of the Prodigal Son. The elder brother should have felt great joy when the lost one was found and restored to his father's family; but instead of this feeling, he is offended, and refuses to cooperate in the rejoicing.

After instructing his disciples by the parable of the unjust steward, how to use the mammon of unrighteousness; Jesus tries once more to convince the Pharisees that the time had come to put away the *law*, by saying, in verses 16—18, that "the law and the prophets were until *John*," and, consequently, if they went back to the law, they would be guilty of adultery, or of marrying the divorced; but as the Jews still refused to hear him, he proceeded to fortell their history 'as well as the *gentiles*' in the parable of the "rich man and Lazarus."

The question now arises, who is *represented* by the "rich man and Lazarus?" According to the laws of parables and symbols, the rich man does not *represent* a rich man, neither does the beggar symbolize a poor man, for then it would cease to be a parable, and be changed to a simple history of the two individuals; but we think the absurdity of the historic view has been clearly shown. In the parable of the tares and wheat, the tares represent the wicked, and not literal tares; and the wheat symbolizes the righteous, and not literal wheat; and the same principle is applicable to all parables; and when applied to the rich man and Lazarus, it is at once evident, that, as the rich man and the beggar do not symbolize *literal men*, their death does not represent literal death; in short, that which is symbolized, is different from the symbol: hence it follows also, that the grave, the gulf, the flame, and Abraham's bosom, do not represent *themselves*, for if they do, they are no part of the *parable;* therefore, when we come at its *true* meaning, crumbs, dogs, sores, &c., will not represent crumbs, dogs and sores, but something bearing an *analogy* to the symbol; in other words, the poor man represents that which is in a degraded condition, and afterwards exalted, while the rich man symbolizes that which is highly favored and exalted, and subsequently meets with a complete reverse.

Having shown, as we believe, that the common application of this parable to the intermediate state of the dead, cannot be true, because it makes the Bible contradict itself, and also does violence to the plain principles of justice, by sending men to their reward and punishments, before the day of judgment, it remains for the advocates of the common theory to give us an exposition that shall be in harmony with sound principles of exegesis and the Bible itself. As Jesus has given us no explanation of this parable, we do not feel under obligation to offer any ourselves, but, in order that the whole conversation of the Savior at this time may be made plain, it seems proper that a brief exposition should be presented.

(*To be Concluded.*)

New Book.—The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Boston: Published by the Author. 1857.

In this work the author has labored to present a clear, concise and scriptural view of the kingdom of God—the Saint's Inheritance. It is well calculated to enlighten the minds of those who are unacquainted with our hopes. It is a work for the times. Let it be widely circulated among those who need light on this important subject. It is a neat 12mo. pamphlet of about 60 pages, paper covers. Price 10 cents single, $6 per hundred. 90 cts per dozen. Postage one cent. For sale at this office; and also by the author at East Weare, N. H.

—We have also some *excellent* tracts published by Bro. H. L. Hastings, entitled *Olive Leaves, Plain Truths, Day of Judgment, Forty Questions, Ancient Landmarks*, and many other good tracts and books noticed in our published list. Brn. and Sisters, these tracts and books ought to be in circulation. Incalculable good may be accomplished by sending forth these silent preachers to your friends and neighbors. Let every church form a tract society, and pay weekly the price paid for tea, coffee, tobacco, and other superfluities, and we think many will rise up to bless us, and give glory to the Lord. *Who will engage in the work?*

Remember, we do not feel under obligation to publish articles sent to the Crisis, unless we know the real name of the author. Please recollect this, and always send your name.

Foreign News, unimportant this week.

From Bro. C. Goodrich.

Bro. Grant:—Permit me to say through the Crisis, to the saints scattered abroad in New Lebanon, Cheshire, Savoy, Adams, &c., that I have not forgotten them, although I have not been able to visit them this summer as I expected; but if the Lord will, I intend to travel through that region in the fall.

I shall be happy to hear from any and all of them, by letter. Direct to South Farms, Ct.

C. Goodrich.

For the Crisis.

Rest in God.

From all the ills and vanities of life it is sweet to rest. And earth gives us no such place as we need in which we may securely repose. If we will rest securely, we must rest in God. If we would rest permanently, we must rest in God. If we will rest eternally, we must rest in God. This is our hiding place, our strong tower; the rock of our refuge; the covert; the shelter from the tempest, from every danger, from every foe. Here the soul escapes from the roaring of the lion and the charming of the serpent. Here he is hidden from the strife of the earth; sorrows may roll themselves about him, but they break as billows break at the base of some projecting, rocky promontory. Ah! there is nothing in earth, like rest in God!—nothing so sweet, so sacred, so secure—nothing so calm, so constant, so serene, so enduring as this. O, my soul, rest in God. Rest there in every weariness and woe. Rest patiently, calmly, securely, eternally. Cease from sin, and enter into rest. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with me."

Believer, do you know this rest?—this heavenly freedom from the troubles that encompass, and the woes that affright? Do you hie from the troublous strife of dull mortality to the fount of everlasting strength—the God of all peace, and rest, and consolation? Do you trust under the shadow of Jehovah's wings? O, my brother, if you do not know this blessedness, then you are but half acquainted with the fullness of divine mercy and goodness. Learn to rest in the Lord. Strengthen your faith by the precious promises of his word. Cast all your cares upon him, and find in him an ever present help.

And you who are out of Christ—you who like the troubled sea, have no rest, will you not learn to rest in God? Will you not come to him whose yoke is easy, and whose burden is light? Will you not make him the rock of your refuge—your strong tower into which you may flee and be secure? O, tempted, wavering, doubting, downcast sinner, come and find rest in Christ. Cast on him all your cares, all your sins and sorrows, and enter into rest—rest that shall be lasting as eternal years, and calm and joyous as the air of Paradise. O, weary one, *Rest in the Lord.*

H. L. H.

For the Crisis.

Rock Island and Eastern Iowa Conference.

The third meeting of the Rock Island and Eastern Iowa Conference was held in Cordova, Ill., July 3d, 4th and 5th, 1857.

Met at the chapel, July 3d, nine o'clock, A. M. After reading of the scriptures by Eld. M. Chandler, (Rom. 12,) and a hymn (No. 845) by Elder Spencer, with a season of prayer, conference was organized. Eld. N. W. Spencer was appointed President, Eld. M. Chandler Vice President, and G. W. Dean appointed Secretary. Opening discourse by Eld. H. H. Janes. Text, Psalms 133: 1. The following brethren were appointed a business committee: P. B. Morgan, H. H. Janes, and Wm. Blackman. Adjourned to meet at one o'clock, P. M.

Conference met at one o'clock. Brn. Howell and Mansfield, of McHenry Co., invited to a sitting with the conference.

Cordova Church. Delegates; G. W. Dean, H. B. Gilbert, and G. W. Turner. Organized the church last Oct.; now numbered about twenty-seven, with many brethren and sisters whose names are not with us on the church book. By the vigilant effort of Bro. Chandler, they have a good chapel which they have hoped would shortly be paid for, without farther embarrassment to Bro. Chandler. Last winter had a precious revival of religion, the effects of which continued yet. Elder Chandler and Morgan now supply them with preaching. Congregation good. Have a Sabbath School.

Princeton (Iowa) Church. Delegates; Wm. Blackman, B. Williams, J. C. Murphy, and A. Lancaster. During the season past, the church has somewhat declined by reason of some moving away; others have died, and others have neglected the assembling of themselves together; yet a few have been added to the church. Have it yet in contemplation to build a house of worship. Have preaching by Brn. Morgan and Chandler.

Moline Church was represented by Bro. N. Branch, Jr. Their church has greatly declined by brethren removing, yet some of the true children of God are there. Worship in a Hall. Have no preaching except from transient preachers. Are hoping for a revival. Adjourned to hear preaching by Eld. N. W. Spencer, from Isa. 2: 22. Preaching in the evening by Eld. John Howell.

Conference met Saturday morning, at nine o'clock. Reports continued.

Wilton (Iowa) Church. Represented by Bro. J. Covell. A church had been organized there during the past winter resulting from God's blessing them with the labors of Eld. P. B. Morgan. Have a good prospect before them. Said of Muscatine, (Iowa,) there were a few prominent and worthy men who confess the truth, and thinks with a suitable effort a good interest might be established there. Of Fair Port, (Iowa,) he said, Bro. Morgan gave a few discourses there last winter, or fall, and with apparently good effect; was quite an interest to hear again on the subject of our blessed hope.

Green River. Of this place Bro. Morgan said, there were a few worthy friends in that place, yet desiring help, and he doubted not that with a suitable effort much good might be accomplished. There is already the nucleus of a good church there. Hoped they might soon have help.

Camanche, Iowa. Bro. Currier said there were no brethren in that place looking for the Lord except himself and the family of Bro. Fenn, recently from Ct. Bro. Chandler recently spent a Sabbath there and found some interest to hear. Bro. Chandler said he had labored awhile during the past winter in Elizabeth, Joe. Davis Co., where are some good substantial brethren, as likewise at Brush Creek, where he spent some time. They need help.

Bro. King, of Sterling, Whiteside Co., (Ill.) late of Ogle Co., said, except his family, he was alone in that place—a village of some 3000 inhabitants; yet he desired, as formerly he had done, to enjoy the influence and help of the Advent brethren. Had never had an Advent sermon in that place. He would urge the Macedonian cry,—"Come over and help us."

The cause in DeKalb Center, DeKalb Co., was represented by Eld. Janes. Said it was a church which came into existence by the blessing of God attending the labors of Eld. S. Chapman. Was called to its charge when he first came west, some two years since; but by many friends removing *west*, they were nearly broken down, yet their congregations continued good. New doors were constantly opening. Bro. Janes wept that his circumstances would not permit him to do more for the many destitute regions.

Eld. Spencer said the church in Shabbona Grove, DeKalb Co., (Ill.,) had been considerably reduced by removals, declensions and death; yet there are a good number striving for the Kingdom, and who are willing to sustain laborers among them. Other places in his vicinity might have good accomplished with judicious labor.

Brn. Howell and Mansfield said of the cause in Harvard, McHenry Co., (Ill.,) they had a substantial, organized church in their place of nearly forty members. Worship in a large, pleasant Hall. Have a Sabbath School in connection with the Presbyterian and other brethren. The entire church were believers in the truth of immortality only through Christ, and what is termed the "Age to come," although on the latter subject he (Bro. Howell) never preached to them. Did not make a hobby of any thing.

Report of the business committee accepted and adopted by the conference.

Whereas, we are now living in days of imminent peril to the church, during which we may daily look for the glorious Advent of our Lord Jesus Christ, therefore,

Resolved, That as a conference we signify to the churches, that we earnestly believe it to be the duty of Adventists in the *West* to make large sacrifices, and a more earnest and continuous effort than has ever yet been made to save our cause from spiritual barrenness and death.

Whereas, in the present condition of Western Advent churches, and the caus of God generally, as represented in this conference, we believe that much might be done for the furtherance of the cause of God by the labors of an efficient *Evangelist*, therefore,

Resolved, That we feel it incumbent upon us as a conference, to appoint and *support* an *efficient* Evangelist to travel within the bounds, or region of this conference.

Resolved, That such Evangelist be required to appoint and attend a conference with each church herein represented, and any other churches signifying their desire to co-operate in this arrangement—to arrange with them for preaching, and otherwise labor for their upbuilding.

Resolved, That such Evangelist have the general superintendence of all Missionary matters appertaining to this conference; seeking suitable places and men for such labor, and suggesting the same to the standing committee provided for in the Constitution of this conference, who with himself shall have authority to make appointments, disburse funds, &c.

Resolved, That it shall be the duty of such Evangelist, while surveying this field, to look with special care for such young men as are, or may be called to the ministry, employing them where and as his judgment will allow, commending such of them as evince the possession of the necessary gifts and graces, to the attention of the next conference for such encouragement as it can bestow.

Resolved, That such Evangelist be also required to act as the Agent of this conference in receiving collections and subscriptions on behalf of the Conference and Missionary Fund.

Resolved, That the conference pledge such Evangelist the sum of ($500,) five hundred dollars for the ensuing year, which sum shall be paid out of the conference fund, if not otherwise received, which sum may be increased if, in the judgment of the committee in auditing his accounts, his family or traveling expenses justly require it.

Resolved, the Evangelist appointed by this conference be subject to the cognizance of the conference committee, who shall have authority, upon sufficient reason, to silence or suspend such Evangelist, and appoint another in his stead.

Resolved, such evangelist be appointed by ballot.

Whereas, we have a mutual interest in the common cause of our Divine Master, and whereas we believe much might be done, both for our mutual good and the visible advancement of God's cause, by establishing a common fund, therefore,

Resolved, That we establish a fund known as the "Conference and Home Mission Fund."

Resolved, That each church make such effort as it can toward this end, which money shall be placed in the hands of this conference, and appropriated according to its discretion; which appropriation, with the amount received from each individual, or church, shall be printed with the minutes of the conference.

Whereas, we recognize in the distribution of tracts and religious publications a powerful auxiliary to the work of enlightening men in the gospel; and whereas, Bro. N. Branch, Jr., of Moline, (Ill.) has at this time some hundreds of dollars worth of tracts and publications on hand which may be obtained at eastern wholesale prices; therefore,

Resolved, that this conference establish a "Tract Fund," for the purpose of supplying the Evangelist, destitute places, and poor brethren, with publications for gratuitous distribution.

Resolved, That until such fund can be established, we urge upon our brethren the importance of at once supplying themselves with tracts from Bro. Branch, as an opportunity placed within our reach by the good hand of Providence for this end.

Whereas, for want of a mutual understanding and general co-operation in arrangements and labors among Advent churches in the west, we are doing but little to what we might otherwise do; therefore,

Resolved, That Elders P. B. Morgan, M. Chandler, J. Howell, N. W. Spencer and H. H. Janes be appointed to draft

and lay before our churches a plan* which shall suggest arrangements suited to the several wants of the churches.

Resolved, That we recommend a number of Tent meetings to be held with the N. E. Mission Tent during the summer, in localities convenient for the gathering of our brethren, and that those meetings be seasons of especial effort for the advancement of God's cause in those localities.

Whereas, after mutual consultation it is the mind of this conference that it could more effectually subserve the ends for which it was organized by being formed with an annual conference with the appointments of several quarterly conferences; therefore,

Resolved, That the plan of forming an annual conference, with such quarterly conferences, embracing all the interests identified with the Advent cause in the state of Illinois and contiguous regions, be urged upon the consideration of the brethren and churches, forming this and other conferences in the region, and such arrangements be entered into, if thought expedient, at the next regular sitting of this conference. *Voted*, said Evangelist receive his pay quarterly.

After twice balloting, Eld. P. B. Morgan was unanimously chosen Evangelist and agent for the ensuing year, being allowed *three* months in which to make a visit to New England,† before entering upon his work as Evangelist.

Voted, the minutes of this conference be printed in the Advent Herald, World's Crisis, and Prophetic Expositor.

Voted, we now receive contributions or pledges for the "Conference and Mission Fund;" when the sum of one hundred and eighty-seven dollars was pledged.

Voted, to adjourn to meet in such place as the conference committee shall deem wise. C. W. Dean, Secretary.

*A plan was drawn and adopted by conference, and will appear in pamphlet form.—*Sec.*

†Where he has now gone.

For the Crisis.

The "Root of Bitterness."

"Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birth-right." Heb. 12: 15, 16.

We are to look diligently, lest three evils arise; (1) lest any one fail of the grace of God, (2) lest there be a root of bitterness, (3) lest we act like Esau, who sold his birth-right.

Mark! Christ had come—the "Priest after the order of Melchisedec—the royal Priest of the Most High God." He had made his offering and gone into heaven, as the accepted Son of God. But, he had promised to come again the second time unto salvation. Then the voice that once shook the earth, will shake not the earth only, but also heaven. Our "God is a consuming fire." This, in its outline and detail, is the grand field of thought herein embraced. Here, between the cross and the kingdom—the first and second advent—lies the christian race! This race we are to "run with patience," encouraged by the cloud of ancient witnesses for God, and our Lord's example—aided also by the constant sanctions of "eternal judgment."

The "root of bitterness" is that "evil heart of unbelief," or purpose which *leads* off from the Way—which produces *failure* in the race, and leaves its subject, like Esau, with the birth-right lost. Simon, the sorcerer, took such a root, and went off into that bitterness when he offered to buy the Holy Ghost! The Jews took up such a *root* of bitterness, when they went into idolatry. Deut. 29: 18. The "root" of all such departures from God, produced the "*bitterness* of death."

Few or none seem to know what this "root" is, its relation to "the race set before us." But as the gospel produced fruit unto holiness, so this root is the opposite, producing gall and wormwood, bitterness and death.

Brethren, this is addressed to us primarily, and not to the world outside. Let us beware! mere knowledge—profession—will not save us; we must have "the *root* of the matter in us." This "root," is faith in God's truth, and its fruit is unto holiness, and the *end* is everlasting life. The root of bitterness to the primeval pair, was the Tempter's lie which, when acted on, "brought forth death."

This root to Israel was the error which led them from God into apostasy and perdition.

This root to us, is any teacher or evil theory which diverts from faith in "the way, the truth and the Life."

The way, is the sphere of the Christian's race!

The race is as long as *the truth*, and the *truth* as it is in Jesus, must needs be embraced in its length, and breadth, and depth, and height, in order to attain the crown of life.

To divert a believer from the truth, by any false views, to plant this root of bitterness, is to be like Esau; a profane person. Such sinners do indeed destroy much good; and thereby many are defiled.

"Beware" how you teach down, or explain away the truth in any of its aspects, or in any of its parts. Let the whole way of truth come out in all its divine fullness, and its essential relations. Let the day of the Lord—the thousand years—the reign of Christ, to "put down all rule, all authority and power," the types, with the law—the prophets and the Psalms, all stand and be fulfilled. Let Judah and Israel, Jerusalem and the nations, have their position in the way and place of God. Let there be no root (or opposite theory) to produce a rejection of the good word—the way of life, at any point in our race. The race is through God's revealed plan. Beware of the least departure. It tends to failure—it savors of this evil "root."

J. B. C.

Good for Evil.

A little boy came to his mamma one rainy afternoon, as he returned from school, and said, "Mamma, may I go just down the street with a little girl that goes to our school?"

She replied, "No, my son; it rains."

He said, "Why, ma', I must go."

"Well, then," said his mother, "go if you must."

On his return, she asked if the girl was a favorite of his.

He said, "O, no; she treats me very ill, worse than any other scholar in school."

"Then why do you wish to go with her?"

He said, "You have taught me that we must do good to them that despitefully use us, and she had a chair to take home, and I did not know of any other way to do her a kindness, so I thought I would carry it for her, and that would be rewarding good for evil."

Poetry.

For the Crisis.

"THE LORD LOOKETH AT THE HEART."

Not by the smile that lights the brow,
Not by the beaming eye,
Not by the word upon the tongue,
Thou judgest, O Most High!

Not by life's shifting circumstance—
A lot of good or ill,—
But through the outward garb and mien,
The heart thou viewest still.

The heart, the strange, deep, human heart,
Meets thy all-searching gaze;
Thou seest its guile or purity,
Through right or erring ways.

God looketh at the heart, and guilt
In vain his glance would fly;
But basks the righteous soul beneath
A Father's smiling eye.

Oh! ye who bear the Master's cross,
And in his griefs have part,
Betrayed, accused, oppressed and scorned,
God looketh at the heart!

Maria T.

Obituary.

Died very suddenly in Hampshire, Kane Co., Illinois, on the 18th day of February, 1857, Malantha Hayden, aged sixty-five years.

Domestic Summary.

IMPORTANT FROM KANSAS.

PREPARATIONS FOR FIGHTING ON BOTH SIDES.

St. Louis, July 21.

Kansas advices state that the Free State municipal ticket was elected at Lawrence on the 13th. Mr. Blood is Mayor.

A gentleman from Kansas states that at a public meeting on Thurday, 16th, it was determined to resist the U. S. troops, if an attempt was made to collect the taxes, under the territorial law. A gentleman had met Gov. Walker ten miles from Lawrence, with seven companies of infantry, and he said he would arrange matters peaceably if possible, but that he would use force if necessary. The Free State men were hurrying on to Lawrence, and Gen. Lane had been sent for.

Gov. Walker was encamped outside of Lawrence, with eight companies of Dragoons, on the 17th. The citizens had decided not to negotiate with him. They will not resist the troops unless fired upon, when civil war will be declared. Gov. Walker has warrants for the arrest of eighty officers and other citizens of Kansas.

Gov. Walker's Movements.—*Lawrence, July* 21.—Gov. Walker entered Lawrence yesterday, with eight companies of dragoons under command of Col. Cook. He has camped close to town in a threatening attitude.

His proclamation, issued at Leavenworth, and dated the 15th inst., declares that he will not allow the people to adopt a city charter. He went through Lawrence on his way to Leavenworth, last Monday, to see to this, but never spoke of it in Lawrence. His duplicity has enraged the people. They are determined to pay no attention to him, and will not negotiate with him. Although the town officers were elected last Monday, they have as yet taken no step, not even been sworn in. Gov. Walker has warrants for the arrest of those who were voted for, and for many other prominent citizens of Lawrence. The design is to stop the August election, when the Topeka Constitution is to be submitted to the people. The people will not offer any opposition to the federal troops, unless they fire on them, or commit some other outrage, when civil war will at once be declared. They are resolved not to tolerate any more such villainy.

The Utah Expedition.—*Washington, July* 20.—The main body of troops destined for the Utah expedition, are expected to take up their line of March to-day from Leavenworth.

Washington, July 22. The President and Cabinet fully endorse Gov. Walker's proclamation. A despatch received to-day says that a collision between the troops and the "rebels" is inevitable. A special express messenger started for Kansas this afternoon with despatches for Gov. Walker and Gen. Harney.

Horrible Poisoning Affair.—*Twenty Children poisoned in Cincinnati,—Cincinnati, July* 22.—Twenty children on Buckeye street, a densely populated German neighborhood, were poisoned last evening, by eating lozenges, which had been scattered along the street by a man and two boys unknown. Two children are dead, and many others are not expected to live. The lozenges were found to contain equal parts of arsenic, sugar, and flour. The man had been previously seen offering packages of these logenzes to persons in the street. The poisoners have thus far eluded arrest.

Lost Aeronaut.—M. Godard, who ascended in a balloon at Philadelphia on the 4th, came down near Wilmington, left his assistant, and immediately ascended again, with one passenger, since which nothing has been heard of them. Of course they must have perished. Nothing has ever been heard of the aeronaut who ascended at Milan, Erie county, N. Y., last year, and was last seen passing toward Lake Erie.

Arrest of Gamblers at Chicago.—We learn from the Chicago *Democrat* that a noted gambling den in that city, said to be one of the worst in the country, was entered on Thursday last by the police and sixteen men and boys arrested. The place had been the resort of a number of citizens of Chicago having the "highest pretences to respectability," who have held high offices, and some of whom, the *Democrat* says, "have been on almost every grand and petit jury within our remembrance." The following paragraphs show how such resorts are managed:

"They have their regular lawyers, whose position in society makes them above suspicion, who see that special bail is always provided, and that some one who frequents the house is always upon the jury, in case any of these men are brought up for trial.

There are little boys connected with it, whose business is to decoy other boys—lads in places of trust, such as bank clerks and others in places of trust, and who have the handling of money, being preferred.

The sons of some of our church members, and of one clergyman at least, have passed hours and hours playing at ten cents a game in this den."

Items.

Cool Water. The following simple method, it is said, will keep water almost as cold as ice:—Let the jar, pitcher, or vessel used for water, be surrounded with one or more folds of coarse cotton, to be constantly wet. The evaporation of the water will carry off the heat from the inside and reduce it to a freezing point. In India, and other tropical climes, where ice cannot be procured, this is common. Let every mechanic and laborer have at his place of employment two pitchers thus provided, and with lids or covers, one to contain fresh water for drinking, the other for evaporation, and he can always have a supply of cold water in warm weather. Any person can test this by dipping a finger in water, and holding it in the air on a warm day; after doing this three or four times he will find his fingers uncomfortably cold.

Average Duration of Human Life.—Prof. Buchanan, in a recent lecture before the Mechanics' Institute at Cincinnati, said that in the latter part of the sixteenth century, one-half of all who were born died under five years of age; the average longevity of the whole population was 18 years. In the 17th century, one-half of the population died under 12. But in the first 60 years of the eighteenth century, one-half of the population lived over 27. In the latter forty years, one-half exceeded 12 years of age. At the beginning of the present century, one-half exceeded 40 years; and from 1838, to 1845, one-half exceeded 43. The average longevity at those successive periods, has been increased from 18 years in the sixteenth century, up to 43,7 by the last reports.

The Mustache in the English Pulpit.—A writer in a late London periodical states that nearly all the English clergymen living between two and three hundred years ago wore the mustache. In his list of those who wore the beard on the upper lip, we find the well known names of John Donne, George Herbert, Robert Herrick, Jeremy Taylor, Thomas Fuller, and Robert South. The famous John Knox and the celebrated John Bunyan wore the mustache; also Wicliff, Cardinal Pole, Archbishop Cranmer, Bishops Ridley, Latimer, Jewel, Holbech, Thirdly, Goodrich, Skip, Day, Archbishop Laud, and a host of others.

Cure for Rheumatism.—A correspondent of the London Medical Circular vouches for the relief he has experienced in the liberal use of lime, (fresh lemon) juice, whilst laboring under the paroxysms of rheumatism. By repeated indulgence in the above simple acid, for the space of three days, avoiding all stimulating liquids, the most confirmed rheumatism will, he says, relax, and the tone of the muscular and nervous system will be restored to its usual character. The fact was first established by the circumstance of the Jews being, as a general body, scarcely ever affected with the above disease, and this particular exemption from the malady under consideration, as affecting the disciples of the Hebrew persuasion was, and has been attributed to the very free indulgence which the above people exercise in their dietary consumption of lemon juice.

Idiots.—Idiotcy is arrested development. There is in all cases a deficiency of brain, a low physical organization, or functional disorganization. The humane and accomplished Dr. Wilbur says, that out of a class of twenty pupils only three could count ten. Their most universal fault was gluttony. Their great want is the power of attention. Many cannot talk; it often requires two or three years to enable them to utter a single word distinctly. In almost all cases home treatment only confirms the malady. In three hundred and fifty-nine cases, all but four originated in parents who had brought on some confirmed disease by the violation of the laws of nature. In every single instance, the four excepted, either one or both parents were either very unhealthy, scrofulous, disposed to insanity, indulged in animal excesses, or had married blood relations. Let every reader commit to memory these five causes, for to have an idiotic child, how terrible the infliction!

More than one-fourth of three hundred and fifty-nine idiots were the children of drunkards; one out of every twenty was the child of the marriage of near relations; in one such family, five children out of eight were idiotic. If then health, temperance, and chastity are not duties, then are we irresponsible.—*Hall's Journal of Health.*

Unparalleled Longevity.—The oldest person we ever heard or read of in modern times, says the St. Louis *Democrat*, was a slave woman called Aunt Till, belonging to Capt. Lewis Bissell, who lives near this city. She died on the 8th instant, at the extreme age of *one hundred and thirty years.*

The Heat of the Earth. By experiments made during the last year by Professor Paizzi Smyth, at Edinburgh, with a series of earth-thermometers imbedded in the earth at varying depths, it was proved that there was a gradually increasing heat of one degree Fahrenheit for every forty feet of depth, so that at less than 2 1-2 miles water would boil, and at less than 100 miles deep all things must be in a state of fusion.

Foreign News.

THREE DAYS LATER FROM EUROPE.

Arrival of the Circassian.

St. Johns, N. F. July 22.

The steamer Circassian, Capt. Powel, from Liverpool 11 inst., arrived at this port at 4 1-4 o'clock this afternoon.

General News.—The English House of Lords have defeated the Jewish oath bill by 34 majority.

Naples is tranquil.

There have been further slight disturbances in Spain.

The submarine cable is expected to be all on board the Niagara by the 20th of July.

Mazzini has escaped from Italy.

The King of Prussia is on a visit to the Emperor of Austria.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

General Campmeeting at North Wilbraham, Mass., commencing August 31st, to continue one week. We expect a large and good meeting.

Campmeeting.

Bro. Grant:—Having just returned from Lynn, where I spent yesterday with the church looking for the return of their Lord, I found quite an interest among them to have a Campmeeting about the middle of September at their place. Upon looking it over, I think it a good place to have one, and will be as easy of access for our brethren in Mass., Me. and N. H., as any place that can be selected; and it seems to me that the cause of Christ and truth might be greatly promoted by having a *free, liberal* Campmeeting at Lynn, where the lovers of Jesus can gather once more, to exhort one another, as we see the day approaching.

If there is found to be an interest among the churches for this meeting, and the Lord will, you will see a call for it in the *papers.*

L. Boutell.

Boston, July 27, 1857.

N. B. Let all our brethren interested in this Campmeeting write immediately to the Crisis office, signifying their desires, that we may act together. L. B.

Bro. Thomas Smith appoints to preach at Lincolnville, Me., (Young Town) the first Sabbath in August.
Holden, (Clewley neighborhood) second Sunday in August.
Orrington, (Advent Chapel) third Sunday in August.

The Lord permitting, I will be with the church at Cheshire Street, Ct., August 9th, and Bro. Turner Aug. 23d.

For the brethren, H. Munger.

Bro. E. Whitney appoints to preach in Lowell, Aug. 9th.

Bro O. R. Fassett will preach in the Free Chapel, at West Poland, Me., Aug. 2.

J. Partridge.

Providence permitting, we shall hold a Grove Meeting at North Raymond, on the farm of Bro. Thomas Morrill, on the road leading from Gray to West Poland, about five miles from Gray Corner, to commence the 7th of August, at half past ten in the A. M., and continue over the Sabbath.

J. Partridge.
O. R. Fassett.

Providence permitting, we will hold meetings at Casco, Holden's Corner, at the Union Meeting House, Aug. 13, and over the Sabbath.

J. Partridge.
O. R. Fassett.

Campmeeting.—Providence permitting, there will be a Campmeeting at South Adams, commencing on Monday, the seventh day of September next, to continue over the following Sabbath. The believers of the Second Advent of the Lord are invited to attend. Necessary provision will be provided for man and beast. Further notice will hereafter be given. Brn. invited—R. V. Lyon, H. L. Hastings, R. E. Ladd, and M. Bachelor.

Wm. F. Stitt,
Z. Campbell,
A. Cummings.

Discussion.—A discussion is to be had in North Fairfield, Huron Co., Ohio, between Elder Andrew Burns of Ashland Co., Ohio, and L. P. Judson of Victor, Ontario Co., N. Y., commencing Aug. 18, 1857, and continuing during the pleasure of the parties,—probably three or four days. The questions will be, whether the Kingdom of Heaven, or reign of Christ, has yet been set up on the Earth? and what is the true nature and destiny of man?

Tent Meeting.

There will be a Tent Meeting in East Farnham, C. E., commencing September 9th, at five o'clock, P. M., and continuing over the Lord's day. We wish Bro. Edwin Burnham to come and preach the word; also other preaching brethren. The Brethren will do all they are required to sustain the meeting.

John Chapman,
In behalf of the Brethren.

If the Lord will, the church in Lynn, Dyehouse village, may expect Br. A. M. Higgins to be with them the *First* and *Second* Sundays of Aug. instead of next Sunday.

A. M. H.

If the Lord will, the church in Salem may expect Sister S. J. Higgins to be with them the First and Second Sundays in Aug., as requested. A. M. H.

Bro. A. Fox appoints to preach at
Winsted, Ct., Aug. 9th
Waterbury, where Bro. Denny may appoint, Aug. 12th
Bridgeport, at the Old Chapel, Aug. 16th
and at the New Chapel at 5 o'clock, or in the evening, as the Brn. may appoint.
Cheshire, where Bro. Dudley may appoint, Aug. 20th
Cheshire Street, Aug. 23d
Lovely Street, Canton, Aug. 30th

Bro. H. Pratt appoints to preach in Worcester, Mass., Aug. 2d

Providence permitting, I will preach at
Carmel, Me., Saturday eve., 6 P. M., Aug. 8th
" " Sunday, Aug. 9th
Bangor, Me., Wednesday eve., Aug. 12th
Hermon, Me., Saturday, Aug. 15th
" " Sunday, Aug. 16th
L. Boutell.

Providence permitting, I will preach in Portsmouth, N. H., Aug. 9. M. Grant.

Bro. Couch appoints to preach in Worcester, Aug. 30th

Elder E. Burnham appoints to preach in Lowell, Mass., Fourth Sunday in July

Bro. B. P. Manning appoints to preach at Warner, N. H., Aug. 2d

Bro. T. M. Preble appoints to preach at Canterbury, in the Town Hall, July 26th

Bro. Boutell will preach in Salem the first Sabbath in September. Temple Hardy.

Bro. L. Boutell appoints to preach At South Hope Saturday 8th, Sunday, Aug. 22d and 23d. Will be at Camden by the first Friday boat, 21st, from *Bangor*.

Bro. Edwin Burnham appoints to preach at the 1st Baptist (colored) Church in South Kingston, Saturday evening, Aug. 1st
Twice the following Sunday, Aug. 2d, at the Advent Chapel, Peace Dale, and in the evening at the Colored Church above named.

For the Brn., J. T. Dixon.

Bro. R. R. York appoints to preach at
Brunswick, Aug. 2d
South Gray, Aug. 9th

Providence permitting, I will hold meetings in the following places:
Peacedale, (as Bro. Dixon may arrange,) July 28th and 29th
Appanauge, (will the Brn. meet me at Appanauge depot?) Thursday, July 30th
River Point, (where Bro. Taylor appoints,) Friday, July 31st
Providence, Sunday, Aug. 2d. *Third* meeting where Bro C. O. Towne may appoint,—perhaps with Bro Osler's charge.
Roxbury, Mass., Monday evening, Aug. 3d
Boston, Tuesday evening, Aug. 4th
Worcester, (at Bro. D. T. Taylor's charge,) Wednesday evening, Aug. 5th

If these appointments interfere with others, please notify me before I arrive. These are not decrees,—only propositions.

Hiram Munger.

Providence permitting, I will preach at
Clay, evening, (meet me at Brewerton, morning stage,) July 29th
Albany, N. Y., (evening,) July 30th
W. S. Campbell.

The Lord willing, I will preach the word at Round Pond, (Union Meeting House,) 3d and 4th Sabbath in July.

Thos. Smith.

A Tent Meeting.

Providence permitting, there will be a tent meeting in North Dana, commencing Thursday, August 6th, and holding over the Sabbath, of believers in the primitive faith of the church; viz., the personal coming of our Lord, and the literal resurrection of the dead, and the restitution of the earth, and in making ready a people for these great events by taking the new covenant of Jesus Christ, in all its parts, without addition or diminution, for the basis of church building and government, as the only law by which the temporal, civil and ecclesiastical affairs of all the members of the body are to be regulated and governed.

We invite the lovers of truth to come and unite in laboring with us in this good and best of all causes. With us christian character is a test of fellowship, and that to be gained, as Peter says, by being begotten again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

Some of God's servants will be present to preach the word. We invite all classes to come and hear, and then judge. Prove all things and hold fast that which is good. For the Brethren,

D. E. Moulton.

Postage.

The postage on the Crisis, if prepaid, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not prepaid, it will be half a cent a number in the State and one cent out of it.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

F. Densmore 104, L. Lockwood 124, H. Wheeler 127, C. Swift 118, M. Umbler 122, B. N. Childs 126, Jerusha Damon 130, James Estex 125, Eli Hamblin 130, S. P. Thayer 91, N. Clark, Jr., 128, T. J. Atwater 126, Dana Newton 117, F. P. Smith 126, Minerva Green 109, H. Hadlock, $1 each.

W. Tisdale 157, F. F. Watson 130, N. G. Jones 152, O. Hodge 126, A. Barrett 123, $2 each.

A Carlisle 112, E. G. Hayden 112, 50 cents each.

A. J. Densmore 21 cents.

For Books and Tracts.—Jerusha Damon, $1; Mrs. G. L. Humphreville 33 cents; John Morrison, $1; A. N. Seymour, $2.

Books Sent.—Jerusha Damon, Mrs. G. L. Humphreville, John Morrison.

Bro. A. N. Seymour's P. O. address is Reading, Hillsdale Co., N. Y.

Geo. L. Teeple's P. O. address is Arlington, Sibley Co., M. T.

B. P. Manning's P. O. address is Oil Mill Village, N. H.

Bro. Jonas Merriam's P. O. address is Concord, N. H.

Bro. Walter Pratt's P. O. address is Mendon, Adams Co., Ill.

Canada Subscribers

And all others in the *British Provinces* will remember that we have to *prepay* the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Books and Tracts.

The law requires that all transient publications shall be pre-paid—hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Death not Life—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Review of Beecher and Glad Tidings, $4.00 per hundred; 8 cents single; postage 1 cent.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

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Poetry.

For the Crisis.

WAITING FOR CHRIST.

When will Earth's night be gone,
Her storm and gloom all o'er?
When will the beams of fadeless morn,
Her Eden light restore?

When will her wastes rejoice,
And peaceful flocks there graze?
Her verdant hills resound with voice
Of never-ceasing praise?

When shall we cease to mourn
O'er Earth's unhallowed strife?
When will our absent Friend return,
To give the better life?

When will the weary rest,
Their cares and trials o'er,
And strike their harps among the blest,
Where sorrow comes no more?

Haste, Lord, we sigh and weep,
We wait Thy voice to hear,
And mournfully our vigils keep,
Till Thou in might appear.

MARIA.

Greenland, N. H.

For the Crisis.

"HOW LONG?"

How long, dear Lord, ere thou wilt come
Our lonely hearts to cheer?
How long ere thou wilt come and reign?—
We long to view thee near.
O come, and cheer our sorrowing hearts,
We long thy face to see;
O come and take thy weary bride
To dwell, dear Lord, with thee.

We look abroad o'er earth's domain,
We hear thy children cry,—
How long, O Lord, ere thou wilt come,
And bring redemption nigh?
How long ere grief and pain shall cease,
And tears be wiped away,
And joys untold our hearts shall cheer,
Mid realms of endless day?

How long ere sleeping saints shall wake,
And leave their dusty bed,
And enter through those pearly gates,
Those golden streets to tread?
How long ere Eden all renewed
In robes of living green?
How long ere saints may roam with thee,
Beside life's cooling stream?

How long ere we may pluck the fruit
From off life's healing tree?
How long ere thou wilt sup with us,
And we may sup with thee?
O, haste that bright and joyful day,
When grief and pain shall cease;
Now "let thy kingdom come," we pray,
And crown thee, Prince of Peace.

H. E. FELTON.

Upton, Mass.

Original Articles.

For the Crisis.

Sanctification.

DEAR BRETHREN:—Volumes have been writen on this subject, and yet how little is understood, and still less sinks into the heart and becomes incorporated with the life and being of God's dear children. Says Paul, Heb. 12: 14, "follow peace with all men, and holiness, without which no man shall see the Lord," Again, it is written, (1 Pet. 1: 16,) "be ye holy, for I am holy." And our Savior exhorts, (Matt. 5: 48,) "Be ye therefore perfect, even as your Father which is in heaven is perfect." The Savior does not mean that we are to become perfect Gods, but perfect christians: that is, be as perfectly cleansed from sin and all its pollutions as Christ was free from sin. To attain this position, that is, to be a Bible christian, we must be sanctified; and though volumes have been written, it is seldom brought down to its true scriptural meaning. The Bible should be our only guide.

To sanctify, is to set apart; it is to free the creature from the curse that sin has brought upon it, and make it fit for a free and holy use. 1 Tim. 4: 5. The creature is sanctified by the word of God and prayer. There are three parts to this work, two of these belong to us, and until we do our part, we cannot expect God will do his. Let us humble ourselves, and see to it that our part is performed with meekness and fear, not in our own strength or name, but in the all-prevailing name and strength of Jesus, our Advocate.

The first work is to sanctify ourselves; set ourselves apart for his service; dedicate ourselves unreservedly to him; cut loose from the world and let our entire nature be consecrated to him. See the following scriptures with their references:—Lev. 11: 44; Num. 11: 18; Josh. 3: 5; 7: 13; 1 Sam. 16; 5.

After we have done this, (not before,) we may proceed to the second, which is, to sanctify the Lord; that is, set God apart as the only object of our hopes, our desires, and our worship. Ps. 8: 13; "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." This is not a slavish fear, but a fear to offend God. We see that God found fault with Moses and Aaron. In Num. 20: 12, he says,—"ye believed me not, to sanctify me in the eyes of the children of Israel." How did they not sanctify him? By showing some distrust of his word. It requires strong faith to thus do our part in this work of consecration, and when we have done our part with all the heart, God will sanctify us by his truth, and fill us with his grace—cleanse us from all unrighteousness, and prepare us for his coming and kingdom; then we shall love his appearing, and long for the time when we shall awake in his likeness, and share in the unsullied glories of the everlasting kingdom of God.

I. K. BELLOWS.

New York, July 7, 1857.

For the Crisis.

Temptation of Jesus.

Some have queried in relation to the nature of our Savior's temptation in the wilderness. It is thought that what is called his temptation was nothing more than simply the effort of the tempter, and had no respect to the effect produced by that effort; that Christ was unmoved by it, not feeling any inclination to comply with the temptation.

If our Lord was not to be tempted by Satan's effort to tempt, why was Jesus driven by the Spirit into the wilderness, there to fast "forty days and forty nights," and then was not *sick*, (!) but was "an hungered," when Satan tempted him to "command that these stones be made bread?"

Christ "*was in all points tempted like as we are, yet without sin!*" Heb. 4; 15. What! in all points tempted like as we are, yet feel no effect produced by that effort? Again, we ask, if Christ was not tempted 'like as we are," and that "in all points," how harmonize the declaration of the *very learned* and inspired Apostle, when he says, "*For in that he himself hath suffered being tempted, he is able to succor them that are tempted.*" Heb. 2: 18. Abstractly against, Divinity alone, it may be true that he was not moved by it; but in reference to our Lord, it must be that he "*suffered being tempted;*" which implies in the connection, that the *suffering* came from the temptation, or the statement would be without force, when the expressions are coupled together in the same connection.

T. M. PREBLE.

East Weare, N. H., July 20, 1857.

For the Crisis.

Notes of Tour.

No. II.

BRO. GRANT:—I have but little to report, except that I find the brethren, in their individual capacity, with whom I have formed an acquaintance, in this State, to be among the best I have known. I see cause to regret the work of the past, in this part of the field. It is to be hoped there may be recovery in many places—if there is time—if there is not, then this state of things may be one of the features of the great condition in the preparation for the end; but I cannot apprehend the subject in this light. Here are the sad results of the scenes through which the cause has passed since 1843. I find some of the relics of that former life and power, and having been a believer and a preacher in the cause then, I cannot but feel deeply when I find the surviving brethren of that magnificent wreck, and some of those who came in later, will hail my labors gladly. The meetings here closed well.

W. S. C.

Buffalo, June 22, '57.

For the Crisis.

Short and Profitable Sentences for Christians.

(SELECTED BY P. TANDY.)

26. Beware of talkative christians; they are dangerous characters: wise christians are "swift to hear, slow to speak, slow to wrath."

27. Try every doctrine you hear by the word of God; receive nothing upon man's say-so: "Prove all things."

28. Private prayer is your chief preservative from sin, temptation, and error; how sadly is this duty neglected!

29. You are *always* welcome to call upon God; for, "*now* is the accepted time."

30. All persons, who are *true christians*, are praying and seeking to be Christlike.

31. Satan is always studying how he may injure you; you never found him asleep. "Watch and pray lest ye enter into temptation."

32. God is good, and merciful. He says, "Let me hear thy voice; come near unto me, that I may bless thee."

33. Grace thrives by frequent meditation on portions of God's word; therefore, "Let the word of Christ dwell in you richly."

34. Meditation upon heavenly and divine things endears Christ, and feeds devotion.

35. Expect troubles from every quarter; you are born to them; "In the world ye shall have tribulation."

36. There is some promise in your Bible exactly adapted to every trying hour.

37. True spirituality loves free grace and holy precepts.

38. Fellowship with God produces, strengthens and increases hatred to sin.

39. The glories of this vain world, which are so eagerly sought by the world, always lose their charms when Jesus is spiritually enjoyed.

40. The knowledge of divine things flows through prayer, reading, meditation, and observation. Hence, Jesus says to all his loving disciples, "*Occupy till I come.*"

41. The rich mines of Gospel truth invite to labor; labor should be coupled with much earnest, secret prayer; and these together will be sure to increase our spiritual possessions.

42. Never expect spiritual wealth while you are indulging spiritual sloth. "Woe to them that are at ease!"—"*this is not our rest.*"

43. The more holy the truth, the more it will be opposed by carnal-minded men. Those that are not for Christ, are against him.

44. Free salvation lays you under infinite obligations.

45. The greater your privileges, the greater is your debt.

46. The natural tendency of your carnal nature is to lead you to admire error.

47. Study to be quiet, except when duty calls upon you to speak for God and his cause.

48. Always have a word with God, before you enter into conversation with men.

49. Interline your discourse with ejaculations.

50. You have a place in society familiarly your own; endeavor to find where it is, and keep it.

From Eld. A. Ross.

BRO. GRANT:—Never did I feel so much like a pilgrim and stranger, as I do in these days. Truly I can say,

"No foot of land do I possess,
No cottage in this wilderness,
A poor wayfaring man.
I lodge awhile in tents below,
And gladly wander to and fro,
Till I my Canaan gain."

I do want to feel reconciled to my lot, but I cannot help sighing for home. There is a sacredness associated with that name, *home*, unlike to aught else. O when shall my aching heart find rest? When will cares, wild and billowy tossings, cease to break around me? When shall I get where my heart will no more deceive me,—where the friendship of those we love will prove sincere and abiding, where uncertainty will no more spread its dark mantle over our brightest hopes,—where sorrow's poisoned barb will no more pierce,—where despair's wild and cheerless vision will no more disquiet our breasts,—where enemies, whose tongues are like drawn swords, will no more disturb the harmony of God's saints? When will death cease to perform its strange work in dissolving those relations and associations so sacred to us here? I am thinking that all that causes our hearts to ache, our bosoms to heave with anguish, our eyes to run down with tears, will, in a little time from this, be forever done away by the brightness of His coming, who once carried our sorrows, that we might share his joy; who bore our sins that we might be clothed with his righteousness; who shared our grief, that we might drink freely from the fountain of his divine consolation. O blessed day! we give thee welcome! we wait thy coming more than they that watch for the morning. Haste, ye slow revolving seasons, and wheel away a shattered world, that our eyes may behold a sight to which they are strangers yet—a world chaste and pure in principle, over which custom and prejudice bears no sway.

A. ROSS.

From Eld. M. Batchelor.

BRO. GRANT:—I feel it time I said a word for the Crisis. The subject at present upon my mind is the glorious change to take place at and after the coming of Jesus. John, in Rev. 21; 4, says, "the former things are passed away." One scene passes off, and another series of events takes their place.

I. What passes by, no more to be repeated? Sin, that has deluged the earth, and turned man almost into a demon. Death, the wages of sin. By one man's sin, death entered into the world, and made earth a grave-yard. Sorrow, tears, pain and woe, that have followed in the path-way of sin, shall be no more. The earth's curse removed. The curse being removed, the effects will cease forever.

II. The new scenery to pass before us. The Lamb of God that taketh away the sins of the world. Holiness instead of sin. Everything that lives and moves in the territory of the kingdom of Jesus will be pure. "Holiness to the Lord," will be seen everywhere. Endless life will be enjoyed by the inhabitants of the new creation. Who can realize it? life without dying. There shall be no more death—that belongs to the things that have passed aaway. Health, peace, prosperity, unity, brotherhood, everywhere, at all times, and for evermore. Earth redeemed from its curse becomes cleansed and delivered from every ill that sin has brought. The glory of God will shine upon it from one end to the other, for the mouth of the Lord hath spoken it. Num. 14: 21. Heaven and earth unite. God and man become one—angels and men companions. Yes, "there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

III. When we look at the past, and at the present, and believe in the future destiny of earth and its inhabitants, we can but exclaim, "Thy kingdom come; thy will be done in earth as it is in heaven." When we read of, and see the disasters, misfortunes, woes, murders, blasphemy, crime, sorrow and tears, it seems truly that it would be an act of benevolence to bring this state of things to an end; as the only hope for earth is to have her rightful King take his throne. We may rejoice in the thought that soon we shall see the end of this, and the beginning of glory that will never have an end. I have no doubt there will be changes, but they will be from glory to glory. Cheer up, waiting pilgrim, soon thy sun will rise that will never set. The days of thy mourning will soon be ended.

I have only named the outlines of the great whole. I am ever afraid of being too long in my letters and sermons; but once in glory, we shall feel that the longest letters and sermons upon the subject will seem meager. Let us bear up under the ills of the present, that we may be counted worthy of the future. Amen.

MATTHEW BATCHELOR.

Pownal, Vt., July 3d, '57.

From Eld. W. Pratt.

BRO. GRANT:—One week ago last Lord's day, in company with Bro. Larkin Scott, of Hancock Co., I went into Missouri and filled an appointment. Some things I will pen that may be of interest to the readers of the "Crisis." We held the meeting in a very comfortable (presbyterian) house. A very good congregation was present, during the day. The word spoken was listened to with apparently much interest and conviction. There were some signs that convinced us of this fact, such as,—"the house is opened for you any time except one Sunday in the month," which was their regular day of worship.

I might mention many things, but will leave them for another time. One fact, however, I must pen, which all ought to know and will be glad to know, no doubt, as it is most astonishing, and has never been published. The fact is this. David Blum, of Clark Co., Mo., one year ago, the last of June, swallowed twenty-four needles, and is a well man to-day, and more fleshy than ever before, so says his brother. The circumstances were as follows:—

Mr. Blum—who is twenty-eight years of age, at the time above mentioned took out of his pack (he was peddling at the time,) a paper of different sized needles for the purpose of mending his clothes. After selecting one of a proper size for his purpose, he put the paper between his teeth with the end in his mouth, open, and for some cause raised his head suddenly; the needles, twenty-four in number, slipped out of the paper into his throat, and down they went. He was a good deal alarmed, well he might be. This was in the morning. He ate no breakfast, yet said nothing to any one about what he had done. He was in some pain, during the morning, but dinner came, and he ate heartily. He soon grew worse; his chest began to swell; however, he did not make it known to any one, until eight and forty hours had passed. A physician was called, as soon as he made the fact known, but what could be done? he must die! was the conclusion. What remedies were administered, I did not learn. His chest continued to swell until it was of an enormous size, and he was in intense agony. He soon became deranged, and remained so for some four weeks. About six weeks after he swallowed the needles, they began to make their appearance on the surface. The first came out on the back of his neck, between his shoulders. Others soon made their appearance in different parts of his body—more on his back, on the account of his position, perhaps, when sick. Two came out on the bottom of one foot, and one on the bottom of the other foot. Thus they continued to make their appearance, in the form of boils, until twenty-one needles, out of twenty-four had been taken out of his system, and he now has them laid away in a choice place for any one to examine. I remarked the needles were of different sizes when swallowed. They now have the appearance of being nearly the same size. The larger ones seem to have been affected when in the system, more than the smaller ones.

In about four months he began to recover, and has been improving since, and now feels well as formerly, and is more fleshy than ever before. These facts I had from his brother, Jacob Blum, both of them residing in Kossouth, Clark Co., Mo. The physician who attended him, was Dr. H. Snyder, of Ashton, Clark Co., Mo.

A few words more, and I close. We held a meeting in this place last evening. Some of the trustees (perhaps only one) of the Methodist church, who were over much righteous, shut the house against us. We repaired to the Hall, and had a very good, and, I trust, a profitable time.

My health is improving. I have got so I can preach and write some without its seriously injuring me. God be praised!

WALTER PRATT.

Mendon, Adams Co., Ill.

Choice Selections.

THE BEAUTIFUL HEREAFTER.

In the beautiful hereafter
Once again the Eden trees—
Life's undying harmonies—
Shall from mortal dust outbloom,
Sunshine triumph over gloom.
Man now treads the burning rafter
Thrown across the burning sea—
Hark! the angel sings to me:

"In the beautiful hereafter,
Once again the Eden trees,
Out from God's own harmonies,
Shall upon the earth unfold,
Blooming through the age of gold.
Vain is thy derisive laughter,
Critic; can a single sneer
Blot out Summer from the year?"

In the beautiful hereafter,
Hark! I hear that angel-strain,
God in man's own heart shall reign,
Man become a Spirit pure,
Earth in heaven's own form endure;
Seraph hosts shall re appear,
Then shall bloom Love's endless year.

—*Practical Christian.*

From Zion's Herald.

Remarkable Answer to Prayer.

The following is truly remarkable, related by one in whom perfect confidence may be placed:—

About twenty-five years since, my husband, of whose death a short account was published in the *Herald*, of Feb. 1, 1854, lent a sleigh and harness to a man calling himself John Cotton, to go some twenty miles, and be gone three days. Cotton was quite a stranger among us, having been in our place but six weeks. During that time he had boarded with my husband's brother, working for him a part of the time and selling clocks, of which he purchased a number, the remainder. Three days passed, but he did not return. The fourth went by; we began to think he had absconded. On inquiry Mr. P. found that the clocks had been purchased on trust, and all sold for watches or money; that he owed sixty dollars towards his horse, and had borrowed of the brother with whom he boarded, horse-blanket, whip, and mittens. Now it seemed sure that he was a rogue; but what could be done? Pursuit was useless after such a lapse of time. My husband felt his loss severely, for we had little property then, and what we had was the product of hard labor. But he was a christian, and I believe always made his business a subject of prayer. About three weeks passed away. One evening, having been out longer than usual, he came in, and with his characteristic calmness said, "H., I shall not worry any more about my sleigh and harness; I think I shall get them again." "Why do you think so?" said I. His answer was, "I have been praying to God to arrest Cotton's conscience, so that he will be obliged to leave them where I can get them, and I believe He will do it." From this time, which was Wednesday evening, he seemed at rest on this subject. The next Tuesday morning, as he stepped into the Post Office, a letter was handed him from Littleton, N. H. It was written by the keeper of a public house there, and read thus:

"Mr. P. Sir:—Mr. John Cotton has left your sleigh and harness here, and you can have them by calling for them.

Yours, &c., J——N N——N."

He returned home and started for L., went there the same day, some forty miles, found sleigh and harness safe, with no encumbrance. The landlord informed him that on the Wednesday night previous, (the same night when his mind was so sweetly relieved in prayer,) at twelve o'clock, a man calling himself John Cotton, came to his house calling for horse-baiting and supper, would not stay till morning, but wished to leave the sleigh and harness for a Mr. S. P., in M., Vt. Also requested the landlord to write to Mr. P., and stated that he took them for him on a poor debt. He started off at two o'clock at night on horseback, with an old pair of saddlebags and horse blanket, on a saddle with one stirrup and no crupper, on one of the coldest nights of that or any other year. He took the road leading through the Notch and we have never since heard from him.

H. C. P.

The Bible.

"If God should restore me again to health, I have determined to study nothing but the Bible. Literature is inimical to spirituality, if it be not kept under with a firm hand. A man ought to call in from every quarter whatever may assist him to understand, explain, and illustrate the Bible; but there in its light and life, is all that is good for man—all important truth is there, and I feel that no comfort enters sick curtains from any other quarter. My state is an admonition to young men. I have been too much occupied in PREPARING TO LIVE, and too little in LIVING. I have read too much from curiosity and for mental gratification;—I was *literary* when I should have been *active*. We trifle too much. Let us do something for God. The man of God is a man of feeling and activity. I feel, and would urge with all possible strength on others, that Jesus Christ is our ALL AND IN ALL."—*Cecil.*

THE SECRET OF A HAPPY HOME.—Yes, if you wish to make your neighbors and your family happy—if you would see calmness and evenness of temper developed in your children—if you would lighten the cares and smoothe the path of the companion of your bosom—do not irritate, or scold, or be in a passion when your humor is crossed, but remember that others have hearts as soft as yours, and let the sunshine of Christian meekness and gentleness always beam from your eye. How happy will be the circle in such a case! Ay, this christian temper is about the only requisite to make firesides happy—places which husbands and children will regret to leave, and be glad to return to. Let the husband be indulgent then to the annoyance of his ever-working, and often *over*-working wife; and let the wife always meet him with smiles when he comes home, perplexed with the cares of business; and let both be forbearing under their mutual imperfections, and homes will be more as God intended them.

For the Children.

George and his Little Sister.

A little boy asked his mother to let him lead his little sister out on the green grass. She had just begun to run alone, and could not step over anything that lay in the way. His mother told him he might lead out the little girl, but *charged* him not to let her fall. I found them at play, very happy, in the field.

I said, "You seem very happy, George? Is this your sister?"

"Yes, sir."

"Can she walk alone?"

"Yes, sir, on smooth ground."

"And how did she get over these stones, which lie between us and the house?"

"O, sir, mother *charged* me to be careful that she did not fall, and so I put my hands under her arms, and lifted her up when she came to a stone, so that she need not hit her little foot against it."

"That is right, George; and I want to tell you one thing. You see now how to understand that beautiful text, 'He shall give his angels charge concerning thee, lest at any time thou dash thy foot against a stone.' God charges his angels to lead and lift good people over difficulties, just as you have lifted little Anne over these stones. Do you understand it now?"

"O yes, sir, and I shall never forget it while I live."

Can one child thus take care of another, and cannot God take care of those who put their trust in him? Surely he can; and there is not a child, who may read this story, over whom he is not ready to give his holy angels charge.

ALL startling things are gathering and crowding around us in such clusters, and with so striking magnificence, that the most worldly men are beginning to feel that interpreters of prophecy are not, after all, fanatics and madmen; that the apocalypse is not a stupid or impenetrable mystery, but an inspired book; and that the Bible is not behind but far in advance of the age in which we live.—*Cumming.*

REMEMBER THIS.—Children, when any little boy or girl is always talking to you about the faults of others, you may be sure that they are in the habit of talking to others of your faults. Reprove such, and if you cannot reform them, shun them.

No man is wise or safe but he that is honest and virtuous.

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Over all business matters, write *Business.*

Poetry.

For the Crisis.

"I AM A STRANGER ON THE EARTH."

'I'm a stranger on earth" 'mid its tumult and strife,
I am longing to enter on eternal life;
The sick heart grows faint in this valley of tears,
I weep, while I wait till my Savior appears.

I'm a stranger, alone through the gay crowds I roam,
An exile, I sigh for my country and home;
I'm wearied with toiling, but never shall rest,
Till my aching head leans on a kind Savior's breast.

I'm a stranger on earth, I'm a sojourner here,
I haste from its scenes, all too death-like and drear;
O when shall I enter the regions of peace?
How long are the year of the captive's release?

I'm a stranger on earth, but I'll soon be at home,
In the mansions prepared in the blest world to come;
And then shall my wand'ring and weeping be o'er,
A stranger, an exile, a mourner no more.

MARIA T.

Original Articles.

For the Crisis.

The Fault Finding Church.

No. III.

"I wish our minister would preach in a manner to interest the mass of people, and then we should have more to attend, and get along easier; and people would not be always complaining of his severity and oddities, and especially of objectionable doctrine." Well, who have you heard complain? "Why I don't like this and that." Then you are the fault finder. Do you want a man to tell you your duty and help you to do it? or do you want a "*flash preacher?*" "I have nothing to say, myself, but many are dissatisfied." I fear the course you take will make more trouble than they all together. Better give him a chance, and above all, pray for him. "Brethren, pray for us." The "brethren" will pray for the minister.

Some are complaining of doctrinal preaching—others of preaching without setting forth the distinctive features of our faith all the time; and yet others, who have a standard of their own, and a faith of their own, make a part of their work religiously to contemn all that does not harmonize with their own notions. They are an everlasting pest! Excrescences! Now I wonder who is to be followed? Who is to be gratified? If we undertake to please one, we will displease the others, if not the whole. If we please men, how can we please Christ?

Has not the Lord called the minister? Yes. Then let him do the Lord's work. He is "*not a novice.*" If he is, then he got into the ministry by some great mistake. But he preaches too loud, or too low; too fast, or too slow; too short, or too long; too plain in style, or too much embellished,—and what beside, in manner? He is a kind of public property, where every one can hack and hew, and cut down or pile up, or fling what he wants to throw away. There! You will do well to look out that you do not "touch the Lord's anointed and that you do his prophets no harm." But he steps proudly—walks with his head up; well, it is a good thing for him. Better everybody do it. Then his eccentricities, his earnestness, his eloquence, or impediment in speaking! I suppose God called him; if he did, I can hear him, and gladly, and be instructed. Where did the Lord tell us that the minister must *mouthe* out his words and *dole* out his sentences to just such a measure, and tone it off, so as to be solemn? Does not God want him to speak? Let him speak, then. "But," says one, "he laughed, or cried, or acted it all out." Well then, I believe he felt the force of the subject.

Garrick said, when asked why actors did so much with fiction, and preachers so little with truth,—"It is because we speak of fiction as true, as if we believed it; while you speak of true things as false, as if you did not believe them."

"But he stood stock still—made no motions, but spoke right on, or read." May be he missed it. But some of the best and most instructive sermons I ever heard in my life were delivered that way. "Too plain." God wants you to see a plain path. Showed you the "old path," did n't he? Walk in it.

A great Actor said of Wesley's sermon to children, which had not a word of over two syllables,—"'Twas not a great sermon, but none but a great man could have preached it." "Too flowery"—"too high-flown"—"too deep," &c. If he has a gift let him use it—may hit that high-perched sinner, if he does not you. Will you help? Will you help in the gospel? Paul had help, from men and women.

DELTA.

For the Crisis.

John the Baptist; or, Elijah the Prophet.

Our first object is, to inquire whether John the Baptist is, or was Elijah the prophet. To this end we would first call the attention of the reader to the third chapter of Malachi. "Behold, I will send my messenger, . . . even the messenger of the covenant, whom ye delight in." This was spoken to the Jewish nation which was looking for the coming of the Lord, who is here styled "the messenger of the covenant whom ye (the Jewish people) delight in." Now the facts are, the Jews did not delight in Christ, or his message, or the covenant of which he was the messenger. Therefore, John the Baptist was not the forerunning messenger, or Christ was not the true Messiah, for there are but two horns of the dilemma, and we must take one or the other. But if we admit that Christ was the Messiah, then it refers to his second advent and not to his first, and the forerunning messenger is yet to come.

Again; "But who may abide the day of his coming? and who shall stand when he appeareth?" We ask, who did not stand, and who did not abide his first advent? Here the second coming is certainly alluded to, and John is not the forerunner of the second, but of the first advent. Again; "And he (Christ) shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." As this purifying, purging, and cleansing of the sons of Levi did not take place at the first coming, we have again the two horns of the dilemma—Christ was not the Messiah, or John was not his forerunner. But if Christ is the Messiah, this refers to his second coming, and his forerunner is yet future. Again; "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." This was not a fact at his first advent, but remains to be fulfilled at the second; and so there remains a messenger to forerun a second coming of the Lord, who will purge the sons of Levi, that they may offer an offering in righteousness. The text is true, and must be fulfilled somewhere, either in the past or future. It is not in the past; therefore, it must be future. But this requires a future coming of the Lord, and a future messenger.

Now, whether John was the Elijah or not, depends upon whether the prophet had his eye on the first or second coming; and from this and the fourth chapter it is self evident he had his eye on the second, and he positively announces the coming of Elijah the prophet "before the great and dreadful day of the Lord," in the which "who may abide the day of his coming? and who shall stand when he appeareth?" Since the first coming is not the whole subject of this prophecy, John the Baptist is not the whole messenger referred to. But the prophet has not left us in the dark; for he has told us plainly that he meant Elijah the prophet, and calls him by name. All this will not weigh against John's being the forerunner of the first coming; we frankly admit that, for it can be proved elsewhere. Here lies the difficulty: there has not been sufficient attention paid to the prototype and antitype, which are always one, in as strict a sense as Christ and the church are one, and that the Father and the son are one. The first advent is the prototype of the second, and both are one. So John is the prototype of Elijah, and both are one; and as nothing in the history of the first advent will prevent the second coming of Christ, so nothing in the history of John the Baptist will prevent the coming of Elijah the prophet. Christ has said, "He that hath seen me hath seen the Father;" yet we do not believe that he and the Father are one and the same person, but one in purpose, power and majesty. So John is the Elijah in spirit and purpose, but not in person; for one was translated and the other beheaded.

We now turn to the New Testament for further light on this question. The first text that arrests our attention is Matt. 11: 13, 14,—"For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come." This was spoken to the multitudes concerning John. "And if ye (the multitudes) will receive it, this is Elias;" and if they will not receive it, (as they did not,) then John is not Elias, in any sense of the word, as far as this text alone relates. But we grant more than this text alone can be made to prove; we grant that John was the prototypical Elijah, inasmuch as the first coming was the prototype of the second, and that the first was the real coming of Christ, and both comings are one, but not one event, for there are more than eighteen hundred years between them.

But we have further evidence that Elijah will yet come. In Matt. 16, Christ taught the doctrine of the resurrection, and of the coming of the Son of Man, to reward every man according to his works; and, as recorded in the next chapter, he took three of his disciples upon a high mountain and gave them a vision of his coming and his kingdom, and of the resurrection, and going down from the mountain, he charged them to tell the vision to no man till the Son of Man be risen again from the dead. "And his disciples asked him, saying, why then say the scribes that Elias must first come?" That is, why do the scribes say Elias must come before the resurrection? And he said, "Elias truly shall first come and restore all things." Observe, he used the future tense here—shall first come; i. e., before the resurrection. But he knew his own resurrection would take place before the "resurrection at the last day," and must be preceded by the coming of Elias; for he had just told them Elias would come before the resurrection. Therefore he said, "Elias is come already." Now if the "Elias is come already" is all the coming of the Elias, the resurrection of Christ is all the resurrection there will ever be. "Elias truly shall come" is a future coming, and "Elias is come already," cannot prevent Elias' future coming, any more than the fact that Christ is come, will prevent his second coming. So the most that can be said of the two expressions, "Elias shall come," and "Elias is come," is, that there are two comings of Elias, let him be whom he will.

But we have admitted John was the prototypical Elijah. And we now admit the resurrection of Christ is the prototypical resurrection at the last day, and that in both cases both are one, for Christ is the resurrection, (John 11: 25,) and there is no resurrection but him. We have further evidence in this case. John 1: 19-25,—"And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not, but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? and he said, I am not." What can we ask more? Shall we give the lie to John who spake by the Holy Ghost? Let this settle the question. They asked John if he was Elias; that is, whether he was the person, and he said, No. Hence, we are to look for Elias; for Christ said "he truly shall first come."

EDWIN TOWNE.

Kennebunkport, Me.

For the Crisis.

Salvation.

"Salvation, O! the joyful sound!
'Tis music to my ear;
Fain would I sound it out so loud,
That earth and heaven might hear!"

Paul and Silas said to the Philippian jailer, "believe on the Lord Jesus Christ, and thou shalt be *saved.*" Acts 16: 31. Saved from what? Why, from sin, and all its sad and awful consequences! What a glorious salvation! Do you wonder the great Apostle to the Gentiles called it a *great salvation?* Not only could Paul and Silas, and the jailer, and others anciently be *saved*, by believing in and obeying God, but we may now be saved, by doing our Father's will. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." I believe that our God is the God of salvation.

All men by nature are sinners, and consequently need salvation. How shall we get it? By fearing God and keeping his commandments. David says, "his (God's) salvation is nigh them that fear him." He says in another Psalm, "He will beautify the meek with salvation." Again, "Salvation will God appoint for walls." O! what safety there is in the salvation of our God! This salvation is not only present, but we have the immutable promise of Jehovah that it shall be *everlasting salvation!* How beautiful are the feet of him who publishes this salvation to an unsaved world. Not only is the believer in Christ to experience the benefits of this salvation, but the earth shall see the salvation of God.

I do believe there is salvation, *full and complete* salvation for all God's dear children. Though they are the minority now, they will be the majority by and by. Let us, with the prophet Jeremiah, quietly wait for the salvation of the Lord. Zechariah, the Lord's prophet, says, "the king cometh and having salvation." We know, brethren and sisters, that salvation is of the Lord; so says Jonah. Many thousands can testify that the gospel is the power of God to salvation unto every one who truly believes it. Now let us work out our salvation with fear and trembling, trusting in God without fear or trembling; then we shall finally obtain deliverance with eternal glory.

Are any destitute of salvation? the scriptures are able to make you wise unto salvation by meekly yielding to its divine teaching. But, if we choose to willfully neglect so great salvation, we cannot escape the judgments of God.

I firmly believe that Jesus will soon appear "without sin unto salvation." May we, dear Brn. and Srs., truly trust in God, that we may be kept by his mighty power, through faith unto salvation. I am anticipating a home in the kingdom with you; "*I long to be there!*" Then, let us be faithful unto death, and we shall receive a crown of life, and a home in the everlasting kingdom of our God. Amen.

Yours in hope, P. TANDY

For the Crisis.

Backbiting.

Those persons who watch for an opportunity to strike an enemy in the back, thrust at him when he cannot be expecting an attack, or, under professions of friendship, wait, lurk in the dark, skulk about like a hidden Indian, to let fly an arrow when his adversary's back is turned, are the objects of universal execration.

Take an example. Joab took Abner by the beard—an endearing way of approach—and proposed to kiss his brother, as he called him. So Abner thought, but he smote him "under the fifth rib"—*fatal place*—and because the sufferer was off his guard, he "died as a fool dieth." But who can be always on his guard? And who can control the tongues of other people? They will *bite if they will;* and if the opportunity offers, they *will*, and always bite in the back—"strike, but conceal their hand."

There are several animals which are more given to this mode of attack, either upon acknowledged enemies and victims, or indiscriminately upon friends and enemies; but the most prominent are the dog and the wolf. Perhaps these will furnish all the elements which appear in the character of the *backbiter*, but it requires some of the most vicious and ignoble beasts to designate this despicable moral delinquency of character!

The wolf will follow on the track of the traveler till the darkness of the forest or of night obscures his operations; will bark and howl, collect a pack, and always endeavor, from behind, to seize the prey. So it is with the backbiter.

The dog is similar in his habits. He will bite and teeth-tare, snarl and snap, when the back of a being whom he dare not face is toward him. He may get a little confidence to follow on, barking, because his own noise has collected others of the same stamp; but when the presence of the object of hubbub comes, the whole batch will fly. So it is with the *backbiter*. The presence of the object of his hate, malice, jealousy or envy, is dreaded. He will never go and tell him his *faults*, not even to save his brother from danger; but he will say something when he is not present to injure, or reflect, to lessen the influence or standing of another who may have been more fortunate or faithful than himself, in securing a good reputation.

The backbiter! What is he like? Like the tarantula, which lies in the chink of the wall to *bite* when the innocent, unsuspecting victim is in sleep. Like the scorpion, that is hidden in the wood you gather. Like the serpent which strikes the heel, who buries his poison fang in the very spring of life! He is morally brother to the *leopard, or the cat*, which creeps, lies still, goes round, follows on, always waits to spring upon the prey, but never comes up in front, *like a man!* He would not counsel to reform, give advice, caution—No! but he would speak of little things—*magnify faults*—repeat what somebody has suggested—guess a good deal, and to be revenged for a real or imaginary wrong! Ah! too many ever seek for building material among ruins. Cease! cease, in the name of christianity! Do you not know it is injurious?—wicked?

You will throw a stone into the lake; the circling ripple will reach the shore; so a word in spite—*the bite at the back*—will reach the outer circle of community. You may blandly claim to wish no harm to any one, speak even of the intended sacrifice as honorable, while you exalt qualities which you assume exist, exciting the bad passions of the populace, and then cry, like your *prototype*, "mischief, thou art afoot, do what thou wilt." God did not intend man should be always looking over his shoulder to see who should come behind; if so, we think he would have made him *Janus-faced*, or set his head on a swivel; so you may conclude you should not approach him either with physical or moral weapons behind his back.

Shall, then, the evil end? It is unnatural! opposed to all manly pride! ungentlemanly! *unchristian!* forbidden in the gospel! an old eating sore! despicable! devilish!!

"But I am not guilty!" Most happy to hear that, if you speak the truth. "Nor I," says another. "But stop, let me see! I was saying something *against* such a neighbor, a few days ago," and not to *the person* concerned? "It might not have been true." But suppose it was; until you knew, and had a proper motive, and time and condition of things, you came very near calling on your cousins, at least!

What is the object? To stay the evil! Prate about your brother or sister! Will you longer? This *backbiting* is a great sin before God, and all know it, whether direct lies are told or not; and it is known by a fearful consequence, for "if ye *bite* and devour one another, ye shall be devoured, one of another." Look over the field. What mangled bodies! plenty of skeletons!

DELTA.

For the Crisis.

Faith and Works Inseparable.

DEAR BRN. AND SRS:—Nothing will absolutely hinder our justification in the day of judgment, but the want of works, which are the fruits of believing—the fruits of love and faith. If I am not mistaken, the doctrine of faith and works turns upon the following propositions. They exactly answer to the grand directions of the Gospel. Wilt thou enter into life? Believe. Wilt thou stay there? Believe and obey. Wilt thou be numbered among the sheep in the great day? Endure unto the end; continue in well doing; that is, persevere in faith and obedience. To believe, then, and obey, or, as Solomon expresses it, "fear God and keep his commandments; for this is the whole duty of man." Therefore, a professor of the faith without genuine obedience, and a pretender to obedience without genuine faith, equally miss their aim; while a friend to faith and works put in their proper place, a professor of the faith which works by love, hits the gospel mark, and so runs as to obtain the prize. 1 Cor. 9: 24. The true and faithful witness spoke the two following, and equally express declarations; "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the the wrath of God abideth on him;" (John 3: 36,) and,—"The hour is coming, in the which all that are in the graves shall hear his voice and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 5: 29.

See that boatman upon yonder river. The unwearied diligence and watchful skill with which he plies his oars point out to us the work and wisdom of an experienced Christian. What an even, gentle spring does the mutual effort of his oars give to his boat! Observe him; his right hand never rests but when the stream carries him too much to the left; he slacks not the left hand unless he is gone too much to the right; nor has sooner recovered a just medium than he uses both oars again with mutual harmony. Suppose that he constantly employed but one, no matter which, what would be the consequence? He would only move in a circle; and if neither wind nor tide carried him along, after a hard day's work he would find himself in the very spot where he began his idle toil. This illustration needs very little explaining. I shall just observe, that faith without works is like using only the right hand oar; and works without faith, like him who plies only the oar in his left hand. One makes an endless bustle about grace and faith, and the doctrine of the Kingdom; the other, about charity and works; but both, after all, find themselves exactly in the same case. Not so the judicious, unbiassed believer, who will safely enter the haven of eternal rest, soon to be given.

He makes an equal use of the doctrine of faith, and that of works. Each is in its own place. Paul to the Ephesians says, "For by grace ye are saved, through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we

should walk in them." And we are called to direct ourselves, that is, to occupy till the Lord comes, by making a proper use of our talents according to the parable. Matt. 25.

God has given to man the two oars, or, if you please, the equal wings of faith and obedience; charging him to use those grand powers according to his word. It is our duty, our interest, to obey him without reserve. We see, when the crafty tempter had made our first parents believe that if they ate of the forbidden fruit they should be as God himself, how possible, how easy it was for them to venture upon an act of rebellion. By sucking in the venom of the serpent's crafty insinuation, they became disobedient; therefore, death was the wages. James gives us a melancholy account of this fatal error. While faith slumbered, lust conceived and brought forth sin, and sin finished, brought forth death; for as a disbelief of our Creator, productive of bad works, sunk our first parents, so, a faith in our Redeemer, productive of good works, must instrumentally raise their fallen posterity.

It might be asked, which is most necessary to salvation, faith or works? I would propose a similar question. Which is most essential to breathing, inspiration or expiration? If replied, that, the moment either is at an end, so is the other; and therefore both are equally important,—I return exactly the same answer. Humble faith must be by the breath of spiritual life. Then, obedient love will gratefully return it, and make way for a fresh supply. When it does not, the spirit is grieved; and if this want of co-operation is persisted in to the end, the sin unto death is committed, the spirit is quenched in its saving operation, and the apostate will die the second death. Again: if faith has the advantage over works by giving them birth, works have the advantage over faith by perfecting it. "Seest thou," says James, speaking of the father of the faithful, "how faith wrought with his works, and by works was faith made perfect?" And if Paul affirms that works without faith are dead, James maintains, "faith without works is dead," also.

Once more. Christ is always the primary, original, properly meritorious cause of our justification, and consequently of our salvation, is to set the Bible aside." Faith, therefore, so far as it implies an unshaken confidence in God and a firm adherence to his will, is as eternal as love and obedience. But when it is considered as "the substance of things hoped for, and the evidence of things not seen" which are essential properties of a believers faith in this present state of things, it is evident that it will necessarily end in sight, as soon as this present evil age closes; and terminate in enjoyment, as soon as God's glory appears without a veil. Let us, therefore, equally decry dead works and dead faith; equally recommend living faith and its instant fruits.

"His adorable will let us gladly fulfill,
And our talents improve,
By the patience of hope and the labor of love."

M. H. Morrison.

New Glasgow, June, 1857.

For the Crisis.

Time.

Dear Bro. Grant:—Truth is easily attained; but error costs a great deal of perverted reason. Seven days make a week, and a week is a measure of time, and no part of eternity. Six days are appointed to labor, and the seventh to rest. All agree that we are not later in the Great Week of time than near the close of the sixth day. There is, therefore, one day more before the end of time. This is the Great Day of the Lord,—the Sabbatism—the rest that remains to the people of God; this rest is under the reign of Messiah on the earth.

Now whatever thousand years we find in the past, we cannot find the seven thousandth until the six thousandth is past; for every past thousand must be inside of the six thousand, and still there is one thousand to come, ere time can end.

This truth is clear and self evident, and needs no labored argument to sustain it; and it does not cost the unnatural and perverted play of the faculties of the mind to embrace it. Let the children of the light, and of the day meditate on these things.

Veritas.

Bro. P. S. W. Davo writes from Strawberry Point, Iowa:—"The cause here is on the gain. I have just returned from a two days' meeting. One united with the church. In regard to the Free Mission Library, I have received the widow's mite—one dollar from Jerusha Damon. I am thankful that one felt willing to respond to my call. I have set the dollar's worth of books at work. Every dollar will be placed in the Mission Library, that is sent to me, and as much more as I am able to spare myself. And if no more are willing to help us out West, that amount shall be kept rolling until Jesus comes. A great field opens here, and I long to see the time when some one can spend their whole time in the work. I hope soon to hear from others. Brethren, remember me at the throne of grace that I may be successful in preaching the truth and winning souls to Christ."

The World's Crisis.

BOSTON, JULY 29, 1857.

Rich Man and Lazarus.

Lk. 16: 19–31.

No. IV.

(*Concluded.*)

As we have before remarked, we understand that the Savior gives a condensed history of the Jews and Gentiles by means of this parable,—*the rich man representing the Jews and Lazarus the Gentiles.* This is not a *new* theory got up by those who believe in the sleep of the dead, or by Universalists who believe all men will be saved; but was believed and taught by such men as Lightfoot Whitby, Wakefield, Theophylact, James Bate, Dr. Gill and many others. Says Lightfoot:—

"Whosoever believes this not to be a parable, but a true story, let him believe also those little friars, whose trade it is to show the monuments at Jerusalem to pilgrims, and point exactly to the place where the rich glutton stood. Most accurate keepers of antiquity indeed! who, after so many hundreds of years, such overthrows of Jerusalem, such devastations and changes, can rake out of the rubbish the place of so private a house, and such a one too, that *never had any being, but merely in parable.* And that it was a parable, not only the consent of all expositors may assure us, but the thing itself speaks it. The main scope and design of it seems this,—*to hint the destruction of the unbelieving Jews.*"

Whitby says:—"This is *only a parable*, and not a real history."

Says Wakefield, an able translator:—

"To them who regard the narration as a *reality*, it must stand as an unanswerable argument for the *purgatory* of the *papists.*"

Theophylact, an ancient christian writer, says:—"By the rich man is signified the *Jewish people.*" Although he applied it also to the concerns of the next life, he says:—

"Lazarus was the *Gentile* people, poor in divine grace and wisdom, and lying before the gates; for it was not permitted to the Gentiles to enter the house itself, because they were considered a pollution."

Dr. Gill makes a two-fold application of it, and says the death of the "rich man" may be understood to represent "the *political* and *ecclesiastical* death of the *Jewish* people."

James Bate, M. A., Rector of Deptford, says:—

"We will suppose, then, the *rich man* who fared so sumptuously, to be the *Jew*, so amply enriched with the heavenly treasure of divine revelation. *The poor beggar* who lay at his gate, in so miserable a plight, was the poor *Gentile*, now reduced to the last degree of want, in regard to religious knowledge. . . . The beggar *dies*, and is carried by the angels into Abraham's bosom; that is, he is engrafted into the church of God. And the *rich man also dies and is buried.* He dies what we call a *political death.* His dispensation ceases. He is rejected from being any longer the peculiar Son of God. The people whom he parabolically represents are miserably destroyed by the Romans, and the wretched remains of them, driven into exile over the face of the earth, were vagabonds, with a kind of mark set upon them, like Cain, their prototype, for a like crime; and which mark may perhaps be their adherence to the law." [For the foregoing quotation, we are indebted to Bro. Storrs' six sermons.]

We have introduced these testimonies to show that the exposition we give was not got up to favor the sleep of the dead, or those who believe in universal salvation, but to give a *common sense* view of the parable in harmony with the rest of the scripture. We are fully persuaded that the *rich man* represents the *one house* of Israel, composed of the *two tribes*, Judah and Benjamin; and the *five brethren*, the *other house*, or the *ten tribes*, who were carried captive by Shalmanezer seven hundred and twenty-one years before Christ, and have not returned to this day. They are denominated the *ten lost* tribes of Israel. These *two houses* of Israel are frequently mentioned after their separation, which took place in the days of Rehoboam and Jeroboam; hence the prophet Isaiah is taught to say, when speaking of the coming of Christ,—"he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to *both the houses of Israel.*" The sequel of the Jewish history has proved the truth of this prophecy. As the rich man was taken to represent the *two* tribes, Judah and Benjamin, who occupied Jerusalem when the Savior was on earth; it is rational to suppose that the *five brethren* should represent the other *ten tribes* who were dwelling among strangers in foreign lands.

The rich man, like the elder brother in the parable of the prodigal son, occupied a favored position, but was unwilling to welcome the poor man to his hospitalities. The elder brother had lacked no good thing, and would not have felt the least privation if he had kindly welcomed his poor brother home, and rejoiced with his father;—so the *rich man* was abundantly supplied with earth's choicest blessings, and would have suffered no loss, if he had granted the poor man's request, who only asked for the *crumbs;* or like the younger brother, to be a *servant;* but the elder brother—(the Jews,) and the rich man representing the same, would confer no favor upon the poor man—(the Gentiles,) but in both cases he is finally exalted, and the rich man humbled. Jesus had come to preach the gospel to the *poor*, but the rich man, (the Jews) instead of co-operating with him as he should have done, would not receive Christ because he befriended the poor;—like the elder brother, he would not go in to rejoice over lost *sinners* found, but would rejoice when he found a lost *sheep*, thus showing that he cared more about saving sheep than sinners,—more about *money* than eternal salvation.

We now come to inquire, who is represented by *Lazarus?* As already intimated, we answer,—the *Gentiles.* What is meant by the *death* of the beggar, and his being carried to Abraham's bosom? As this is a *parable*, the death cannot be *literal*, nor the entrance into the bosom of Abraham. It will be noticed that nothing is said about the *burial* of Lazarus. We understand his death to signify a *moral* and *political* change in the condition of the Gentiles in consequence of the Savior's work accomplished in breaking down the wall between the Jews and Gentiles, and receiving the latter into the new *covenant*, for when the Gentiles embraced Christ, they became "*Abraham's seed* and heirs according to the promise." The Gentiles *died* to their idolatrous worship, became the followers of Christ, and have been highly exalted, both *morally* and politically; while the *Jews* have died both *morally* and *politically*, and still lie in a *buried* condition, "trodden down," or tormented by the Gentiles,—the poor beggar who once sat begging at their gate, but was not even allowed to share the least favor in common with them. The Jews would "have no dealings with the Samaritans" because they permitted Gentiles to have some privileges in their city; but they have since been tormented in their political *hades*, or grave, for nearly eighteen hundred years; scattered among all nations, denied the privilege of holding offices of trust; in short, they have been placed in the same condition in which they tried to keep the Gentiles; "but now he (the beggar, or Gentiles) is comforted, and thou (the rich man, or Jews) art tormented." How perfectly the Savior illustrated the then future history of the Jews and Gentiles by this parable, which completed his answer to the charge preferred against him by the Pharisees at the commencement of the 15th Chap.,—"this man receiveth sinners and eateth with them." The Jews, like the elder brother in the parable of the prodigal son, had received "good things," and Lazarus, or the Gentiles, "evil things," but for hundreds of years their relative condition has been *reversed.* We think this truth was the important idea that the Savior wished to communicate by means of the parable.

As is often remarked, "we do not believe that parables should be made to go on all fours;" i. e., we do not think that Jesus intended we should look for a correspondence between *every particular point* mentioned in the parable, and that which it represents. For instance, in the parable of the *lost sheep*, mentioned in chap. fifteen, we have 1, one hundred sheep.—2. One strays away and is lost.—3. Ninety-nine are left in the wilderness, while search is made for the lost one.—4. When found, he puts it on his shoulders and goes home.—5. He calls in his friends and neighbors to rejoice with him. Who can suppose that the Savior intended we should look for an act in the plan of salvation corresponding with each of these five particulars? The simple idea is, that when a lost thing is found, we feel joy. This is expressed in ver. 7, when he says,—"likewise joy shall be in heaven over one sinner that repenteth." So in the parable of the rich man, we do not expect every little item is to have a corresponding event in that which is represented.

The gulf. If the gulf is to have a correspondence in the history of the Jews and Gentiles, it must represent something that prevents a Jew, while he continues in his Jewish faith and customs, under the old covenant, from joining the Gentile christians; and at the same time will not allow a christian, as such, to unite with the Jews. From this consideration, we think the *gulf* may represent the *new covenant*, "established upon better promises," of which Jesus was the mediator. The Jews rejected this covenant confirmed by Christ, and were married again to the *law*, from which Christ and the apostle Paul most plainly declares they were divorced; consequently, they became adulterers in refusing to come into the new covenant, and be married to Christ, as we endeavored to show in our first article on this subject. The Gentile christian cannot join the Jewish church and continue a christian, because he would be throwing away Christ, and connecting himself with the *law*, which is divorced; hence the *new covenant* stands as a *gulf* between Jews and Gentiles.

The five brethren. As has been already intimated, we understand that they represent the ten lost tribes of Israel, who were carried captive by Shalmanezer seven hundred and twenty-one years before Christ. They were not joined with the Jews (the other two tribes) in condemning and crucifying the Savior; and therefore they are represented as being in a safer and better condition than the rich man. We think Paul refers to them when he says,—"Brethren, my heart's desire and prayer to God for *Israel* is, that they might be saved." When they went into captivity, they took the scriptures with them, hence it is said, "they have Moses and the prophets; let them hear them."

In conclusion, we remark, we can see no reason for believing this parable was given to show the state of the dead between death and the resurrection, because, in the first place, such a view seems to be foreign to the subject then under consideration; and in the second place, it would be contradictory to plain and positive texts of scripture, which describe the condition of man in the intermediate state.

Voice of the Church.

Says the *Worcester Daily Journal* of the above work,—"Study and research evidences itself in every line of the book which we have now before us. The object of the writer is to show what has been the 'Voice of the Church' for eighteen centuries upon the subject of the Millennium, or on the coming of Christ. The first testimony cited is traditionary, and then comes the verbal and written testimony of the ablest and most distinguished theologians and scholars the world has ever known.

The work is full of the choicest knowledge upon this peculiar topic, and though the reader may differ with the writer, still the book is a choice one for every Biblical student or scholar. It shows that the writer has been unceasing in his labors, and he has brought together in the compass of a volume, what the reader could not find in many whole libraries.

The work is worthy of a place upon every christian's table, and we bespeak for it a fair and candid perusal, as there are in it the choicest extracts from the rare writings of the very earliest christian scholars."

For sale by H. L. Hastings, No. 49 Arcade, Rochester, N. Y., and at this office. Price $1.00. Postage 18 cts.

For the Crisis.

The Faith of Milton.

This MS. was prepared as a preface to his tract on the state of the dead.

It may be a matter of encouragement to some who have been called fools and blockheads for believing the plain statements of the scriptures, to learn that men of former times, of acknowledged genius and piety, have deduced *the same opinions from the word of God*, and have borne with becoming fortitude the *same reproach* for believing them.

Says Milton in his treatise on "*The Reason of Church Government,*"—"As for those terrible names of *sectaries* and *schismatics*, which you have got together, we know your manner of fight, when the quiver of your *arguments*, which is ever thin, and weakly stored, after the first brunt is quite empty, your course is to betake you to your other quiver of *slander*, wherein lies your best archery. And whom you could not move by *sophistical arguing*, them you think to confute by *scandalous misnaming;* thereby exciting the blinder sort of people to mislike and deride sound doctrine and good Christianity under two or three vile and hateful terms." The friends of truth in latter times are not entirely unacquainted with this "manner of fight." The same kind of opposing feeling develops itself in a similar manner.

It is quite possible that the publication of Milton's belief in the sleep of the dead will do but little toward increasing the reputation of the greatest English poet that ever lived, but still, it may be that persons will suspend their judgment a little, and be more sparing in the bestowment of contemptuous epithets upon the believers in a doctrine which is sustained by reasons sufficiently cogent to command the faith of one whom admiring multitudes have for successive generations delighted to honor. It may be that some persons, possessing more bigotry than brains, will continue a course of impudent and contemptuous exclusiveness towards those who choose to believe with many of the primitive christians, and many of their most pious successors, concerning the nature of man and his state in death.

If, in the language of Milton, "This is a subject which may be discussed without endangering our *faith or devotion*, whichever side of the controversy we espouse, how unwise and unchristian will it be to consider those as enemies to *us* or to our common *Lord* whose faith may differ in some respects from our own.

It is not expected or desired that men should embrace the doctrine of the sleep of the dead because Milton believed it. Milton was a man liable to err. The grand question is *not*, merely, *what* was his *faith?* but *what were the grounds of it?* Whence was it *derived*, from the *traditions of men*, or from *the word of God?* The title of the book from which his views are taken is, "A Treatise on Christian Doctrine, *compiled from the Holy Scriptures alone.*" Is this the fact? Let the christian reader judge.

It will be difficult for the candid to convince themselves that Milton, in the face of all the opposition and reproach attendant upon such a course, and possessing no earthly inducements to prompt him to it, should deliberately reject the time-honored systems with which he was surrounded, and embrace an *unpopular* and *unscriptural* opinion. He must have had *reasons* for his course. He acknowledged no authoritative teacher but *the word of God. Did that word* furnish *ground* for his conclusions?

He says: "Since it is only to the individual faith of *each* that Deity has opened the way of eternal salvation; and as he requires that he who would *be saved* should have a *personal belief of his own*, I resolved *not to repose* on the *faith* or *judgment* of others in matters relating to God; but on the one hand having taken *the grounds of my faith* from *divine revelation alone*, and on the other, having *neglected nothing* which depended on *my own industry*, I thought fit to *scrutinize* and *ascertain for myself* the several points of my religious belief by the most *careful perusal and meditation of the Holy Scriptures themselves.*" After alluding to the "wretched shifts," the "quibbles of the grammarians," the "misconstructions of scripture," and "the hasty deduction of erroneous inferences" with which he so often met among the writings of theologians, "owing to which causes, the *truth* was sometimes as strenuously *opposed* as if it had been an *error* or *heresy*—while *errors* and *heresies* were *substituted* for the *truth*, and valued rather from deference to *custom* and the spirit of *party*, than from the authority of *Scripture*," he says: "According to my judgment, therefore, neither my *creed* nor my *hope of salvation* could be *safely trusted to such guides.* . . . . I deemed it, therefore, *safest* and *most advisable* to compile for *myself*, by my own *labor* and *study*, some original treatise which should be always at hand, derived *solely from the word of God himself*, and executed with *all possible fidelity*, seeing that I could have *no wish* to practice any *imposition on myself* in such a matter."

After continuing for several years in the diligent pursuit of this object, he saw fit to communicate the result of his inquiries to the world at large, in view of which purpose, he says: "I hope to meet with a candid reception from all parties, and that none at least will take unjust offence, even though many things should be brought to light which will at once be seen to differ from certain *received opinions.* I earnestly beseech all lovers of truth, not to cry out that the *Church* is thrown into confusion by that freedom of discussion and inquiry, which is granted to the *schools*, and ought certainly to be refused to *no believer*, since we are ordered to *prove all things*, and since the daily progress of the *light of truth* is productive far less of *disturbance* to the church than of *illumination* and edification." "Concealment is not my object; it is *to the learned* that I address myself. . . . I at least wish to submit my opinions to men of a *mature* and *manly understanding*, possessing a thorough knowledge of the doctrines of the gospel; on whose judgment I should rely with far more confidence, than on those of novices in these matters. And whereas the greater part of those who have written most largely on these subjects have been wont to *fill whole pages* with *explanations* of their *own opinions*, thrusting *into the margin* the *texts* in support of their doctrine, with a summary reference to the chapter and verse; I have chosen, on the contrary, to *fill my pages, even to redundance*, with *quotations from Scripture*, that so *as little space as possible* might be left for *my own words*, even when they arise from the context of revelation itself."

As it regards *heresy*, he says: "For my own part, I adhere to *the Holy Scriptures alone*—I follow no other *heresy* or *sect.* I had not even read any of the works of *heretics, so called*, when *the mistakes* of those who are reckoned for *orthodox*, and their incautious handling of Scripture, first taught me to *agree with their opponents* whenever *those opponents agreed with Scripture.* If *this* be *heresy*, I *confess*, with *Saint Paul*, (*Acts* 24: 14,) '*That after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets*'—to which I add, whatever is *written in the New Testament.* Any *other judges* or chief interpreters of the christian belief, . . . *I*, in common with *the whole Protestant Church refuse to recognize.*

For the rest, brethren, cultivate truth with brotherly love. Judge of my present undertaking according to the admonishing Spirit of God; and neither *adopt* my sentiments, nor *reject* them, unless *every doubt* has been removed from your belief by the *clear testimony of revelation.*"

The preceding extracts will give the reader some idea of the *principles* upon which Milton proceeded in the investigation of divine truth. H. L. H.

[The views of Milton on the state of the dead are given at large in the seventh, eleventh, twelfth and thirteenth chapters of his Treatise on Christian Doctrine. These portions have been republished in a tract by H. L. Hastings. Those who wish to know his views more fully are requested to read the tract. For sale by the publisher and at this office. $3 per 100. 5 cts single.

From Sr. M. Mathews.

To the dear Brethren and Sisters:—While perusing the columns of the "Crisis," this morning, I could but say to myself, truly, we *are* a highly favored people. We have not merely the Bible in our ranks, but I think we can confidently say we have a thorough understanding of the principle doctrines it promulgates. And although we may not meet personally to mutually unite our songs of praise to Him who is the giver of each good and perfect gift, yet our many voices do mingle into a harmonious one ere they are borne on high on the lips of winged messengers. What though insurmountable hills, unfathomable oceans and meandering rivulets form a great separating line between us and those of like precious faith; still they do comfort us from afar. Dry that tear, pilgrim! Thy God is not unmindful of your present good, and future spiritual welfare. He has visited the professed churches and called out the Paul-of-Tarsus-like. There he has revealed his glorious plan of redemption, and *men* (not demons) have come forward and in simplicity admired the broad platform of Truth.

Yes, tho' many scorn the truth, which is "altogether lovely," bless God! there are a precious few who obeyed the voice superior, when He called aloud, "Come out from among them." They admire truth's beauty. How firm is their foundation! I have lately been thinking of you, brethren and sisters, as a people, and it appears to me that you are what might be called an

independent people. I ask, what is wanting to make you such? Have we not preachers of truth? Songsters who sing with the understanding? Have we not houses in which we may meet in bands of two or three, at least? Of course there may be a few exceptions, still these are not left forgotten, nor unprovided for. Imagine an illustration. Behold yonder cot. It wears the very aspect of poverty. Enter, thou poor, despised "news-boy." You know not that yours is an errand which angels are wont to perform. The door creaks on its time-worn hinges. The light of day scarcely dwelleth in the dreary apartment. Almost hidden from your gaze, in a remote corner of the lonely house (!) lieth a poor emaciated human form. Reader, look upon your hoarded gold; then behold there thy suffering sister.

You are roused from your dream by a low moan. You approach the bed, (?) and the mourner exclaims, "Thank God! he has come!" "Who has come?" Not her life-companion; for he has gone to the more silent home of the tomb, to which the widowed one is fast tending. Observe closer. See! in the almost rayless room she holds before her tear-dimmed eyes a paper. Strange! She calls it her "Comforter." Brother, see what a blessing your well-spent $2.26 is. Comforter, indeed! And it is far more acceptable to her while she is aware that the comforting, encouraging, and well-timed articles she reads, were all penned by those "of like precious faith."

Yes, brethren and sisters, those bits of prose and poetry, that you are permitted to read from week to week, are not the products of those who add to and subtract from the word of God. They are from the pen of dear ones who are waiting, with the poor widows and orphans, to enter a purer, healthier climo, beyond the rude boundaries of time, who wait the dawn of the morning light—that morn which endeth not in night.

Our God is, indeed, very merciful. He careth for us all, rich or poor, young or aged, learned or unlearned. No "respecter of persons" is he. All may trust in him. He is willing to bless and save the weakest believer that hangs on His name. He hears our cries. He answers, in his own good time, our petition. He grants us life and health in a good measure. He upholds us 'mid all storms of the enemy. And Oh! unspeakable love! he promises us a home in glory! There eternal ages may roll, but no grey hairs will adorn our brow. Age, old, trembling, death-preceding age will not intrude upon the ransomed ones there. The day eternal will *soon* dawn, beloved pilgrims. Cheer up! We are almost home. *Home!* sweet name! Home! where Jesus shall reign forevermore. Haste! Lord, thy chariot wheels! We long for thee!

I am thy sister with thee sighing,
While kindred dear around are dying.

M. Mathews.

Danville, C. E.

For the Crisis.

Notes of Tour.

No. III.

Dear Bro. Grant:—I left Buffalo on Wednesday night, and after a pleasant and expeditious passage by the boat, arrived here at seven o'clock P.M. yesterday—I immediately began to "travel" to find some brethren in the Lord. After the usual inconveniences and with much less trouble than I sometimes have, I came to Bro. Beards, Michigan, who not having room in his own house took me to Blindbury Hotel where I am comfortably domiciled at present. I have been at work to get notice in the papers and obtain a hall, &c., for Sunday, and have succeeded. Here the brethren have been scattered and mostly gone back to the churches, a part having gone into erroneous views of the kingdom, baptism, &c. W. S. C.

Detroit, Mich., June 26.

Rejection.

For the Crisis.

Bro. Grant:—I have an item of news from this quarter which exhibits the spirit of the times in religious matters. The subject of this action of "rejection" is a zealous and devoted christian brother, who has for many years been united with the Freewill Baptist denomination, and believed it his duty to appoint meetings and improve his gift in exhorting the people. Within the last ten years he has become convinced that the views we, as Adventists, teach, are correct; and, further, that immortality is only obtainable through Christ, and has so taught the people, until the Elders of that church could not endure it longer. So they brought this brother before their conference; chose one of their number to take the chair and ask him such questions as he saw fit, refusing to allow him any explanation of his views, but confined him to a simple answer. After the action had been taken, Bro. Dorrs asked for a copy of their doings and received the following, which we copy *verbatim*:

"June 18th, 1857.—Met at 4 o'clock in the P. M. according to adjournment. Bro. Ezra Dorrs having been charged of preaching heresy,

Voted, to resolve ourselves into a committee of the whole. Bro. J. Frost in the chair.

Voted, that the chairman question Bro. Dorrs in regard to the doctrine he preaches. 'Bro. Dorrs, do you believe in the unconscious state of the dead?' 'I do, and so preach.' 'Do you believe in the annihilation of the wicked?' 'I do, and so preach.' [Bro. Dorrs says he objected to the term, and told them he preached their final destruction.]

Voted, in our opinion the charge is fully sustained by his own confession, and other testimony introduced to sustain the charge.

Voted, that we reject Bro. Ezra Dorrs.

J. Williams, Clerk."

The above is a specimen of much that has gone on and is in progress in the religious community. This shows us the kind of opposition we must meet if we attempt to preach the gospel of Christ in its fullness. From what acquaintance I have had with Bro. Dorrs for the last ten years, I believe him to be a devoted christian and an inoffensive man, fellowshiping christians wherever he finds them, and actively unites to labor with such, although it may not be his duty to preach. He told me that the ministry who thus "rejected" him as an "heretic," fellowshiped him as a christian, and told him they did not doubt his christianity. "Whatsoever makes manifest is light."

I. C. Wellcome.

For the Crisis.

"A SISTER'S LOVE."

"Day after day I stand gazing after him, stretching out my hands to the unknown shore, calling on him for some assurance that he still *is*, and is not lost forever, but all in vain; and the beautiful faith of my life reels under the first stroke. God forgive me, but I cannot help uttering,—"If a man die, shall he live again?" Were the world mine, I would give it to be assured on this one point, upon which never in my life before has fallen the shadow of a doubt." *Extract from a letter by a lady who had recently lost a brother.*—Waverly Magazine. *April 11th*, 1857.

Weary with watching, worn and full of sorrow,
My aching heart looks forth with yearning sighs,
For some fair star to herald in the morrow,
For some bright token of the morn to rise.
O how I gaze, along time's surging billows!
And watch the dimness that before me lies,
And long to see, beyond the realm of shadows,
A shore of light and blissfulness arise.

O that I might, in its supernal splendor,
Behold the face of him for whom I long,
Whose heart was bound to mine by love-links tender,
So sweet, so holy, gentle and yet strong.
O could I see him through the clouds that gather,
And view him rising safely from the wave,
And meet him, in the presence of "Our Father,"
Before the throne of Him who died to save!

Ah! shall I ever, in the mighty future,
Behold thy face, no more made sad by pain;
Shall I behold thee, O my dearest brother?
"If a man die, say, shall he live again?"
O is there e'er the brightness of the morning
Beyond the murky clouds and shades of night?
With anxious, trembling heart, I wait the dawning,
Which breaks in glory on death's dismal night.

Peace! my sad heart, in death's dark, silent shadows,
Once, long ago, thy Savior, Christ, laid low;
He sank beneath these gloomy, gurgling billows,
And loving ones wept o'er him in their woe.
But on that darkness dawned a glorious day-spring,
When he, the conqueror, in the wondrous strife,
From the dim shadows and the dark waves rising,
Disclosed the glories of immortal life.

Then, peace! my heart,—let joy light up thy sorrow,
Let no sad doubt intrude to give thee pain;
From Christ who died strong consolation borrow,
Through *him* the dead shall surely "live again."
O then look forward from earth's imperfection,
From sin and sorrow, darkness, clouds and gloom,
And seek to share that glorious resurrection,
Foreshown by Jesus and his opened tomb.

H. L. Hastings.

Rochester, N. Y.

A French writer is represented as calling dyspepsia "the remorse of a guilty stomach."

Brave actions are the substance of life, and good sayings the ornament of it.

Laziness travels so slow that poverty soon overtakes her.

The Roman forum is now a cow market, the Tarpeian rock a cabbage garden, and the palace of the Cæsars a rope walk.

Good Rules for All.—Profane swearing is abominable. Vulgar language is disgusting. Loud laughing is impolite. Inquisitiveness is offensive. Tattling is mean. Telling lies is contemptible. Slandering is Devilish. Ignorance is disgraceful, and laziness is shameful. This is the road in which to become respectable. Walk in it. Never be ashamed of honest labor. Pride is a curse—a hateful vice. Never act the hypocrite. Keep good company. Speak the truth at all times. Never be discouraged, but persevere, and mountains will become molehills.

For the Crisis.

PENITENCE.

Guilty, great God, before thy throne
I cast myself in ruin lost,
My numerous sins and crimes I own,
And bow with woe and horror tost.

Guilty, great God, thy broken law
Most loudly doth my sins declare,
And many a violated vow
Hurries me downward to despair.

O whither, whither shall I turn,
From all my woes to find release?
O Sinai, how thy lightnings burn!
Hark! Calvary speaks of rest and peace!

Jesus, canst thou receive again
The wanderer to thy wide-spread arms,
And love and save the ruined man,
Who quakes and flees in guilt's alarms?

O Jesus, didst thou die for me?
Wilt thou my guilty soul receive?
All trembling to thy cross I flee,—
O help me, Lord—"I do believe."

E. O. S.

A Suggestion.

I see there is a disposition among the brethren in different places where I have traveled, to have a number of small campmeetings, to try to advance the cause of God among them. I think a more economical way would be, to omit the campmeetings and have *conferences* in different localities as the brethren may desire. This would save much expense, and more good would be done with the same amount of labor. I think the cause demands an extra effort this Fall, for the salvation of our fellow-men; and probably, if there is a request made from different quarters for conferences, God will put it into the hearts of some of his servants that are competent for the work, to attend to such calls. Think of this, brethren, you that have asked my advice; here you have it. It would be a good place at the Wilbraham meeting to make your wants known, as there will be a large gathering of God's watchmen, as well as workmen.

Hiram Munger.

[We think Bro. Munger's is an excellent suggestion, and that great good might be done by putting it at once in practice.] Ed.

Domestic Summary.

BREAKING UP OF MORMONDOM.

MORMONS RETURNING IN DISGUST—THEIR OPINIONS OF ZION.

From the Plattsmouth (Nebraska) Jeffersonian.

A train consisting of about one hundred persons with twenty wagons, passed through this place on Friday last, on their return from Utah to the States. They formed part of a company of two hundred persons and forty teams; but some distance back the remainder took the road for Leavenworth. They left Salt Lake about the 20th of April, and were on the road a little over two months. They bore the appearance of persons who had seen much trouble and privation—being reduced in body, and dejected in mind. A more pitiable set of persons we never beheld. They rejoiced that they had at last reached a land where they could once more live at ease.

The account of their experience in Utah was touching in the extreme. In the narration of what they endured they seemed to approach the subject with reluctance and feelings of horror in calling to mind their sufferings, but in the course of their remarks would invariably become animated, and break out in expressions of indignation at the cruelty and oppression which they endured. They declared the whole system to be but a grand scheme of robbery and sensuality on the part of those in authority. It is not by direct compulsion, they stated, that the property of their followers is taken, but by means of religious enthusiasm. This is inspired by the promise of great spiritual rewards, and by setting before them the example of Scripture characters; that as Job received an increase above all his former possessions, so should they, by their self-sacrificing, reap an increased reward, both of temporal and spiritual possessions.

After all their property was exhausted, then the policy of their rulers would change, and their conduct would be such as to say, "Get away if you can." If any one should become dissatisfied and desire to leave, they were publicly denounced, and the whole church forbidden to purchase any property they might wish to dispose of. From that day they would be subjected to the insults of the entire community, if not absolute danger of their lives. One person stated, that in order to get away, he had to sell his farm, clandestinely at that, for sixty dollars. They reported that one man went out with $3000, and was returning in the train, with his team only, and had not enough to eat. Another, who had a farm worth there seven thousand dollars, sold it for thirty-five dollars. A man by the name of George Brooks, (if we recollect aright,) who had considerable grain and goods stored in his house, on incurring the displeasure of the elders, had the sides of his house literally stove in, and his property all carried off, he only escaping with his life.

When the train first approached we inquired whether they were from California or Utah. An old man who was standing near replied—"We are from Beautiful Zion."

"What is your opinion of Zion?" we inquired.

His reply was:—"I went once in search of Zion, but will never go out again till I know where it is to be found. It is the worst Zion that I ever set my foot into."

We inquired concerning the hand-cart trains, and the true reason of employing them. They said that it was the greatest piece of cruelty that was ever perpetrated; that it was at times horrible to behold the condition of those who arrived in that way; that frequently their hands and feet were frozen, and their limbs, from the effects of fatigue and exposure, swollen to more than twice their natural size; that sometimes, when they were able no longer to pull the carts, the women and children were loaded with the baggage, and proceeded thus until they fell down from sheer exhaustion; and that, after arriving in this condition, they would die off like "rotten sheep," as they expressed it. They stated that one reason for forming hand-trains, was, that those who came in that way, on becoming dissatisfied, would have no ready means of returning, and that those in authority curse the emigrant trains which pass through on their way to the Pacific, as they afford means for dissatisfied persons to escape.

In speaking with one quite intelligent young man, he stated that he had been there nearly four years, and that the reason he did not leave sooner was because he hoped it would be getting better. He remarked that if he should meet a train going through, he would do all that he could to persuade them not to go; but if they persisted, he could only leave them to find out by sad experience. The company report that four or five hundred men were going to leave this spring, and are probably on the road by this time.

Three Ministers Mobbed in Kentucky—Disgraceful Proceedings.—*Cincinnati, July 26.*—At Cummins, Rockcastle county, Ky., on Sunday, while Rev. John G. Fee was preaching, an armed mob forced their way into the church, seized him and two other ministers who were with him, Rev. J. Richardson and Rev. J. M. McLean, and, after abusing and insulting them, finally decided that they should be taken out of the county. Mr. Fee was struck on the head, and considerably injured. On the way out, a distance of ten miles, every opportunity was improved by the mob to insult and abuse their victims, and they heralded through the neighborhood they passed that they had three horse thieves that they were going to lynch. The immediate cause of the outrage was the attempt to establish a school in that town.

Foreign News.

THREE DAYS LATER FROM EUROPE.

Arrival of the Europa.

Halifax, July 29.

The Royal Mail Steamship Europa, Capt. Lott, arrived at this port at 10 o'clock this evening, bringing dates from Liverpool of Saturday, 18th instant.

GREAT BRITAIN.

The shipping of the Atlantic Telegraph Cable on the Agamemnon was to be finished the day the Europa sailed. The Niagara has over a thousand miles on board, and her portion would be finished the following week. The continued test of the coil has been very satisfactory, and at Cork, whence the vessels will sail about the first of August, experiments will be made through the whole length of the cable. Insurances had been effected on the safe laying of the cable at rates ranging from 10 per cent upward, but many stockholders were sanguine enough to prefer running their own risks.

FRANCE.

The poet Beranger is dead.

The French police, according to a letter in "Nord," of Brussels, continue to display the greatest activity in the researches after all the villians suspected of having taken part in the late conspiracy. About thirty have been arrested at Marseilles and on the frontier.

The harvest prospects throughout France are most cheering. In some places the reaping is over.

ITALY.

Tranquility prevails. It is asserted that the recent movement was planned in London, and therefore the Italian court, backed by Austria and France, is about to protest against the asylum which England affords to troublesome refugees.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

I will preach in Jamaica, Vt., Rawsonville school-house, Sunday, Aug. 9th.

S. W. Bishop.

If the Lord will, I will preach at
Bethlehem, Ct., Aug. 15th
Roxbury, Sunday, Aug. 16th
Lanesville, Aug. 21st
Bridgeport, (at the old chapel,) Sunday, Aug. 23d
Northfield, Aug. 30th

C. Goodrich.

Bro. Grant:—If my health will admit, I propose to be with the Brethren at Kennebunkport the 22d and 23d of August.
Portsmouth, N. H., Aug. 29th and 30th
Roxbury, Mass., Sept. 3d
Providence, R. I., Sept. 5th and 6th
Communications from Brethren will be thankfully received at either place.

N. F. Nason.

General Campmeeting at North Wilbraham, Mass., commencing August 31st, to continue one week. We expect a large and good meeting.

Campmeeting.

Bro. Grant:—Having just returned from Lynn, where I spent yesterday with the church looking for the return of their Lord, I found quite an interest among them to have a Campmeeting about the middle of September at their place. Upon looking it over, I think it a good place to have one, and will be as easy of access for our brethren in Mass., Me. and N. H., as any place that can be selected; and it seems to me that the cause of Christ and truth might be greatly promoted by having a *free, liberal* Campmeeting at Lynn, where the lovers of Jesus can gather once more, to exhort one another, as we see the day approaching.

If there is found to be an interest among the churches for this meeting, and the Lord will, you will see a call for it in the *papers*.

L. Boutell.

Boston, July 27, 1857.

N. B. Let all our brethren interested in this Campmeeting, write immediately to the Crisis office, signifying their desires, that we may act together. L. B.

Bro. Thomas Smith appoints to preach at Lincolnville, Me., (Young Town) the first Sabbath in August.
Holden, (Clewley neighborhood), second Sunday in August.
Orrington, (Advent Chapel) third Sunday in August.

The Lord permitting, I will be with the church at Cheshire Street, Ct., August 9th, and Bro. Turner Aug. 23d.

For the brethren, H. Munger.

Bro. E. Whitney appoints to preach in Lowell, Aug. 9th.

Bro. B. P. Manning appoints to preach at Warner, N. H., Aug. 2d

Providence permitting, we shall hold a Grove Meeting at North Raymond, on the farm of Bro. Thomas Morrill, on the road leading from Gray to West Poland, about five miles from Gray Corner, to commence the 7th of August, at half past ten in the A. M., and continue over the Sabbath.

J. Partridge.
O. R. Fassett.

Providence permitting, we will hold meetings at Casco, Holden's Corner, at the Union Meeting House, Aug. 13, and over the Sabbath.

J. Partridge.
O. R. Fassett.

Campmeeting.—Providence permitting, there will be a Campmeeting at South Adams, commencing on Monday, the seventh day of September next, to continue over the following Sabbath. The believers of the Second Advent of the Lord are invited to attend. Necessary provision will be provided for man and beast. Further notice will hereafter be given. Brn. invited—R. V. Lyon, H. L. Hastings, R. E. Ladd, and M. Bachelor.

Wm. F. Stitt,
Z. Campbell,
A. Cummings.

Discussion.—A discussion is to be had in North Fairfield, Huron Co., Ohio, between Elder Andrew Burns of Ashland Co., Ohio, and L. P. Judson of Victor, Ontario Co., N. Y., commencing Aug. 18, 1857, and continuing during the pleasure of the parties,—probably three or four days. The questions will be, whether the Kingdom of Heaven, or reign of Christ has yet been set up on the Earth? and what is the true nature and destiny of man?

Tent Meeting.

There will be a Tent Meeting in East Farnham, C. E., commencing September 9th, at five o'clock, P. M., and continuing over the Lord's day. We wish Bro. Edwin Burnham to come and preach the word; also other preaching brethren. The Brethren will do all they are required to sustain the meeting.

John Chapman,
In behalf of the Brethren.

If the Lord will, the church in Lynn, Dyehouse village, may expect Br. A. M. Higgins to be with them the *First* and *Second* Sundays of Aug. instead of next Sunday. A. M. H.

If the Lord will, the church in Salem may expect Sister S. J. Higgins to be with them the First and Second Sundays in Aug., as requested. A. M. H.

Bro. A. Fox appoints to preach at
Winsted, Ct., Aug. 9th
Waterbury, where Bro. Denny may appoint, Aug. 12th
Bridgeport, at the Old Chapel, Aug. 16th and at the New Chapel at 5 o'clock, or in the evening, as the Brn. may appoint.
Cheshire, where Bro. Dudley may appoint, Aug. 20th
Cheshire Street, Aug. 23d
Lovely Street, Canton, Aug. 30th

Bro. H. Pratt appoints to preach in Worcester, Mass., Aug. 2d

Providence permitting, I will preach at
Carmel, Me., Saturday eve., 6 P. M., Aug. 8th
" " Sunday, Aug. 9th
Bangor, Me., Wednesday eve., Aug. 12th
Hermon, Me., Saturday, Aug. 15th
" " Sunday, Aug. 16th

L. Boutell.

Providence permitting, I will preach in Portsmouth, N. H., Aug. 9. M. Grant.

Bro. Couch appoints to preach in Worcester, Aug. 30th

Elder E. Burnham appoints to preach in Lowell, Mass., Fourth Sunday in July

Bro. T. M. Preble appoints to preach at Canterbury, in the Town Hall, July 26th

Bro. Boutell will preach in Salem the first Sabbath in September. Temple Hardy.

Bro. L. Boutell appoints to preach At South Hope Saturday 8th, Sunday, Aug. 22d and 23d. Will be at Camden by the first Friday boat, 21st, from *Bangor*.

Bro. R. R. York appoints to preach at South Gray, Aug. 9th

Providence permitting, I will hold meetings in the following places:
Providence, Sunday, Aug. 2d. *Third* meeting where Bro C. O. Towne may appoint,—perhaps with Bro. Osler's charge.
Roxbury, Mass., Monday evening, Aug. 3d
Boston, Tuesday evening, Aug. 4th
Worcester, (at Bro. D. T. Taylor's charge,) Wednesday evening, Aug. 5th
If these appointments interfere with others, please notify me before I arrive. These are not decrees,—only propositions.

Hiram Munger.

Providence permitting, I will preach at Clay, evening, (meet me at Brewerton, morning stage,) July 29th
Albany, N. Y., (evening,) July 30th

W. S. Campbell.

The Lord willing, I will preach the word at Round Pond, (Union Meeting House,) 3d and 4th Sabbath in July.

Thos. Smith.

The Lord will, Bro. R. E. Ladd will preach in Thorndike the 3d Sunday in August.

The Lord will, Bro. A. M. Higgins will preach in Springfield the 3d Sunday in August.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis in the first or second number after the money is received; otherwise it may be known there is a mistake somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

Eliza Sackett 126, G. S. Hastings 123, J. N. Berry 98, T. J. Philbrook 114, J. Boman 120, J. U. Piper 126, D. H. Caverly 130, C. L. Chase 130, M. G. Dunham 130, H. Chase 129, B. Lord 127, $1 each.

J. A. Cole 135, M. A. Clark 143, Hannah Butler 107, J. Stone 116, $2 each.

B. C. Bancroft 117, 50 cents.

For Books and Tracts.—A. Wheeler, 36 cents, M. G. Dunham, $2.00.

Books Sent.—M. G. Dunham, A. Wheeler, T. Smith.

To Correspondents.

M. G. Dunham—We have sent you the concordance and tracts by express.

M. A. Clark—All right.

Bro. Shepherd—The tracts are received.

Bro. A. N. Seymour's P. O. address is Reading, Hillsdale Co., N. Y.

Geo. L. Teeple's P. O. address is Arlington, Sibley Co., M. T.

B. P. Manning's P. O. address is Oil Mill Village, N. H.

Bro. Jonas Merriam's P. O. address is Concord, N. H.

Bro. Walter Pratt's P. O. address is Mendon, Adams Co., Ill.

Canada Subscribers

And all others in the *British Provinces* will remember that we have to *prepay* the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Death not Life—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Review of Beecher and Glad Tidings, $4.00 per hundred; 8 cents single; postage 1 cent.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

The original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

The Excellency of the Lord's Anointed, or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

Nice English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

Treatise on Matt. xxiv. By I. C. Welcome Price 33 cents—postage 6 cents.

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts. —pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion; between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts. —postage 1 ct.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel-plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

The Infidel's Fate.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1, postage paid.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 56 cents—pos. 9 cts.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1 ct.

Jubilee Harp. By S. S. Brewer. A good selection of hymns. Price, single copy, 25 cts.; per dozen, $2.50—pos. 7 cts.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 30 cts.—postage 8 cts.; cloth gilt, 40 cts.—pos. 9 cts.

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Milton on the State of the Dead—Intermediate State—Plain Truths—Ancient Landmarks—each [illegible] pages. Price 5 cents single copy; $3 per hundred. —Outline of the [illegible]—The Destiny of the Wicked—The Great Incentive—Olive Leaves 3 cents single; $1.50 per hundred. [illegible] Future Punishment—Key of Truth—The Night Cometh—The Day of Judgment—price 2 cents single, $1 per hundred.

Poetry.

For the Crisis.

ARMAGEDDON.

Pale morn o'er earth is shedding
It's rays of sickly light;
Dim is the sun in heaven,
Clothed with the vail of night.
Ah! fearful are the omens
That earth gives forth around;
The hearts of men now tremble,
At nature's direful sound.

The storm now wildly gathers,
And darker grows the gloom;
Peace from the earth is soaring,
Still weeping o'er its doom.
But hark! the rush of armies
From o'er the ocean's wave,
And from each land is swelling
A tide all fierce and brave.

List to the preparation!
To battle's proud array!
How wrathful wave the banners
On this eventful day.
Thy plain, O Armageddon,
Is dark with bursting war!
It shakes with rushing chargers
Gathered from lands afar.

Lo! 'tis the day of carnage!
The day by bards foretold;
How wildly sound the summons
As earth's last scenes unfold.
Once more rings the clarion,
That calls to conflict dire;
O God! how rush the nations
To glut their vengeful ire!

Hark! hear the roar of battle!
How shake the hills around;
To final shock of conflict,
Which shall o'er earth resound.
'Tis come—the day of slaughter—
How fearful is the strife
Between brother and brother
Whose thirst for blood is rife.

How fierce is this wild struggle!
The strong of earth are there;
It is the day of vengeance,
And all must drink their share.
Thousands are wildly charging
On earth's embattled plain;
While on its fields are lying
The ghastly forms of slain.

Still on, the battle rages,
'Till Armageddon's plain
Flows red with crimson rivers,
That ne'er shall flow again.
'Tis done! The strife is ended!
Above the earth all gory,
The banners red are waving
O'er youthful and the hoary.

They slumber there together,
With hate still on their brows;
Where each had met in conflict,
And madly wrought their vows.
Gather, ye fowls of heaven,
Eat, ye, the flesh of slain;
Drink, ye, the blood of slaughter
That fills the battle-plain.

It is the voice of heaven
That says "Devour the dead;"
Then feast, ye, at your leisure,
Fearless of harm or dread.
O earth! thus ends thy harvest,
Thy mighty conflict's o'er;
Thy night of woe is ended,
And war has fled thy shore.

Awake! daughter of Zion,
Put on thy bright array;
Rejoice! thou lonely captive,
For sweetly dawns thy day.
The joyous day of gladness
Beams brightly o'er the earth,
Loud bursts the song of triumph
O'er new creation's birth!

ORRIN P. ALLEN.

Vernon, Vt.

Original Articles.

For the Crisis.

Fear.

I am aware that *talent* with *time* might contribute a volume replete with interest on this notable passion—the strongest perhaps our Creator has pleased to implant within the human breast. But I only design to say a *few* things; they may come within the range of common-place, but such as I have I give.

This, as well as every other passion incident to human nature, seems implanted by our Creator for the most wise and beneficent purposes; yet is in danger of being perverted, coming into exercise when and where our Creator did not design, and vice versa. Sudden fear often has a formidable effect on the physical system, causing a deathly paleness, dire disease, and sometimes immediate death. Physiologists tell us, "the effects of sudden fear are first communicated to the heart; it ceases to propel the blood to the surface of the body and through the lungs; hence, that deadly paleness."

Before the birth of Christ, it is known that at a time when men were terrified with a view of distressing events, and could not themselves discern the cause, being ignorant of the true God, and feeling the need of foreign aid, the Greeks made a deity of the passion of fear, which was afterwards worshiped by the Romans; both nations seeking relief by addressing to it vows and prayers. This deity was represented by a head with the hair erect, the countenance raised toward heaven, the mouth open, and a terrible aspect. A deity representing paleness was its inseparable companion.

There are two kinds of fear; filial and servile. The first begets "peace like a river." It also introduces us into the school of *Wisdom*. It is pure in its nature—odorous as the evening zephyr of June, when the fragrance of flowers perfumes the whole atmosphere. The second is so very unlike this in its nature and effects that, at first, it would seem almost improper to class it under the same name, were it not for the different adjectives. The very highest authority for classing things under the right names designates the painful emotion of servile fear, as "*Torment*"—a phrase expressive of the deepest pain and keenest anguish.

Look at the surging billows of the boisterous deep, when, in its fearful agitation it "casts up mire and dirt," and you have a picture, drawn by the Holy Spirit, of those subjected to servile fear—conscious an unsettled difficulty exists between themselves and One who holds all might and power in his hands—their tearful eyes and throbbing hearts often proving that they feel it to be "a fearful thing to fall into the hands of the living God." Yet they make little or no effort to secure a reconciliation, though adequate means are abundant for such settlement. They neglect this "great salvation," and make no account of the divine Days-man which has been provided at infinite cost, and who is perfectly competent to make a most amicable adjustment of the whole matter. The blood of God's eternal Son is of little or no moment to them; they feel no sympathetic interest to search and see whether there ever was sorrow like unto his sorrow. Jer. 1: 12. Yet, often the recollection of his promised wrath on those "who would not that he should reign over them,' fills them with such fearful apprehensions, they suspend the laws of nature. The natural appetite has gone—sleep has departed from their eyes and slumber from their eyelids, while the Spirit "convinces them of a judgment to come." While the positive command of *Self Denial!* thunders in their ears, they hesitate. Meantime Satan turns his gilded baits, causing them to glisten to his own advantage and secure their ruin. They are not of the class who are wholly reckless and unbelieving—they believe about as much as a class of beings spoken of in James 2: 12, and stand at last denominated as the *fearful*, and take their part with the "abominable, murderers, liars," &c., which is the lake of fire and second death. Rev. 21: 8.

Cullen, when speaking of fear as the cause of disease, says, the best preventive is, to fortify the mind by understanding. and availing ourselves of the remedial means adapted to our disease, putting as far away as practicable the idea that it is incurable. This is doubtless correct of other causes of fear. When cause for fear exists, never try to persuade ourselves or others to the contrary, but learn and use the best remedies within our reach: then calmly trust in Him who numbers the very hairs of our head and knows when one of his tiniest creatures fall, though it be valued at but a half-penny. Would that those might adopt this rule who, instead of loving the appearing of Christ, are terrified at the thought of meeting him in judgment. Impenitent friend! (for such I consider you, if you do not love the appearing of Christ,) there is the most extreme danger in your case, which you must concede if you will allow yourself to reflect on the subject. Just think on what a brittle thread your life is suspended! Ere another diurnal revolution, those delicate air vessels may cease their respiration, and you sleep until Gabriel's trump shall call you to the settlement of the great day!

The scriptures teach that the coming of the Lord will burst so suddenly and unexpectedly on the great mass, that they will not only be surprised but terrified beyond measure, as saith the prophet,—"All faces are turned into paleness." Jer 30: 6. It would appear from Amos 8: 8, and Luke 21: 6, that many will actually expire through *fear*. (See Camp. Trans) They once thought a certain class made too much ado—were too much excited, &c.; meantime they cast off fear and restrained prayer until hope had forever fled. *Now* they are too much excited to listen to reason's voice—they even entreat the inanimate rocks to help them. Rev. 6: 16. But they, obedient to their Maker's voice, flee, or melt away like wax before the flame. And in this their extreme agony, not one ray of sympathy is allowed them to even dilute their terror. Instead of sympathy they are derided by Him who alone had power to help them. Please read Prov. 1.

Do not try to exculpate yourself on the ground you have never committed *heinous* crimes—have never lied, stolen, murdered, &c. God does not thus excuse you. Read, if you please, the last sentence pronounced on the ungodly in Matt. 25: 41-46, and you will there find it was not for specified crimes; but what? Ah! it was cruel *neglect!* "Because" you paid no attention to his entreaties; you continued *to do as you pleased: now He will neglect you forever!* Hear him:

"Because I have called, and ye refused. I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof."

O sinner! be *excited* ere it be too late!

Your friend,

BEULAH MATHEWSON.

Bakerville, Ct., July 20, '57.

For the Crisis.

A Letter.

DEAR BRN. AND SRS.:—For the first time I attempt to address the friends of Jesus through the "Crisis." As I view the judgment almost ready to burst upon a slumbering church and an unthinking world, I feel impelled to write. O may the Spirit of the living God guide my pen! Write, thine own self, my Savior, and peradventure some pure minds may be stirred up by way of remembrance.

The fearfulness of the times strikes me through with dread. And when I look around and see the condition of the church and world, my soul is stirred within me. Look where you will, what do you see? The signs of Jesus' coming nearly all in the past—prophecy nearly all fulfilled, and the wrath of God ready to be poured out upon a guilty world. Brother, sister, where are you? Indulging yourselves in habits strictly forbidden in the scriptures? Keeping your Lord's money to indulge in dress, tea, coffee, tobacco and snuff, or buying gold and gewgaws for your children, with which to cultivate their pride? All these things you can dispense with. In what respect do you sacrifice your feelings or appetite? Is it any more than your reasonable service to present your bodies a living sacrifice to God? Dear friends, wake up! Watchman upon the walls of Zion, wake up! *You* preach to the people to present themselves a living sacrifice, holy and acceptable to God; do you do it yourself? Would you like to have Jesus come and find you indulging in the disgusting habit of chewing tobacco, which is injurious to the health, and in its effects nearly as bad as ardent spirits, and much more filthy?

The time has come when we must be honest with ourselves, honest with God, honest with our fellow men, and live so that they can have no evil thing to say of us. Do we do it? O that we could say, here, Lord, I am; do with me as seemeth good in *thy sight*. I have done *what I could*. I have sacrificed my ease, comfort, pleasure, reputation, fashion, and every unnecessary habit. I have had an eye single to thy glory in every thing. I have kept the faith, and contended earnestly for it. The brother or sister that can say *this* is a happy child. And they can say, "come, Lord Jesus, and come quickly." Such are truly waiting; they have been doing all they could. Christ can "present them without spot or blemish" when he shall appear. We shall wish in that day we had been more faithful, labored more for the salvation of our fellow men, thought less of ourselves, and done more to promote God's glory. The hour of his judgment is come. I believe that the next great event to be looked for is the sign of the Son of Man. Do we realize these things? Do we believe them?

Watchman, what of the night? Tell us, tell us, what of the night? We look to you for instruction; we have a right so to do. The Lord have mercy on those who are saying in their hearts "my Lord delayeth his coming." The saints of God are sighing for home.

"The church in an agony waits
To see her dear Lord in the air."

The worn out earth is ready to burst asunder, and its fires consume a guilty world. Confusion, death and destruction are prevalent everywhere. Madness and fury reign in the hearts of men—man killing his fellow man, and thirsting for blood as the beast for his prey.

O what a scene to behold is this world! What must be the feelings of that God who cannot look upon sin with the least degree of allowance? Who so loved the world, he gave his only begotten Son to die? Will he always bear with a rebellious race? No, no; the time is coming when he will laugh at their calamity, and mock when their fear cometh. Then "let us who are of the light walk as children of the light, redeeming the time because the days are evil." May the blessing of God rest upon the weary, who are sighing for home, and keep them from the evils that are in the world. Soon the cry will be heard, "behold he cometh." Who will be ready to meet him?

A weary traveler, H. B. H.

From Sr. P. Woodard.

BRO. GRANT:—I feel enabled by the grace of God to write one word of encouragement to the saints, and one of warning to the wicked. It was through the columns of your little paper that I was led to see the error of my ways, and straightway repented of them. It was three years ago that, in view of the judgment, and the penalty imposed upon those that love not God, I fled to the ark of safety. Since then I have greatly erred in many things, but God has forgiven me.

Christian, press forward; the end is nearer than when we believed. Soon the opening heavens will reveal the Son of Man in all his glory. What rapture will then fill our hearts, as we look upon him whom we have loved! Our sorrows will then cease, and joy unspeakable take possession of our minds.

But, on the other hand, what will be the feelings of the disappointed sinner? The most lamentable cries will then rend the air. If the eye of an unbeliever should chance to rest upon these lines, may he take the warning before it is too late. Remember that Jesus is our Savior NOW. But when he rises, mercy ceases, and judgment reigns; then the cries of the wicked cannot reach the ear of the Almighty. He is soon coming, and if you would abide his wrath, flee to Jesus while there is room. May the Lord have mercy on you.

Dear Brn. and Srs., lift up your heads and rejoice, for your redemption draweth nigh. Soon the morning will break, and Jesus will come. Pray for me, that I may resist the temptations which are around me; being young, there are many. May the Lord save his waiting ones from doubting. Remember the words—"Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be. Yours in hope, PRISCA.

Hebron, N. Y., 1857.

From Bro. D. B. Wyatt.

BRO. GRANT:—I am still traveling as an itinerant. I find the churches are pretty well furnished, some of them with ministers, others, however, are destitute.

Holiness is increasing in the churches, but many revivals are needed. We must not believe that our warfare is over. Our warfare will continue till the end. The wheat is with the tares till the harvest. Then it will be gathered. Hallelujah.

I have learned that Bro. Billings has departed from his labors. He died in West Troy, and is lamented. Tears fell freely on his account yesterday.

I am not an adventist, but I feel to sympathize with the christian church who mourn his loss and listened to his counsels. May his dear children be provided with comfort and a Fatherly care from heaven.

"He wept not himself that his warfare was
done,
The battle was fought, and the victory
won;
But he whispered of those whom his heart
loved the most,
'Tell my brethren for me, that I died at
my post.'

He asked not a stone to be sculptured with
verse;
He asked not that fame should his merits
rehearse;
But he asked as a boon, when he gave up
the ghost,
*That his brethren might know that he died
at his* POST.

And can we the words of our brother forget?
Oh, no! they are fresh in our memory
yet;
An example so sacred shall never be lost,
We will bare in the work—we will die at
our post."

Blessed servant of God! thou hast died in a noble cause—died on the field. Sleep then in Jesus. Thy *name* and thy *memory* is blessed. Thou art still living in the hearts of the church. Noble servant! choosing to die for thy Savior. We will hail thee bye and bye on the plains of immortal felicity. Adieu! till we meet again.

Blessedness is found in meekness, holiness, and communion with the Savior. "Happy is the man that findeth wisdom."

"Thrice happy who his guest retains;
He owns, and shall forever own,
Wisdom and Christ, and heaven are ONE."

The Christian Conference at Woodstock was an interesting one. I was enabled to preach three times. Here is a large Christian Church of over two hundred members. Signs of a revival appear in their midst. A groaning in many of them for the salvation of the impenitent, and an interest for meetings indicate it. Elder Kidder is laboring with that church, and is a useful and talented minister.

West Randolph has lately been favored with a blessed outpouring of the Spirit. Seventy persons, I am informed, have been forward for prayers.

Concord, N. H. is blessed with a powerful revival. Fifty converts or more have found pardon; and the work of the Spirit is progressing. Happy is that man who hath found comfort and forgiveness Come to Jesus. Come and find rest unto your souls. D. B WYATT.

Woodstock, June 29th, 1857.

Choice Selections.

The Torn Pocket.

"My dear," said Mr. Huston to his young wife, as he rose from his breakfast table, "I wish you would mend my overcoat pocket. The day is pleasant, so that I can leave the coat off without inconvenience."

"Very well, my love," was the reply, and a moment after the front door closed on the husband, who departed to the store, where he filled the place of a responsible clerk.

Mrs. Huston rose to attend to her domestic affairs, and, occupied in them, soon forgot the torn coat-pocket. About noon, she had finished her work, and having a spare hour before dinner, she sat down and took up a late novel. In this way she continued to overlook the torn pocket, until the meal was over, and her husband had again left the house, when going to look for the over-coat, she found that Mr. Huston had put it on, the weather having grown colder.

"O well, it will do to-night," said the wife. "I suppose he will scold when he finds I forgot it; but it can't be helped now."

The truth was, Mrs. Huston was what is called "a good, easy woman;" that is, she never intentionally harmed any one, but was only thoughtless and forgetful—her sins were those of omission. So she found no difficulty in dismissing all uncomfortable thoughts concerning the torn pocket; and resuming her novel, was soon deep in the miseries of the heroine.

About dusk there came a violent ring at the bell. It was a magnetic ring, as it were, and expressed anger, or great tribulation, if not both. It made the somewhat nervous Mrs. Huston start with a little shriek. She stopped reading and listened.

Directly the servant opened the door, and the step of her husband was heard, but heavier and quicker than usual. Her heart unaccountably began to beat faster. "O dear," she cried to herself, "what can be the matter?"

She was not long left in doubt. Her husband came at once into the sitting-room, emotions of rage and suffering alternating perceptibly in his face. Frightened at demeanor so unusual, the wife looked up, her lips parted in terror, and unable even to welcome him as usual.

"See what you have done," cried Mr. Huston, passionately, taking off his overcoat, turning the torn pocket inside out, and throwing the garment into his hearer's lap; "you have ruined me with your negligence."

"What, what have I done?" gasped his wife at last, as he sternly regarded her. "Has anything happened?"

"Anything happened? Didn't I tell you I was ruined? I've lost five hundred dollars, and been discharged because I lost it; and all because you didn't mend my pocket. Nor is it the first time, as you know, that you have neglected to do what you ought. You are always forgetting. I often told you you would rue it some day."

"But how did it happen? Can nothing be done?" timidly said the wife, after a while.

"How did it happen? In the most natural way possible. I had a note to pay for the firm; and as the bank lay in this part of the town, I brought the money up to dinner: and, on going out, put it into my over-coat pocket, supposing you had mended the rent. When I reached the bank, the money was gone. It was then nearly three o'clock. Almost frantic, I came back to within a few steps of the door, hoping to find the money on the pavement. It was madness, as I might have known; but I looked again and again, asking everybody I met. At last I went back to the store. But the news had preceded me. The notary had already been there to protest the note; and my employers would not hear a word of excuse—I was discharged on the spot."

As he ceased speaking he threw himself on a chair by the table, and buried his face in his hands. His discharge was, indeed, a terrible blow. Without fortune or anything but his character to depend on, he saw in his loss of place, and the consequent refusal of his employers to recommend him, a future full of disasters. And all for what? All because his wife could not remember the simple duty.

No wonder, in this hour of trouble, that he turned away from her, and buried his face in his hands. No wonder he felt angrily toward her, author of this evil.

For a while Mrs. Huston knew not what to do. The tears ran down her cheeks, but she feared to approach her husband. "He will drive me away," she said to herself. "But I have deserved it all, I have deserved it all."

At last she ventured to approach him, and at last he was induced to listen. With many tears she promised never to be neglectful again, "which she would never forget."

Nor has she forgotten it. Years have passed, and the Hustons are now comparatively well off; for, after a while, Mr. Huston obtained another situation, and finally became a partner in the house.

But to this day, when the wife sees either of her daughters negligent, she calls the offender to her, and tells, as a warning, the story of THE TORN POCKET.—*Ex.*

From the Christian Messenger.

Pearls.

Grace is but the seed of glory; glory is the maturity of grace. Grace is but the bud of glory; glory is grace full blown. Grace is but the blossom of glory; glory is the ripe fruit of grace. Grace is glory begun; glory is grace ended.

It is useless to rise with the lark, if we rise not with her towards heaven.

He that thinks he hath no need of Christ, hath too high thoughts of himself; he that thinks Christ cannot help him, hath too low thoughts of Christ

Christianity is the good man's text; his life is the sermon; alas how few stick to their text.

A man who puts aside his religion because he is going into society, resembles a person taking off his shoes because he is about to walk on thorns.

We are never beneath hope while we are above hell; and we are never above hope while we are beneath heaven.

Laziness grows on people; it begins in cobwebs and ends in iron chains. The more business a man has to do, the more he is able to accomplish, for he learns to economize his time.

In all good things give the eye and ear full scope, for they let into the mind; restrain the tongue, for it is a spender.

When a man is holy, then God is gracious; a holy life is a continual prayer.

Repentance is the best argument to move God to mercy.

It is not the happy death that ensures happiness, but the holy life.

Hope for the best, get ready for the worst, and then take what God sends.

In all your actions remember that God sees you; and in all *his* actions endeavor to see him. *That* will make you fear him; *this* will make you love him.

How to Move the World.

A lesson, which, if well learned, would be of vast benefit to many *thoretical* reformers of the present day, is taught in this incident, which we take from a work on the life and sayings of Socrates:

A Grecian youth, who saw the errors and follies of the people, and wished to reform the world, once exclaimed:—

"Oh, that I were rich, and famous as an orator, I would move the world so soon. Here are sins to be plucked up, and truths to be planted. Oh, that I could do it all. I would reform the *whole world*—and that so soon."

Socrates, hearing the youth, said:—

"Young man, thou speakest as silly women. This gospel, in plain letters, is written for all. 'LET HIM THAT WOULD MOVE THE WORLD, MOVE FIRST HIMSELF.' It asks neither wealth nor fame to live out a noble life. Make thy light thy life; thy thought, action. Others will come round, and follow in thy steps. Thou asketh riches to move the world. Foolish young man, as thou art, begin now. Reform thy little self, and thou hast begun to reform the world. Fear not, thy work shall never die."—*Ex.*

Ways of Doing Good.

Sometimes the Christian has an earnest desire in his heart *to do good in the world*, but he cannot call to mind immediately the means by which this may be accomplished; and in order to assist the memory, we sketch a few ways in which good has been done and the work of the Lord prospered.

Gathering children into the Sabbath School; scattering tracts; visiting the sick; reading the Bible to those who cannot read it themselves; conversing with Christians upon the subject of religion; speaking words of truth and love to the disconsolate; writing letters to absent friends and to those who are out of Christ. —*Zion's Herald.*

GRIEF knits two hearts in closer bonds than happiness ever can; and common sufferings are far stronger links than common joys.

HAPPINESS is that inward, sweet delight, that arises from harmony between our will and God's will.

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Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. Miles Grant, Boston, Mass.

Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.*

Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

For the Crisis.

LIFE'S VOYAGE.

O, while life's eddying current rolls,
And speeds our mote-like barques along,
Great God, sustain our trembling souls,
And bid our anxious fears be gone.

How speed we on! the hurrying tide
Sweeps us along the dangerous way;
With arrowy swiftness on we glide,
In storm or calm, by night or day.

Great God, to thee our fainting souls
Would turn in every doubt and fear;
While life's swift current round us rolls,
O, grant that we may know Thee near.

And when the speeding years are past,
That mark the scenes of mortal woe,
Gather our storm-tossed barques at last,
Where Life's pure waters gently flow.

H. L. H.

Original Articles.

For the Crisis.

Living for Christ.

Living for Christ is not waiting "for the church to be in a better state," as we often hear the remark, or for "others to be holy," or to "act right,"—but that we have this work in our own hearts; i. e., to endeavor to be as upright, as sincere, candid, gentle, kind, benevolent, economical, true, good, as we expect everybody to be in the earth renewed!—"to walk as in the day"—in order to be saved from the wrath of God, when he comes to take vengeance on an ungodly world. This is an example of living for Christ. This is all that is to be said when such a life is to be characterized; and such a manner of life is nothing more than simply carrying out the surrender which one makes of himself to Christ when he trusts in him for salvation.

To live for Christ is not something which should make an individual particular, and to stand apart from the body of disciples of Jesus; it should only be peculiar to them in contradistinction from those who are living for the world; (and there is a *volume* of meaning in these words, living for the world, in contrast with "living for Christ!") All the followers of Christ should alike live for him, for they all alike have covenanted to do it, and in the case of all, this is alike reasonable. The obligation does not rest on the minister any more than on the physician, the man of letters, the humble mechanic, the rich, the poor. It does not rest on the mother any more than on the father; on the servant than the master. On all these, on all classes, on every individual of every class and grade, who is trusting in Christ, the obligation to live for Christ presses with a weight which no finite mind can estimate; for the obligation is founded in their being redeemed from eternal death by his most precious blood.

The religion of Jesus Christ is practical in every principle and precept given by him. "Be ye holy." Holy living is the internal and outward development of holiness. Holiness is an all-controlling principle of the life; as a living reality to be believed and confided in, and as a sentiment always to be cherished and realized, is characterized, as a matter of human experience, by many phases, from its earliest developments to its final consummation when redeemed from a sin-cursed earth. It composes all the mysteries of godliness. Why then, O ye who profess to be followers of Jesus, oppose the only thing that will complete the robe of righteousness, that will give admittance to the "Marriage of the Lamb?" The commad is imperative, and always in the present tense, to the church who heard the words audibly spoken by Jesus himself, to all who have lived since, and especially to those who are living when Jesus comes: for the command is,—"Stand ready, waiting, watching."

To live for Christ is not to seclude ourselves from the world, or even from those who may falsely profess Christ, or differ in opinion,—but go forth, letting your light shine. "But they oppose; they persecute; they don't believe;"—the command is still, "Let your light shine;" "deny thyself;" "take up thy cross." "But it does no good." Ah! you know not; if but *one* is saved among the multitude, it would be worth a life of labor.

I do believe if even the professed church who are looking for the immediate coming of Christ, lived what they profess, feeling a sense of the injunction and admonition recorded for them in Rev. 3: 15,—"I *know thy works*, that thou art neither cold or hot; I would that thou wert cold or hot," &c., that they would arise and rally together—live the gospel—let it shine forth in their lives in all its purity and practicability. But it is a "little flock," and Jesus says, "fear not;" and as the church is the temple where the Holy Spirit dwells, my inference is, that as members decrease, power will increase, so that even Satan will be foiled in his last attempts to seduce the whole world and to deceive, if possible, the very elect. "The Lord knoweth them that are his." How comforting are these words in this time of desolation and confusion;—"And no man is able to pluck them out of my Father's hand." A refuge in Christ! Eternal life! who can estimate? Nothing mortal is to be compared.

T. F. S.

Concord, N. H.

For the Crisis.

Reflections.

Where, O my soul, is thy zeal for God? Why so slothful? Does not this cause in which thou hast enlisted demand all thine energies? Hast thou not spiritual foes to conquer, who are many, and fierce, and strong? Are they not watching to see thy halting, to lead thee astray and gain the victory? When wilt thou awake from this dreamy lethargy? When wilt thou be in earnest? He whom thou dost profess to follow was in earnest when he left the courts of glory and came to a lost and ruined world. He was in earnest when he went about urging men to repent and "flee from the wrath to come;" pleading with them to take refuge in him. He was in earnest when he laid down his life to redeem the guilty. He is in earnest now as at the mercy-seat he intercedes.

Think, O my soul, of those who have fought the good fight and finished their course. Have they not counted their lives as naught that they might gain the great salvation? Have they not with joy endured toil, and hardship, and persecution, and shame, so that they might reign with Christ, and share in the eternal weight of glory? Think, my soul, of the perishing around thee. Hast thou no care for them? Doth not the joy which thou hast tasted, the anticipation which thou hast had of the kingdom of glory, the love of Jesus, constrain thee to point thy fellow-sinners to the way of life? Wilt thou slumber while there is one heedless, unthinking one to whom thou mayest raise a warning voice?

O, awake! gird on thine armor; let righteousness be stamped upon thy brow. Look to Him, who is "mighty to save," for strength, and go onward! He who is thy life will soon appear. Happy wilt thou be if thou art ready to meet him.

O, ye ministers of the gospel of salvation, will ye not tell us much of Jesus? Tell us of his love, his meekness, his compassion, his bright and holy example, his power to save.

Show us plainly the plan of redemption; help us to see that we have not now to atone for our sins, but to bring forth fruits meet for repentance. Speak often to us of the great reward,—the glorious inheritance, the eternal triumph, the shout of victory at the coming of our King!

Julia L.

For the Crisis.

"Lord, what wilt Thou have me to Do?"

The above inquiry is made three times in the New Testament, with the inspired answer given in each place in clear and distinct words; yet *no Bible truth* is so little understood as the answer to the above question. Let the same inquiry be made in this age of human wisdom, and the answers would be as numerous as the sects in Christendom, and as different from the other as are their conflicting opinions. In the days of ancient Israel God had *specific conditions* on which he would forgive the transgressors of his laws. Those conditions complied with were the *only means* of securing his favor.

We may read all the sayings of Christ previous to the commission given to the Apostles to go out and preach the gospel to all nations, and yet not know God's revealed plan of forgiveness. Matthew records it,—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19. Mark records it,—"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." Mark 16: 15–16. Luke says,—"That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24: 47. Put the three together, and we have the specific work for our salvation. It is no more nor less than to believe the gospel, repent of our sins and be baptized; and the promise is that we *shall* be saved.

On the day of Pentecost, under the preaching of the gospel by Peter, sinners were "pricked in their heart, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 37–38. The conversion of Saul of Tarsus, recorded in the 9th chapter of the Acts, most clearly presents the teaching of the apostles on the doctrine of remission. The extraordinary circumstances of the light from heaven, and the voice of Jesus, are not to be expected in all conversions; but the conditions are what we wish to know. When Saul was convinced of his wrong course, he deliberately inquired, "Lord, what wilt thou have me to do?" "Arise, and go into the city, and it shall be told thee what thou shalt do." (Mark, it was something to *do*, not get.) He accordingly obeyed; and one Ananias, a resident disciple in Damascus, was instructed to go and "tell him words whereby he should be saved." The words are recorded in Acts 22: 16,—"And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." But this is enough to show Heaven's ordained plan to convert sinners and introduce them into the body of Christ. It is true that faith is mentioned as the only condition, in many places; such as, at the jailer's conversion,—"believe on the Lord Jesus Christ and thou shalt be saved." But obedience is always understood, if not expressed; therefore the jailer was baptized the same night, or "straightway." Acts. 16: 33.

May the Lord open the eyes of the people to know his ways, and give them hearts to walk therein, is the prayer of your brother in hope, Manning Cury.

Delhi, Mich.

For the Crisis.

Fear.

No. II.

In addition to the "few things" recently mentioned on this subject, perhaps a few scriptural examples may prove a lasting benefit to those who have made up their minds to be governed by the word of God. The causes of fear in the human heart are numerous. There is a large class of persons so organized as to be *constitutionally timid.* With large cautiousness, small combativeness and destructiveness, they will be naturally timorous. Others, possessing large reverence and small self-esteem, may be so *overawed* as to quite undervalue their own gifts, fearing to use them; and like the servant who received the *one* talent, (Matt. 25: 29,) bring upon themselves condemnation. Again, the pure in heart may be so overawed (without condemnation) by a voice of heavenly sublimity as to produce FEAR, and cause a suspension of physical strength. This appears to have been true of Daniel and John. Rev. 1: 17; Dan. 10: 10. A view of heavenly glory and grandeur caused the Apostles of our Lord to be "sore afraid" on the mount of transfiguration. The same is true also of those devout shepherds when honored by a heavenly Messenger, who announced to them the birth of the Savior, a radiance of bright glory encircling them. But mark! this kind of fear is quickly dispelled. Daniel and John were men who allowed their affectionate interest for the cause of God to absorb every other feeling of their nature; and when God saw fit to reveal heavenly wonders to them, he well knew the weakness of human nature. Their sense of sight seemed to overpower every other faculty of their being, until the sweet modulations of the King's voice, and the gentle pressure of his right hand aroused their senses of hearing and feeling, by which their fears were immediately dispelled, and their hearts greatly elevated and comforted by the enjoyment of this divine familiarity and holy encouragement.

But if fear is excited by a consciousness of *guilty disobedience* against heaven's laws when supernatural phenomena occur—when the elements are lashed into fearful commotion, the vivid lightnings flash and thunders roar; or, when disease makes us feel the grave will soon be our house, we need not expect the interposition of Divinity to allay our fears, unless hearty contrition is manifested, and the weapons of rebellion cast away forever. But let not the saints, who are dear to the God of the elements as the apple of his eye, (Zech. 2: 8,) be terrified, "though the earth be removed;" for he often addresses them in language similar to the following: "Fear thou not; for I *am* with thee; be not dismayed; for I *am* thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41: 10. There is danger of even saints imbibing infidel notions relative to their great Creator as condescending to notice *trivial things* like "hairs," and "sparrows." But wherever we find one enjoying deep communion with God, we find the same closely marks his providences. An incident which occurred a few years since may serve to illustrate this point. An affectionate husband and wife were out at sea when there arose a terrific thunder-storm. As the vivid lightning shot out its incessant glare, the lady became much frightened; but observing the placid serenity of her husband's demeanor, she inquired, "are you not afraid?" He instantly drew a sword, girt at his side, and brandished it in a fearful manner over her head. She stood unmoved, betraying no emotions of fear. He then returned the question, "Are you not afraid?" "Ah no!" she quickly responded, "that instrument of death *is in the hand of my* HUSBAND!"

The case of the servant before alluded to, who received the one talent, affords an example awfully striking, and may impart a lesson of eternal value to those who will give heed to its timely warning. At the great final reckoning he makes FEAR his apology for not improving his Lord's money: "I was afraid." But what did he fear? Perhaps the very same that some of the one-talented fear in the 19th century! They have fear that their ONE will not (in the eyes of their fellow-beings) appear to good advantage by the side of fives and tens; a fear of being denominated ignorant, or, persons of one idea, &c. &c., on to the end of the chapter of self-consequence. It was unquestionably "the fear of man" that deterred the servant from using the talent his Maker had seen fit to commit to his trust,—a snare by which thousands are entrapped to-day—a snare which, if it remain unbroken, will engulph its possessor in the same remediless ruin!

How long will God's professed children continue to despise the day of small things? *Just so long they will remain dwarfish!* How long will they insult their Maker by concealing under a bushel what he has commanded to be placed on a candlestick? Some seem to forget that *different sizes* of these "lively stones" are *necessary* to perfect this "spiritual house." 1 Pet. 2: 5. What if some one were to tell the mason, as he collects his stone for a wall, that there was no necessity for those *little bits!* I presume he would *feel*, if he did not say it, that he understood the business much the best. What if the carpenter were told those *small* pins he uses to hold the massive timbers were of no use? He would tell you the safety of the whole superstructure rested *on the use* of these small pins. What if it were insisted that, if such consequences hung on their use, they should be MADE LARGER. He would reply that *they could not subserve that important end if they were larger.*

Another cause of fear, and which subjects a large class to bondage all their life-long, is DEATH. Though "we must needs die," because the fiat of Jehovah has gone forth—"dust thou art and unto dust shalt thou return"—yet, the weight of this chain that thus ever depresses, may be so lightened that we may become "exceeding joyful," though momentarily subjected to his iron grasp. Because there exists an important Personage who is all-efficient to deliver from this bondage, and one who has manifested the deepest sympathy in the matter; has counted no privation a suffering too great to attain this end; condescending at last to enter death's mansion house through the ignominious door of the cross, that he might possess himself of the keys wherewith to unlock this gloomy door that has so long barred his bride from his sight, and give her everlasting deliverance from the fear of death. Yet it would be more congenial to our nature to remain with that part of the family which remain awake; but if we become too weary to sit up longer, and a kind father lays us away to sleep, let this be our solace that he has promised to awake us in time to attend the grand Coronation and the Marriage Supper of the Lamb. Those that remain alive will gain nothing in this matter; no, they shall not *go before* those that sleep. The very same kind of chariots will be commissioned to escort them on their bright, seraphic pinions to the heavenly palace—the holy City, God himself has built for the purpose. Yea, and how safely will they bear them up without danger of dashing against a stone. "O hail! happy day!" Now who will FEAR to use what the Lord has committed to their trust, whether it be little or much, and thus forever part with all this glory? Who?

Beulah Mathewson.

Bakerville, Ct., July 20, '57.

For the Crisis.

Hope to the End.

"Cast not away therefore your confidence, (in our Lord's coming) which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he (Jesus) that shall come will come, and will not tarry."—"Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Brethren, suffer with long patience unto the coming of the Lord. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh . . . Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." Jesus says, as it was in the days of Noah, so shall it be in his day. Noah warned the world of its coming destruction for a long period of time, and showed his faith by his works, in building an ark of safety for himself and them that believe God. God was long suffering in the days of Noah. He was the same to the Jews, and he has been long suffering to the Gentiles. Abraham, and all the saints, of whom the world was not worthy, obtained a good report through faith, but received not the promised inheritance; for they cannot be made perfect without us. The children of Israel were tried in the wilderness for the space of forty years, after having tasted the fruit of the promised land. And was not Elijah, the prophet of God, who tried the false prophets of Baal, (1 Kings 18) tried, when the Lord was about to take him into heaven? For he told his servant Elisha to tarry at Gilgal, while the Lord sent him to Bethel. And after journeying thither, he is sent to Jericho, and after all had to cross the Jordan before his translation.

And is it not now as it was in the days of Noah and Elijah? Has there not been distress of nations, with perplexity, according to prophecy? Has not the proclamation, "Behold the bridegroom cometh! go ye out to meet him," been sounded? The vision has been written on tables and made plain. The everlasting gospel has been preached to them that dwell on the earth,—"fear God, and give glory to him; for the hour of his judgment is come. And worship him that made heaven and earth, the sea and fountains of waters." God has given warning to the world, by his servants, of those things that are coming on the world; but the world is still saying, "where is the promise of his coming?" and are crying peace and safety; but sudden destruction is coming upon them, and they will not escape.

But, brethren, we are not in darkness. The Lord has guided us through the tarrying time, as he did the children of Israel in the wilderness; and by us he hath tried the world, and warned it, and is now trying us. But the saints when tried will be found unto praise and honor and glory at the appearing of Jesus Christ. Then we shall receive the end of our faith, even the salvation of our souls. Let us therefore be sober and hope to the end, for the grace that is to be brought unto us at the revelation of Jesus Christ." Let us be obedient. The Lord will surely come. This generation shall not pass till all be fulfilled. "The end of all things is at hand.

John Morrison.

New Glasgow, C. E.

For the Crisis.

"Be Ye Holy."

This command, although it teaches so plainly and directly the possibility and necessity of a holy heart, is not allowed that attention which it deserves, even by those who *profess* to have "passed from death unto life;" and some even *deny* that it is any thing more than an object to be pursued, but never obtained in this life before the moment of death. We, however, profess to believe in and enjoy this gift of God to man, and know by *experience* that it is possible for the christian to be *holy here;* to live in the enjoyment of the witness that the BLOOD OF JESUS has in it a cleansing power, to such an extent, that it is able to cleanse from *all* sin.

We have often wondered why no more is said about holiness in the communications that appear in the religious papers of the day. It is true that there is some talking, but the greater part of it savors too much of controversy, and a striving about words to no profit, among those who profess to believe it; so that the inquirer after salvation, instead of learning the way to receive this blessing, is perplexed by a labyrinth of difficulties, and knows not which to receive of all these theories

If, instead of this, experience on the subject was told more; if he who enjoys the blessing of "perfect love" would speak of the deep things of God, there would be more strong desires created among God's people to possess it than there are now; and these desires would prompt to effort that would result in the enjoyment of the blessing. Thus, there would be more power in the church; there would be such an influence going forth from the holy heart that would make the ungodly tremble on every hand.

Brethren and Sisters, do you enjoy the blessing of perfect love? Then tell us your experience, through the "Crisis," of your trials and temptations in relation to this *particular* blessing, and how the Lord has delivered you? This will encourage one who is a brother in the Lord, and others of the flock scattered abroad.

Ho Tis.

From Bro. C. F. Churchill.

Bro. Grant: —I wish to address a few words to my dear brethren and sisters scattered abroad. Beloved friends; my heart is cheered from time to time when I read the sweet promises left on record, for the hope of the people of God, of the mansions preparing, and the glorious kingdom soon to be established; with the sweet promise of Jesus soon coming to resurrect the dead and reward all the saints, who weep and lament now. To them shall be given glory, honor, immortality—eternal life.

O ye waiting and tired ones, press on a little longer; soon you will possess the kingdom forever. When you meet with trials and discouragements, cast your cares on Him who is able to bring you off conqueror, yea, more than conqueror.

Your brother looking for the coming of the Just One,

C. F. Churchill.

Aroostook, Me.

From Bro. E. O. Allen.

Dear Bro. Grant: — You may say, through your paper, that I am in *Oakfield*, Wisconsin, Fond Du Lac county, on the Military Road from Milwaukie to Fond Du Lac, and between Waupun and Fond Du Lac, five miles from Waupun, twelve from Fond Du Lac. If there is any Advent preacher out in this section, or any that are coming this way, invite them to call on me.

Your brother waiting for the hope of eternal life, Ethan O. Allen.

Oakfield, July 26, 1857.

From Bro. W. J. Hobbs.

Bro. Grant:—We are still pilgrims and strangers in this world of sin; but Oh! the blessed promise to them that endure unto the end!—"the same shall be saved." Dear Brn. and Srs., the Lord is coming, and I feel it my duty to try and be ready to enter into that glorious kingdom, where parting will be known no more. Bless the Lord! Let us fight the good fight of faith, and lay hold on eternal life. Let us take heed lest there be in any of us an evil heart of unbelief in departing from the living God.

Dear Brn. and Srs., it pains me much to say that I and my beloved wife are the only ones in this place that continue to cling to the glorious faith. O that some of God's ministers would find their way into this part of his heritage. There are many souls perishing for the sincere milk of the Word. We believe in the Advent doctrine fully, and often have the finger of scorn pointed at us, being accused of believing heresy, because we do not believe in an intermediate state. But I rejoice in the hope of a glorious immortality when Christ comes. Truth will stand. God's truth will prevail in spite of men or devils.

In conclusion, I would say, I am with you heart and hand, to suffer, labor, weep and pray for union, permanent, christian union. I pant for it; my whole heart earnestly prays for it, and I have pledged myself, before my Heavenly Father on my knees, to labor for it continually. May God grant it. Amen. "O Lord, I beseech thee, send now prosperity."

Your unworthy brother,

Warren J. Hobbs.

West Ossipee, June 28th, 1857.

Aerial Machine.—Viscount Carlington, of Swift's Heath, Kilkenny, has patented an aerial machine, with which he anticipates obtaining great results. The aerial chariot in form is something of the shape of a boat, extremely light, with one wheel in front and two behind, having two wings slightly concave fixed to its side. It is also provided with a tail, that can be raised or lowered at pleasure, and which serves for giving an elevating or declining position, and is worked by a cord.—*Mechanic's Magazine.*

The World's Crisis.

BOSTON, AUGUST 12, 1857.

To our Subscribers.

We are now near the close of another Vol., and of the second year since the Crisis became a subscription paper, and we wish to say to our patrons that our prospects look *encouraging*, and we feel assured that we enjoy the approbation of our Divine Master, while endeavoring to comfort his flock in publishing our family paper. We solicit your prayers, accompanied with practical efforts to sustain the cause we love so well. We feel very grateful for the many encouraging letters received from our readers, and wish to say, that their effect is sensibly felt by your editor;—they are like a relief guard to the weary soldier, or companions to the lonely traveler, and the hearty *amen* to the timid and trembling preacher. They give us new life and make our burdens light. We seldom publish these notes of encouragement, lest some should say we are glorying in the praise of men, but they are a "board of relief" to us, and we hope we shall not be permitted to do anything by which we shall be deprived of this source of comfort.

A few words about our *financial matters*. If our brethren and sisters will pay what is *now* due on *this* volume, we shall be able to meet all our bills, and commence the *new* Vol, Sept. 3d, free from all embarrassment. Come, dear Brn. and Srs., give a lift *now*, and let us have a paper free from *debt*, and *free for the poor*. Thus far, we have supplied, without money and without price, all the poor, who have desired our paper, that were not able to pay; and we wish to continue the same course, and send none empty away. Preachers of the gospel also have it free, as it is expected they will act as agents, and frequently have to pay the postage when they send money for others; and besides, most of our preachers are obliged to practice the most *rigid* economy, in order to keep out of debt, and it is hoped the church will send money enough to supply them with a free paper. We hope you will hear Jesus say at last,—'I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." When explaining himself, he says, —"Inasmuch as ye have done it unto one of the *least* of these my *brethren*, ye have done it unto *me*." Let all remember the *poor*, for in so doing, you help *Jesus*; he accepts the kindness as though he was the actual recipient. We trust we shall not be obliged to cut down our poor list, but have the means to add more, and also to scatter tracts among those who are destitute of the great truths we love so well, and prize so highly. Now is the time to work. Our days of toil are almost o'er, and the home of peaceful rest will soon be in the possession of the faithful. Let none "be weary in well doing, for in due season we shall reap if we faint not."

Remember, Brn. and Srs. we *need* what is now due on this Vol., and hope to receive it *immediately*. M. Grant.

For the Committee.

Fare to Campmeeting.

The fare to the Wilbraham Campmeeting from Boston and back is $3.00. From Worcester and return $1.75. One third off from regular price from intermediate stations between *Worcester* and the campground.

Tickets to be had of Bro. Geo. T. Adams, 167 Hanover St. Boston. Our brethren will please inform Bro. Adams how many tickets they wish, and forward the money to him, according to the prices named.

Those who take the cars at *Boston* can get their tickets by calling at Bro. Adams' store, 167 Hanover St. Remember, the R.R. Co. will sell no tickets at their depots, at reduced prices, for the campmeeting.

N.B. The campmeeting is near the *Wilbraham* depot and not *North* Wilbraham as has been advertised. The campmeeting is in North Wilbraham, but there is no such depot. Get tickets for *Wilbraham*.

Write Plainly.

The following, from an exchange paper, is presented for the benefit of those who write for the Crisis.

Why will not people write plainly—those that can? Write with good ink, none but black; and not make *i* and *e* alike, *n* and *u*, *a* and *o*, *l* and *t*, and so on; and why write capital I and J both like I? Dot your *i*'s, cross your *t*'s, be very careful in making every letter of names of persons, places and things distinctly; and if you are writing for the press, or any paper of considerable length, leave off all the *flourishes*—these are wearisome to the printer's flesh.

The Church.

While the press is chronicling what appears to be a large increase of crime in almost every section of our country, the church is lamenting the decrease of vital piety, and philanthropists are endeavoring to find some preventive.

The above is from the *Boston Herald*, Aug. 5, '57. We remember Jesus said, "*The Scripture cannot be broken.*" Well, "what saith the Scripture?"—"In the last days . . . . Evil men and seducers shall wax *worse* and *worse*, deceiving and being deceived." The press speaks of a "*large increase of crime* in almost every section of our country." This shows that the apostle was inspired to give a correct description of the last days. What else does he say? That men "in the last days" will have "a *form* of godliness, but denying the power thereof." What is the *true* testimony given at the present time?—"The church is lamenting the *decrease* of *vital piety*, (not formality) and philanthropists are endeavoring to find some preventive" The Lord foreseeing this state of things, foretold it to the apostle, and now we see its fulfillment, *demonstrating*, in connection with other things, that we have come to the last days, and that "the scripture cannot be broken."

Spiritualism.

"*The Spiritualism of the present day is that which Jesus preached eighteen centuries ago.*"

The foregoing is a statement copied from one of the papers of the Spiritualists. If we would ascertain the truth of the above proposition we must glance at the *sentiments* of Spiritualists, and compare them with the teachings of Jesus and the Apostles.

The following was clipped from the *Boston Daily Bee* of July 25th, '57. After it is read, we think the reader will need no argument, or quotations from Scripture, to show him the *contrast* between Christianity and Spiritualism. Jesus and the Devil can be no wider apart.

PRACTICAL SPIRITUALISM.

Whatever views may be entertained as to the origin of the so-called spiritual phenomena, all sensible and right-minded people will join in condemning the pernicious and even revolting doctrines which are put forth by some of its devotees. At a convention of spiritualists in Ravenna, Ohio, on the 4th and 5th insts., the monstrous doctrine of "free love" was avowed and defended by a *married woman* in the most unblushing manner, and in the coarsest language. According to a Ravenna paper, Mrs. Lewis of Cleveland declared that she was in favor of universal freedom, and that loving whomsoever she chose was a part of that freedom, and to confine her to love one man was an abridgment of her rights She said that "although she had one husband in Cleveland, *she considered herself married to the whole human race. All men were her husbands, and she had an undying love for them*" She said also, "*what business is it to the world whether one man is the father of my children or ten men are*? I have the right to say who shall be the father of my offspring."

Mr. Kellogg, of Newton Falls, was exceedingly desirous to have it understood that he believed nothing in the Bible; that it was all a lie, and that only knaves and fools would pay any attention to its commands. He believed reason and intelligence to be supreme, and was emphatically a higher law man. He said that if "Jesus Christ were on earth and should utter anything contrary to his views of right, he would not believe him any sooner than if the devil had said the same thing."

One of the speakers said he "would not exchange places with St. Paul if he would give him heaven to boot."

A Mr. Robinson said that he "could live just as well without God, as God could without him. He didn't thank God for anything."

Revolution A-Foot.

The thunders begin to mutter ominously throughout the length and breadth of Europe. Italy, trodden down by its native priesthood and its alien soldiers, is heaving like a pent volcano. The strong towers of the church begin to totter, and the crash is near at hand. The crowned and mitred heads are in danger, and the sickle is sharpened for the harvest.

The above calls to mind what our Savior said in answer to the question of the disciples, when they wished to know what would be the *sign* of his coming, or how it would be known when his return was at hand. He answers in Luke 21: 25–26, and says, —"And there shall be signs in the sun, and in the moon, and in the stars; and upon the *earth distress of nations*, with *perplexity*; the sea and the waves roaring; men's hearts failing for *fear*, and for looking after those things which are coming on the *earth*; for the powers of heaven shall be shaken." Truly, it seems as though the *harvest* is about ready for the sickle, and that soon the reaping will commence. According to the declaration of the prophet, when "the harvest is ripe," "their *wickedness* is *great*." When we look over the world, it seems as though the cup of iniquity must be about full. Well has the poet said,

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling,
To be living is sublime."

A Request.

Bro. Grant:—I take this opportunity to say through the Crisis to those who have subscribed for it by my request, I really hope you will be punctual in your remittances to the Editor, for the paper, and hope you will be so edified and blessed in reading it that you will continue to keep it, and lend it to your friends and neighbors.

Yours in hope,

A. N. Seymour.

[Bro. Seymour will please accept our heart-felt thanks for his successful efforts to advance the interests of the Crisis.

Ed]

Information.

Those designing to bring tents to the Wilbraham Campmeeting will have a suitable place selected and saved for them if they will send me the length and breadth of their tent. Small family tents can find abundant room. There will be two or more tents for the accommodation of pilgrim strangers, that have no tents, so that all will be provided with tent room Don't forget your *blanket* if you come, as it will be *very necessary* for your own convenience. A boarding table for all that wish, on the ground, also provision for sale for the accommodation of those that choose to board themselves. No pains will be spared to make the meeting pleasant and profitable unto godliness. This will be the main object of the meeting.

Hiram Munger.

For the Crisis.

Rejoice Evermore.

1 Thess. 5: 16.

A fragment from the waste papers.

He must be exceedingly ignorant of the power and influence of the gospel of Christ who imagines that it brings only melancholy emotions to the mind, or, who thinks that its tendency is to spread a curtain of cloud above its votaries. The gospel, it is true, does discountenance that riotous mirth which the worldling cherishes and seeks—that miserable apology for rejoicing —whose course is madness and whose end despair; but while it casts from you the counterfeit it shows you the true coin; while it dashes from your lip the intoxicating bowl it leads you to drink of that pure river which flows from beneath the throne of God!

Thus the fruit of the Spirit is love, joy, and peace, and the apostles were ever exhorting the believers in Christ to rejoice evermore. We may find great cause for rejoicing when we contrast our present with our past condition.

By nature we were children of wrath, even as others; but, behold "what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Once we loved not our Lord Jesus Christ, and we were cursed with a curse; now, Christ hath redeemed us from the curse of the law, and instead of the lightnings, the thunderings, the flames and the curses of the "fiery law," we behold the meek Man of sorrows going up into a mountain and opening his mouth in *blessings* upon the wondering hearers there.

Once we were servants of sin suffering, a grievous bondage beneath an iron yoke; but now, being made free from sin, we become the servants of righteousness, having our fruit unto holiness and the end thereof everlasting life. Once we were like the troubled sea that hath no rest, we were wicked and had no peace; but now we may have peace like a river and constantly possess the heavenly Comforter and enjoy its hallowed influence in our hearts.

Once we were weary and heavy laden; burdened with sins we bowed downward to the dust; now we have listened to and proved the veracity of Him who says, "come unto me, all ye that labor and are heavy laden, and I will give you rest." Once we were without God and without hope in the world; but now God hath loved us and given us everlasting consolation and good hope through grace.

O what incentives to rejoicing are here found. We were once guilty before God —now justified by faith; once vile and sinful—now cleansed by the blood of Christ: once exposed to wrath—now sheltered beneath Jehovah's wing. And all this is through the grace of God. Well may we then rejoice in the Lord.

While some rejoice in their wealth, others in their honors; some in their beauty, others in their strength; and some, like the disciples, that "even the devils are subject" to them, be it ours to rejoice, rather, that our names are written in heaven, that we are the adopted children of the great I Am.

H. L. H.

For the Crisis.

Universal Resurrection.

Bro. Grant:—I cannot uphold the negative of the question, "will the wicked dead be made alive?" because I do not see that such a doctrine can be supported from the Scriptures; but I do see plainly taught therein the affirmative, the doctrine of the resurrection of all men from the dead. And the much controverted text, "as in Adam all die, even so in Christ shall all be made alive," I think is one instance of such teaching; for the term *all* signifies the whole, and is alike expressive of number in both its connections with the text. Hence, "all in Adam" means the whole numerical world of mankind, embracing all that have died, as well as all who will die; so, "*all* in Christ" means the same aggregate number, without diminution. Then, as the said whole world do die the natural death, through Adam, even so the same universal world will be made alive from that death, through Christ, in the resurrection. That this is the true meaning of the text may be seen from the immediately preceding context; — "for since by man came death, by man came also the resurrection of the dead." Likewise, from the parallel passage,—"as by the offence of one, judgment came upon all men, unto condemnation, even so, by the righteousness of one, the free gift came upon all men unto justification of life."

In further promulgation of this doctrine it is expressly declared,—"there shall be a resurrection of the dead, both of the just, and the unjust;" that "all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Thus it appears, that all the dead, whether good or bad, shall have a resurrection, or be made to live again. Is not this the plain, literal teaching of every one of the foregoing passages of Scripture? Wherein, then, does this language differ from positive proof of the affirmative? And, besides, in no other sense, than by the general resurrection of the dead to life, can Christ be called the Redeemer of the world—the Savior of all men—He that giveth life to the world. So, in reference to this same universal redemption from death, are to be understood the expressions —"I will ransom them from the power of the grave"—"I will redeem them from death." Nor is this all. There are other texts, which, though not literally expressed, yet by implication as strongly prove this point as do the preceding positive ones. These are,—"God hath appointed a day, in which he will judge the world in righteousness."—"We shall all stand before the judgment seat of Christ."—"He cometh to execute judgment upon all."—"Death and hell delivered up the dead which were in them, and they were judged, every man according to their works." Now, if there is no resurrection of the wicked, how can these solemn declarations of a future judgment, upon all and every man, even of those who had been dead, ever be verified? Can all these be judged at the day appointed, when only a small part of them will appear at the judgment? Or, can the wicked be judged when they remain dead and know nothing? The response to each of these inquiries is readily given; *no*, they never can; such an occurence is impossible in the nature of things. There must, therefore, of necessity, be a previous universal resurrection from the dead, in order to the possibility of an universal judgment; and such a resurrection is, indeed, understood to be taught in the texts with as much certainty as though the same was expressly written. Hence, here is additional valid proof for the affirmative.

Then, from all this collective testimony, how very unreasonable is it, not to believe the doctrine thus conclusively demonstrated. On the other hand, the negative theory is against the Scriptures. It not only opposes the foregoing revealed assurances of a resurrection of the wicked, but it is not in accordance with other divine declarations, in regard to their future punishment. This doctrine assumes that there is no future condemnation to the wicked dead, for the reason, they have had their judgment and final punishment already; that being executed upon them in full at and before their death. Whereas, the word says the judgment is after death; that the "wicked are reserved unto the day of judgment to be punished"—at Christ's appearing and kingdom, when he will judge both the quick and the dead. Then will the wicked be destroyed with the brightness of his coming. Their end is to be burned—cast into the "lake of fire, which is the second death." Do not these passages directly conflict with such an assumption? Besides, this doctrine contradicts the evidence of experimental facts; for we know by almost daily observation that the wicked, in this world, do not come to their end in any such way and manner. They are not here arraigned before the tribunal of Christ's personal appearance, nor are they burned in the lake of fire, whereby they suffer a second death; but we see they are permitted to live and die, as much exempted from such penal suffering as are the righteous. With what propriety then, is it alleged that the wicked dead have their judgment and final punishment in this world? Verily, if this threatened doom be not executed upon them beyond the grave, then will they never have suffered it; but will forever have escaped all such judicial punishment in both worlds. In such case, these denunciations of Divine wrath will prove to be only so many false and deceptive menaces.

Again, if the wicked have no bands in their death, and we cannot discern them from the righteous by their extra sufferings in this life, how is this doctrine of no future punishment to the wicked dead, reconcilable with the following additional scriptural assertions; that "surely the wicked shall not go unpunished;" but there shall be a discerning between them and the righteous. The wicked shall be "burnt up, root and branch;" and the rightoous shall tread them as ashes under their feet. Are there not here, again, other inseparable discrepances to this system? how, then, can that be a true doctrine of the Bible which so palpably contradicts it? Certainly, the truth never comes in collision with itself.

I must therefore conclude that the doctrine of the non-resurrection of the wicked is untenable, and not to be accredited. But the opposite doctrine, that of a universal resurrection from the dead, is tenable, because it is not only in accordance with the general tenor of the aforesaid cited texts, but in some of them it is specially enforced by a "thus saith the Lord;" consequently, is entitled to our most reliable and unshaken belief.

Isaac Dimmick.

Vermillionville, Ill.

For the Crisis.

Notes of Tour.

No. IV.

Bro. Grant:—If it were wise to speak of trials and complain of difficulties, or profitable to enlarge upon the unpleasant features of the struggle to impart light and truth upon the kingdom of God, and immortal life through Christ, I would speak of many things—losses and crosses—but I would hardly dare to refer to much that in a private conversation might be interesting, for even the apostle regarded it as "folly." But one of the most wicked things we have to suffer is anxiety. While others have the liberty to act and make advancement, we must confine ourselves to a certain limit, and suffer at times, inexpressibly from suspense. I would not have been hired to stay here a week for a large sum, but staid as a matter of duty, and regard for the truths which I represent, suffering intensely all the time, and at last see far less effected than I wished; but I leave it to the final day of settlement. I have, so far as I had opportunity, preached the gospel of life eternal to them, and shall now feel that I have accomplished my mission in this beautiful city, and may pass to other parts.

W. S. C.

Detroit, June 29.

There is an End.—To every thing beneath the sun there comes a last day—and of all futurity, this is the only portion of time that can in all cases be infallibly predicated. Let the sanguine then take warning, and the disheartened take courage; for to every joy and to every sorrow, to every hope and to every fear, there will

come a last day; and the man ought so to live by foresight, that while he learns in every state to be content, he shall in each be prepared for another, whatever the other may be.

High Wages.

A. What wages does Satan allow you for swearing, young man?

B. What do you mean?

A. I mean what I say! Do you have high or low wages?

B. I don't get any wages.

A. From the manner in which you pour out oaths, I supposed your wages must be very high.

B. Well—they are not.

A. So I see, and allow me to tell you, that you work cheap, *very cheap*, cheaper than any person I ever heard of. I never knew of any one having such miserable wages for so much labor.

B. There is something in what you say, and I will——

A. Yes, yes—there *is* something—cheap work, cheap work, I tell you. Just look—you lay aside the character of a well bred man and gentleman; you injure the feelings of all your best friends, and in fact inflict pain upon all civil people who hear you swear; you dishonor the name of your Maker, and run the risk of losing your precious soul, and *all for nothing*. Young man, I tell you you work for a hard master—and you work cheap—very cheap indeed.—*Uncle Jonathan.*

Don't Grumble.—He is a fool that grumbles at every little mischance. Put the best foot forward, is an old and good maxim. Don't run about and tell acquaintances that you have been unfortunate. People do not like to have unfortunate people for acquaintances. Add to a vigorous determination a cheerful spirit; if reverses come, bear them like a philosopher, and get rid of them as soon as you can. Poverty is like a panther—look it earnestly in the face, and it will turn from you.

Censoriousness.—There is crept into the minds of men at this day, a secret, pernicious and pestilent conceit, that the greatest perfection of a christian man doth consist in the discovery of other men's faults, and in wit to discourse of our own profession.—*Hooker.*

Ilems of Information.—Turkish Titles.—"*The Sublime Porte*" is the official title of the government of the Ottoman Empire. The Ottoman Emperor is called *Sultan, Grand Sultan*, or *Grand Seignor. Pacha* is the governor of a province, and has his own army in his own province, distinct from the grand army of the empire. *Bey* is a sub-governor under a Pacha. *The Divan* is the Council of State, and consists of the principal ministers. The *Reis Effendi* is High Chancellor of the empire, and stands at the head of all the body of attorneys—which body is supposed to contain the best informed men of the nation. *Cadi* is a sort of judge or justice of the peace.

Obituary

Died, in Limington, Me., July 22, Joseph H. Farnham, oldest son of Bro. Joseph Farnham of Portland, Maine, aged fourteen years and four months.

"Farewell, sweet boy, thy gentle form
We here consign to peaceful rest;
Early conveyed through life's rude storm,
Thou'rt gone to mingle with the dust.
As flowers that fade at opening day,
Thus quickly hast thou passed away.

While bending o'er thy little grave,
With meek submission we may say,
God's will be done, our Father gave,
Our Father took the child away:
His own it was, his right to claim,
And ever blessed be his name."

E. Osgood.

—:o:—

Fell asleep in Jesus, at Cambridgeport, Mass., July 27, 1857, Velzora A., wife of George W. Dane, and daughter of Lemuel and Frances S. Smith of Bangor, Maine, aged nineteen years and eight months.

The subject of this notice was early taught the importance of giving her heart to the Lord. She was the subject of many prayers; but neglected to consecrate herself to the Lord, although at times she was awakened by the Spirit, and almost persuaded to be a christian. For a few months before her death, she was more thoughtful, and took delight in reading her Bible. She was confined to her bed one week, during which time her thoughts were directed heavenward. When her physician decided she could not live through the night, she was unmoved, calm as the summer's eve. In a few moments she began to confess her faith; said she, "I have always believed in the Advent faith. I believe it to-day. Every thing indicates the coming of the Lord." She then confessed her faith in Jesus, prayed a few moments, gave herself into the hands of her heavenly Father, and then called all her friends, one by one, giving them a solemn warning, exhorting them to meet her in the Kingdom. She then broke out in the following heavenly language:—"O, I see my Savior! O how precious! O how I love him! How I long to be with him!" She then requested the writer to sing an hymn, and pray with her, which was complied with. She responded with a full soul to every sentence, saying, "Amen. Even so, come, Lord Jesus, and come quickly," and calmly fell asleep. Her funeral was attended on the 29th.

Thus we have laid our darling child in the grave, but we sorrow not as others which have no hope; for we believe that "as Jesus died and rose again, even so them which sleep in Jesus will God bring with him."

"The grave yields up its precious trust,
Which long have slumbered in the dust,—
Resplendent forms ascending fair
To meet the Savior in the air."

F. S. Smith.

—:o:—

Died in New Boston, N. H., July 18, 1857, Mrs. Sarah Small, widow of the late Benjamin Small; formerly the wife of Mr. Thomas Patch of Francestown, N. H., aged 87 years and 10 months.

[Vermont and Western papers please copy.]

Foreign News.

THREE DAYS LATER FROM EUROPE.

New York, Aug. 5.

The Royal Mail Steamsip Persia, Capt. Judkins, arrived at this port at 8 o'clock this morning. She left Liverpool at half past 11, on the morning of the 25th ult.

GREAT BRITAIN.

The resignation of Baron Rothschild was announced, and a new writ was ordered for an election in Lon lon, to fill his place.

A public meeting was held by the electors of London on the subject, and a pledge was given to again return Rothschild as one of their representatives in Parliament. A resolution was also adopted, calling on the government to use its entire influence for the immediate settlement of the Jewish question.

ATLANTIC TELEGRAPH CABLE.

The proceedings in regard to the Atlantic telegraphic cable continued to increase in interest.

The shareholders of the company at Liverpool had given a grand banquet to the officers of the Niagara and Susquehannah, and the completion of the shipping on the Agamemnon was celebrated by a grand fete in the Park of Sir Calling Earldy, near Erith, on the Thames.

Nearly a thousand persons were present at the latter entertainment, including Prof. Morse, Mr. Cyrus W. Field, Henry Raymond, Capt. Sands, of the Susquehannah, and others.

Mr. Field in returning thanks for a toast, read a letter from President Buchanan stating that he should feel much honored if the first message across the Atlantic should be one from Queen Victoria to the President of the United States, and he should endeavor to answer in a spirit and manner becoming the great occasion.

An important alteration in the arrangements for laying the cable has been determined upon, and the plan now is, instead of commencing in mid ocean, to submerge the whole cable in a continuous line from Valentine Bay, Ireland, to Newfoundland. The Niagara will lay the first half from Ireland to the Middle of the Atlantic. The end will then be joined to the other half on board the Agamemnon, which takes it to the coast of Newfoundland. During the whole process the four vessels will remain together, and give whatever assistance is required. Constant communication is to be kept up with the coast of Ireland during the progress of the work, and the wires are at once carried from Killarney to Valentine Bay, so as to connect with the British and Irish lines.

FRANCE.

One of the arrested Italians is said to have made a full confession of the details of the recent conspiracy.

The Pays says that the British Government has already communicated to Mazzini that, although England would continue to afford an asylum to political refugees, he could not any longer be allowed to fit out expeditions against foreign States on English soil.

It is also stated from other sources that the British Cabinet had promised to subject Mazzini to a strict surveillance.

The Paris correspondent of the Independence Belge says that the sending out of some French and English vessels of war to Tunis is spoken of.

The Moniteur alludes to the discovery of the Italian plot to assassinate the Emperor Napoleon, and says that it was concocted in London, placing Mazzini and Ledru Rollin among the accomplices to it.

ITALY.

It is said that a Convention is to be signed among the sovereigns of the Italian States, with the exception of the King of Sardinia, to guarantee each other against revolutionary attacks.

JERUSALEM.

A letter from Jerusalem on the 30th of April states that, a few days before, mass was celebrated for the first time in the Church of St. Anne, in that city, which was performed with some pomp. The Abbe Martin delivered a sermon, in which, after thanking the Abbe Napoleon for having got back the church, he insisted that the French Government ought to require the restoration of the Church of St. Helen at Bethlehem, and of other sacred edifices, which are either "audaciously usurped" by the Greeks, or turned to profane uses for the Turks. The mass was attended by the French Pilgrims then in Jerusalem. The Paris correspondent of the Journal of Commerce says that, "according to the latest French advices from Jerusalem, the number of pilgrims congregated there was about fifteen millions—two thirds of them of the Greek faith. The latter testify the most zeal and devout belief in relation to the Holy Sepulchre. Ten years hence Jerusalen will be visited as familiarly as Rome now is,—pilgrimage will have lost its old character and import.—Ex.

GERMANY.

It is reported that a meeting of the Emperors of Russia, Austria and France is to be brought about very shortly, on Bavarian Territory, and various movements are adduced in confirmation of the rumor.

The King of Prussia had returned from his visit to Vienna. It is believed, in Germany, that his visit has been connected with a reconciliation between Russia and Austria, which the king is highly desirous of effecting.

FOUR DAYS LATER FROM EUROPE.

Quebec, Aug. 9.

The screw steamship Indian, Capt. Jones, from Liverpool, Wednesday, 29th ult., arrived at this port to-day. Her news is four days later than that by the Persia.

General News.—The armies at Madras and Bengal remained firm. Baron Rothschild was returned to Parliament from London, without opposition.

The continental news is unimportant.

The London Times remarks that as Canton is now in the power of Britain, there seems no substantial reason why this should not obtain for England all the objects of the expedition, without further bloodshed or military operations.

The mutiny was spreading among the troops of the Bengal army.

Later—India.—The mutiny in the Bengal army had increased. The insurgents still hold Delhi.

The Chinese fleet have been destroyed after two severe engagements.

Hong Kong dates are of June 10. In an engagement the Chinese had fought with unexampled obstinacy. The British had 83 killed and wounded. Major Kearney was among the killed.

Population of Constantinople.—Mr. Goodell writes:—"The population of this city is estimated, in geographies, books of travel, &c., at only about 600,000. But this estimate is much too small even for the city itself. It is not founded upon any data whatever, and it has been the same from time immemorial, one copying from another. In such a country as this, it is indeed very difficult to ascertain the truth; but, several years since, I adopted two ways of approximating toward it. One was, ascertaining the number of houses, and then reckoning ten souls to a house, which is very moderate, considering that so very many of these houses are occupied by more than one family, and often by more than two. The other was, ascertaining the number of men in business who paid the capitation tax, and doubling this number for the women and children of both sexes, (which is also moderate,) and then reckoning the Turks as equal to all the others. In both these ways I arrived at just about the same conclusion, viz., that the city itself cannot contain less, certainly, than about 800,000 souls; and the city, with its suburbs, about one million and two or three hundred thousand. But whether more or less, it is certainly a great world of perishing sinners. And instead of wasting time in doubts as to the certainty of the estimated population, let us rather lay hold at once, and endeavor to pull them out of the fire."

Domestic Summary.

Murderous Gang at Leavenworth—Two Men Hung by Lynch Law.—*St. Louis, Aug. 5.*—Advices from Leavenworth state that much excitement exists there, growing out of the robbery and murder of a man named Stephens. Two men named Baines and Quarles were arrested, charged with the murder, and their confessions disclosed the existence of a regularly organized band of robbers and murderers. Several apparently respectable citizens are implicated as confidantes of the band. Baines and Quarles were hung under Lynch law.

Later Accounts.—Advices from Leavenworth of Monday, state that Woods and Knowlton, the companions of the two men hung on Friday, were being tried by the Judges of the Vigilance. The people were intensely excited, and expressed a determination to lynch the prisoners at all hazards. Gov. Walker and Judge Lecompte had addressed the people, but failed to pacify them.

Revival Among Slaves.—Rev. J. M. C. Breaker, of Beaufort, S. C., within the last three months, has baptized by immersion 350 persons, most of them negroes. This was the result of a revival during the last six months. July 12 he baptized 223 converts—all blacks but three—and the ceremony, although performed with due deliberation, occupied only one hour and five minutes. This is nearly four a minute, and Mr. Breaker considers it a demonstration that the 3000 converted the day of Pentecost could easily have been baptized by the twelve apostles—each taking 250—in an hour and thirteen minutes.

The aggregate marine losses of July were eighteen vessels, of which five were ships, three barques, three brigs, and seven schooners. Total value of property lost, $710,700. During the seven months of the present year, the vessels lost number 386, and the total value is $10,943,200.

Trouble with the Indians.—*Dubuque, July 29.*—St. Paul dates to the 26th inst. are to hand. An express from the Sioux Agency had arrived, and reported that 10,000 Indians were defying the United States troops, and that a renewal of hostilities was unavoidable. The settlers were flying to the forts for protection. Gov. Medary was endeavoring to preserve the peace. He sustains the action of the Superintendent of Indian Affairs, in suspending the payment of the annuities until the Sioux Nation deliver up the infamous band of murderers. This the Sioux refuse to do, and are trying to bring about a collision with the government troops. A telegraphic despatch from Secretary Floyd, refusing the request of Gov. Medary for arms and volunteers for defence, occasioned some excitement. Two hundred men had prepared themselves, and were determined to march, if need be, for the protection of the frontier.

Famine in China.—The *Friend of China*, of May 9th, received by the last Overland Mail, says that the famine prevailing in that country exceeds all that the oldest living man has ever witnessed. The rebels are making progress, the capital of the province of Kwang-Si, Kwei-Lung, having fallen into their hands. In the province of Kwangtung, the famine is so severe, that even the women are forming themselves into bands of robbers, have seized the sword and gone forth plundering in order to obtain sustenance.

LAWS OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.

2. If subscribers order the discontinuance of their papers from the office where they are directed, they are held responsible until they have ordered them discontinued and settled their bills.

3. If subscribers remove to other places, without informing the publisher and the paper is sent to the former direction, they are held responsible.

4. The courts have decided that refusing to take a paper or periodical from the office or removing and leaving it uncalled for while in arrears to the publisher, is evidence of intentional fraud.

LETTER FROM NEW YORK.

Vigilance Committee in New York—Excited Meeting—Men found murdered in our Streets—Resolutions.

New York, July 30, 1857.

To the Editor of the Boston Journal:—For a long time we have had intimations that New York would yet be under the rule of a Vigilance Committee. Such an organization was formed last night in the 5th and 8th Wards. Murders are becoming rather common—too much so to make one feel comfortable who has to travel off of the main streets after ten o'clock at night. Women are picked up dead in the streets. Men are garroted and left for dead. On Monday night a quiet and respectable citizen of New York, by the name of Augustus Van Lieu, was found dead in Canal street, near Mercer street. When the body was discovered, some miscreant was seen attempting to complete the robbery begun by the assassin. On Tuesday night a spontaneous meeting was held of the citizens of the 5th Ward, and on Wednesday night a concerted meeting was held of the people of the 5th and 8th Wards.

The meeting was large and exciting. A set of inflammatory resolutions were passed, indicating that no man had the least guaranty of personal safety in New York—that no man could walk the streets at his leisure without fear of bodily harm—that the police were inefficient and of no value in the preservation of life, or property, or the public peace—that the people of New York can have no relief but in the formation of a vigilance committee—and that such a vigilance committee be formed at that time, which was done. It is true that the men in this new movement have no great character at stake, and have no great influence. But such an organization is a dangerous element in a community whose safety is only found in submission to law and obedience to the powers that be, and in such an inflammable population as ours. Such an organization at this time throws among us a new element of discord, and may yet demand the bayonet of the military to put out this spark of mischief. The murder of Muller unavenged—the death of Anderson, whose murderer could hardly be kept out of the hands of an excited and enraged population—the incipient riots each night or two between the "Dead Rabbits" and the "Bowery Boys"—indicate that a strong and wise hand on our population will alone save us from anarchy and violence.

The foundation of the largest cotton factory in the world has just been laid in Russia, on the island of Cronholm, in the river Narova, between its two cataracts. It is in the form of a grand square, and will possess 1672 windows, 20,000 gas burners, and will employ 3000 workmen.

Six men have been hung by mobs in Iowa within the past eight weeks.

The Cost.—An editor of a public journal observes: "When we consider the universality of the use of tobacco, and the fact that some men spend $10, $60 or $100 yearly for cigars—if this town uses 20 per cent. less than the average, $9000 is devoted to the weed yearly; about twice what we raise by tax for schools; about enough to build the High School house, about which we tobacco-chewers have quarelled so much; enough to buy a twenty-five cent delaine dress for each adult female in town, a pair of boots for each lad, and a five dollar bonnet for each lass in town; to pay the salaries of all our ministers, and cover all our contributions for benevolent purposes. The city of New York, according to the authority of McGregor, consumes $10,000 a day on cigars, and but about $8500 on bread

Correspondence.

From Bro. Ladd.

Dear Bro. Grant:—As my name is mentioned in connection with a meeting appointed to commence Sept. 7th, I wish to say that my sympathies and interests are identified with the *General Campmeeting* at North Wilbraham, and mean to throw my whole heart into it, and expect and believe it will be the *best* meeting we have ever enjoyed, both as to its influence and its success. To this end, I trust that we shall come together to preach and to practice the pure, unadulterated word of the living God, and if any of us have any peculiar and distinctive *hobbies, let us leave them at home*, and come together with an honest purpose to do and get all the good we can, and to "bear one another's burden,"—not to pack *new* burdens on one another. I hope and pray that it may be a free meeting—free for every thing but sin,—free gospel, free spirit, free air, free speech, but no wrangling. Let us lay aside all this, if we have had it, and come together to worship God in the beauty of holiness, and show by our forbearance and love for one another that the spirit of Christ dwells within us. It would give me great pleasure to attend another meeting, but I do not expect to be able to do so.

Let the tribes of the Lord's host come up to the Wilbraham meeting with the whole panoply of God, and it shall be seen and known that there is yet light in the camp of the Lord, and that we are not following cunningly devised fables.

R. E. Ladd.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

—:o:—

Bro. Grant:—Elder Barns, with whom I was to have a discussion, commencing on the 18th of Aug., has been called to give up an excellent wife to the cold embrace of death. From a regard to his feelings and to suit his convenience in the circumstances, we have agreed to defer the commencement of the discussion for one week, which will bring it to the 25th of Aug. instead of the 18th. Will you please change the notice accordingly.

Please allow me to state also, that I am to have a discussion with an Elder Vail, in the town of Bronson, Huron Co., Ohio, on the 15th and 16th days of Aug. next, commencing at 9 o'clock, A. M., of the first day. Subject,—"The true nature and destiny of man." The discussion will be held, either in the Standish School House or in the Congregational Meeting House. Probably the latter.

Yours for the truth, L. P. Judson.

Northfield, Ohio, July 27, '57.

—o—

Providence permitting, I will preach at the Town Hall, in Williamsburg, Mass., Thursday, Friday and Saturday evenings, (Aug. 27th, 28th and 29th,) and over the following Lord's day.

Brn. and Srs. from the neighboring towns are requested to attend. M. Grant.

—o—

Br. E. Bellows appoints to preach at South Killingly, where Bro. Spaulding may appoint Friday evening, Aug. 28th
Axe Factory, Ct., Sunday, Aug 30.

—o—

If the Lord will, I will preach at
Bethlehem, Ct., Aug. 15th
Roxbury, Sunday, Aug. 16th
Lanesville, Aug. 21st
Bridgeport, (at the old chapel,) Sunday, Aug. 23d
Northfield, Aug. 30th

C. Goodrich.

—o—

Bro. Grant:—If my health will admit, I propose to be with the Brethren at Kennebunkport the 22d and 23d of August.
Portsmouth, N. H., Aug. 29th and 30th
Roxbury, Mass., Sept. 3d
Providence, R. I., Sept. 5th and 6th

Communications from Brethren will be thankfully received at either place.

N. F. Nason.

—o—

General Campmeeting at North Wilbraham, Mass., commencing August 31st, to continue one week. We expect a large and good meeting.

—o—

Bro. Thomas Smith appoints to preach at Orrington, (Advent Chapel) third Sunday in August.

—o—

Providence permitting, we will hold meetings at Casco, Holden's Corner, at the Union Meeting House, Aug. 13, and over the Sabbath.

J. Partridge.
O. R. Fassett.

—o—

Campmeeting.—Providence permitting, there will be a Campmeeting at South Adams, commencing on Monday, the seventh day of September next, to continue over the following Sabbath. The believers of the Second Advent of the Lord are invited to attend. Necessary provision will be provided for man and beast. Further notice will hereafter be given. Brn. invited—R. V. Lyon, H. L. Hastings, R. E. Ladd, and M. Bachelor.

Wm. F. Stitt
Z. Campbell,
A. Cummings.

—o—

Discussion.—A discussion is to be had in North Fairfield, Huron Co., Ohio, between Elder Andrew Burns of Ashland Co., Ohio, and L. P. Judson of Victor, Ontario Co., N. Y., commencing Aug. 25, 1857, and continuing during the pleasure of the parties,—probably three or four days. The questions will be, whether the Kingdom of Heaven, or reign of Christ has yet been set up on the Earth? and what is the true nature and destiny of man?

—o—

Tent Meeting.

There will be a Tent Meeting in East Farnham, C. E., commencing September 9th, at five o'clock, P. M., and continuing over the Lord's day. We wish Bro. Edwin Burnham to come and preach the word; also other preaching brethren. The Brethren will do all they are required to sustain the meeting.

John Chapman,
In behalf of the Brethren.

—o—

Providence permitting, I will preach at
Carmel, Me., Saturday eve., 6 P. M., Aug. 8th
" " Sunday, Aug. 9th
Bangor, Me., Wednesday eve., Aug. 12th
Hermon, Me., Saturday, Aug. 15th
" " Sunday, Aug. 16th

L. Boutell.

—o—

Bro. Couch appoints to preach in Worcester, Aug. 30th

—o—

Bro. Boutell will preach in Salem the first Sabbath in September. Temple Hardy.

—o—

Bro. L. Boutell appoints to preach At South Hope Saturday 8th, Sunday, Aug. 22d and 23d. Will be at Camden by the first Friday boat, 21st, from *Bangor*.

—o—

Bro. R. R. York appoints to preach at South Gray, Aug. 9th

—o—

Providence permitting, I will hold meetings in the following places:
Providence, Sunday, Aug. 2d. *Third* meeting where Bro C. O. Towne may appoint,—perhaps with Bro. Osler's charge.
Roxbury, Mass., Monday evening, Aug. 3d
Boston, Tuesday evening, Aug. 4th
Worcester, (at Bro. D. T. Taylor's charge,) Wednesday evening, Aug. 5th

If these appointments interfere with others, please notify me before I arrive. These are not decrees,—only propositions.

Hiram Munger.

—o—

The Lord will, Bro. R. E. Ladd will preach in Thorndike the 3d Sunday in August.

—o—

The Lord will, Bro. A. M. Higgins will preach in Springfield the 3d Sunday in August.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

E. Wakeman 88, E. Norton 133, E. Lloyd 92, Wm. Shepherd, J. Bodge 100, W. B. Bartlett 114, B. Hopkins 127, M. Allen 127, W. H. Brown 127, R. Wilkinson 104, A. Coombs 128, Sally Winship 127, H. Phelps 127, Miss W. Stephens 123, C. H. Thompson 128, H. B. Mead 111, J. Bushman 115, Mary Cooper 117, $1 each.

H. Barnett 152, P. J. King 149, J. Lord 153, $2 each.

Ira Quimby 91, C. Fox 114, S. Elliot 114, 50 cents each.

H. Bishop 42 cents; R. Thompson 105, 50 cents; W. T. Higgins 91, $4 for subscribers in Worcester.

For Books.—H. Bishop 58 cents; A. J. Wigent $3, Florrella Bliss $3.30, R. B. Reed, 25.

Books Sent.—H. Bishop, A. J. Wigent, R. B. Reed, Florella Bliss.

For the Poor.—Haunah T. Miller, $1.00.

To Correspondents.

Bro. E. O. Allen—Bro. H. L. Hasting's P.O. address is 49 Arcade, Rochester, N. Y. Bro. Walter Pratt's P.O. address is Mendon, Adams Co., Ill.

The P.O. address of Bro. A. Fox is Cold Spring, Mass.

A. J. Wigent—We send your books and tracts by mail in three packages.

Canada Subscribers

And all others in the *British Provinces* will remember that we have to *prepay* the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half pent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Death not Life—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Review of Beecher and Glad Tidings, $4.00 per hundred; 8 cents single; postage 1 cent.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

The original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

The Excellency of the Lord's Anointed, or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

Nice English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

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Treatise on Matt. xxiv. By I. C. Welcome Price 33 cents—postage 6 cents.

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

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The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts.—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts.—postage 1 ct.

The Voice of the Church on the Reign of Christ By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts.—postage 10 cents.

The Infidel's Fate.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1., postage paid.

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The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1 ct.

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Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Milton on the State of the Dead—Intermediate State—Plain Truths—Ancient Landmarks—each twenty-four pages. Price 5 cents single copy; $3 per hundred. ——Outline of the coast of Man—The Destiny of the Wicked—The Great Incentive—Olive Leaves 3 cents single; $1.50 per hundred. ——Future Punishment—Key of Truth—The Night Cometh—The Day of Judgment—price 2 cents single, $1 per hundred.

Poetry.

For the Crisis.

JESUS.

Jesus is the Wonderful,
Jesus is Immanuel;
Branch of righteousness is he,
The Alpha and the Omega.

Jesus is the Mighty God,
The Faithful, Everlasting Word;
Prince of Peace shall he be called,
Our Rock, our Refuge, and our shield.

Jesus is the Michael,
The Holy One of Israel,
Father of everlasting rest,
In whom all nations would be blest.

Jesus is the Gentiles' Light,
In him the Father doth delight;
Tower of the faithful flock,
To sinful Jews a Stumbling-block.

Jesus in our Hiding-Place,
His lips are full of truth and grace;
Jesus is our Counselor,
To judge the nations and make war.

Jesus is the woman's Seed,
To him all nations must give heed;
Jesus is Messiah, Lord,
Who'll rule at length with iron rod.

Jesus is salvation's Horn,
David's root, Israel's First-born.
Let this message go abroad,
Jesus is the Son of God!

A. Ross.

For the Crisis.

GOD IS LOVE.

Yes, God is Love; his love is seen
Through all his works around;
While all beneath, abroad, above,
Declare this truthful sound.
Where'er we turn, though far we roam,
Beneath Italian skies,
Through Greenland's cold and barren waste,
This truthful thought ne'er dies.

Each birdling, warbling through the skies,
Each plant, and root, and tree,
But bear the impress of a God
Of love and majesty.
All nature speaks in praises loud,
This theme of Heavenly birth;
All things unite in chorus loud,
To speak his noble worth.

And shall proud man refuse to join
This hymn of glorious praise?
Awake! my heart, awake! my tongue,
This noble anthem raise.
Come each, and all, the chorus swell,
Unite to praise this God,
The blessed, the Eternal One,
Forever more adored.

C. A. Moore.

South Creek, Pa.

Original Articles.

For the Crisis.

Am I a Christian?

How oft do I ask myself this question, and ever feel to respond, thou alone, O God, knowest the hearts of the children of men! Thou alone canst penetrate the secret recesses of the heart, and find what is therein concealed from mankind; which, perhaps, were it made known in its true light, would present nothing but deformity, which now appears to be goodness and piety; or, a beautiful panorama of loveliness, goodness, and devotion is shown, which, unveiled, would exhibit nought but hyrocrisy and vain deceit. From the sincerity of my heart I feel to exclaim, "search me, O God, try thou my reins and my heart, and see that there be no wicked way in me. Make me to feel my littleness, that I may ever be clothed with that beautiful and most befitting garment of humility. Make me to feel that I am thine, and the workmanship of thy hands, and that I am nothing of myself, but through thee am what I am, thou heavenly Life-giver. May I henceforth seek diligently for that holiness of heart without which no one can see God."

I ofttimes think it would be the greatest consolation to know that I am accepted of God, and that he owns me as his child. Would that this were the desire of every professing christian's heart. Would that the following questions could be answered daily by every professed follower of Christ.

Do I love the Lord with all my heart? Do I love his laws and his commandments? Do I prize his holy word, and find sweet consolation in perusing its blessed contents? Am I a universal lover of mankind? Am I willing to relinquish all those bright anticipations of future happiness in pursuing the pleasures of this world, for Christ's sake, to become a reproach and a by-word among worldlings? Am I willing to renounce those bright hopes of future honor and fame, which buoyed up my spirits in an hour of sorrow? Am I willing, if need be, to suffer penury for his sake, if by so doing His name may be glorified? Am I willing to renounce the world and its pleasures, that I may better prepare myself for an entrance into God's everlasting kingdom? Do I keep myself unspotted from the world, and live soberly, righteously and godly in this wicked world? Do I seek to do my neighbor good, at all times, and under all circumstances? Do I visit the widow and the fatherless in their affliction, and pour the oil of consolation into their stricken hearts? Does the thought of Jesus' soon coming to earth give me pleasure?

These, truly, are test questions. Oh! let us each one try to keep them ever in mind, that we may feel the assurance of our acceptance with God, that at his appearing we may joyfully exclaim,—Lo! this is my God; I have waited for him, and he will save me.

Help me, O God, to watch and pray,
On thee to cast my care;
And if on earth I long should stay,
May this e'er be my prayer:—
Cleanse from all sin, all pride subdue,
Help me to love thy laws;
In all my acts may nought accrue
To e'er disgrace thy cause.

C. A. Moore.

South Creek, Pa.

For the Crisis.

Short and Profitable Sentences for Christians.

(SELECTED BY P. TANDY.)

51. Be not discouraged by past failures in duty; but confess to God, beg his assistance, and *try again*.

52. Satan will be sure to oppose you, if what you are doing is for the glory of God.

53. Rashness generally ends in folly and shame; young christians are exhorted to be sober-minded.

54. Peace of mind is produced by firm reliance on God's promises.

55. Fervent charity is the greatest and the best ornament a christian can wear.

56. Forgiveness, or rendering good for evil, is Godlike;

57. But unforgiveness, or rendering evil for evil, or evil for good, is diabolical.

58. In all you suffer for righteousness, sake, Jesus sympathizes with you.

59. Nothing takes place by chance; all is ordered, or permitted by the Almighty Lord;—

60. Therefore, the wisdom and mercy of God will be seen written on every event which concerns you.

61. Trust the plain and positive promise of God, when you cannot see through the dark clouds of providence.

62. The present gloomy night of sin and sorrow will soon terminate in a bright and glorious morning.

63. Every pain you feel is absolutely necessary; but God doth not afflict willingly, or for his pleasure, but for your good.

64. *God is love;* however circumstances may vary, He never changes.

65. You cannot trust man too little, nor God too much.

66. Under all your trials, go to Jesus; go now.

67. When enemies are more than ordinarily cruel, think of Jesus,—what he endured for your sake.

68. Out of love to yourself you ought to pray for your enemies.

69. Ascertain that God is with you, then bid slavish fear depart.

70. Daily refresh your memory with God's truth; make it a light to your feet, and a lamp to your path.

71. Follow the Lord, and keep his company, and he will always bear your expenses, and keep you safe from the fear of evil.

72. The Lord may lead you *round*, as he did the children of Israel in the wilderness; but he will lead you right.

73. Always resist Satan in the Lord's name and strength, and answer him with God's word.

74. Go to God as a sinner, repenting and forsaking sins; he always receives such.

75. *Never forget that Jesus had you in his eye, when He died on the cross!*

For the Crisis.

Self-Praise.

Stop, brother preacher. It seems you are practicing self-praise for fear others will not praise you. But what a time you make of it. Why that is not the old-fashioned preacher's "head-work," but *fist*-work. Hold up your hand, and see if it is not nearly blistered by coming in contact with that uncushioned desk so often. What are you up there for? Is it to mellow the wooden desk? or to *preach*,—not blackguard? You tell us of other people's faults; what if we tell you yours? Now don't get in a passion, for "it is a poor rule that will not work both ways." Now just cool down a bit and stop that roaring rabble. "How it sounds for a minister." If you have anything to say, say it and then sit down. Do not hint at the faults of this denomination or that one; but, for the Lord's sake, just dip your "hot tongue" into the cooling stream of Charity, and then you can preach. "Why should you trouble" the sects "before their time?" Yes, brother, we know you *can* preach,—you have enough to preach about—have the Bible to sustain you,—then why don't you preach? We don't want any kind of blackguarding. I can do that myself, any one can; we hear plenty of that on week days; but O give us something more substantial on the hallowed Sabbath,—doctrine, or anything that will keep a poor soul alive.

There, now, that's right! give us a full description of "things to come," and, instead of a vainly-lit countenance, you will see one of deep, deep thought and concern. But you must bridle your tongue, or you will spoil all this. Just hist now. Don't order that young mother to leave the house, because her baby makes a little fuss. Who blames the dear little creature? Probably "imitation" is the king of its organs; it is trying to imitate the howling that is heard from the pulpit. Then, brother, "do as you would be done by." That mother has never had an opportunity of hearing you before, and her feeble constitution assures her that she must never expect another. Then, thou shepherd of the sheep, be gentle, speak soft words of heavenly origin to that trump-awaiting ear. Speak gently. Soothe the heart and dry the tear. O don't be a "man of war" instead of peace. Now use reason, I pray you. How you talk! "She might have left the baby with papa, if she must come to meeting." How unreasonable! Don't you think "papa" is as anxious to hear "the gospel" as mamma is? Then do not look so savagely sour, but calmly, meekly comfort the feeble minded. Look here, brother! how would you like to stay with a baby and let its mother attend meetings Sabbath after Sabbath, if you can't bear to hear a very little of its crying now? You complain of small congregations, do you not? Well, then, let the babies in, and mothers will follow. You must not expect *all* the young maidens to surround you; for they are at the "quite fashionable" parties these times. You say you want to preach to "candid minds," do you? Then let that baby and mother come in. Old women are called "better hearers" than young care-for-nothing-but-pleasure girls. "Preach the gospel," is your command. Then do it if you can; if not, you had better walk home and take care o the babies there. Let the occupation sober you. I dare say it would. Then you can appear as a preacher. Now, brother, just come down a few inches in your own estimation and talk soberly. Never brag or boast. Never defy others to do so and so. It does not look Christ-like, certainly. "Blessed are the meek." We don't want you all smiles and "soft-soap;" nor do we want you all frowns and "vinegar," by any means. Give us "the Word," and we will smile or frown at our leisure, according to its influence.

O let thy blessing, Lord, attend
Thy Holy Word till time shall end.

Danville, C. E.

From Bro. P. Tandy.

Bro. Grant:—I am still a stranger and a pilgrim here; and I desire always to live as such, and show to the world that I am on the Lord's side. I have professed to have come out from the world, and I want virtually to be out of the world; that is, from its spirit and practice. Jesus did not pray that his disciples might be taken out of the world, but that they might "*be kept from the evil.*" I wish to be willing to live the whole of my appointed time; but this mortal life is a burthen to me. *I long for deliverance.* I want to see my King in his matchless beauty!

"Fly swifter round, ye wheels of time,
And bring the welcome day!"

Let me say to the dear Brn. and Srs. scattered abroad, that I do feel it to be a *great* and *very important* thing for us to be christians;—practical christians! consistent christians!! There is much chaff, but little wheat! "Many are called, but few are chosen." Out of the ten leprous persons that were cleansed by our Lord, only *one* returned to give him glory. I awfully fear (I don't know as I am right,) that not more than one *tenth* part of the *professing* world will finally enter the kingdom of God. How few there are living godly in Christ Jesus!—How very few there are believing *all of God's truth*, and strictly squaring their lives by it! "He that heareth these sayings of mine," says Christ, "and doeth them, I will liken him unto a wise man." Now, if we are really the friends of Christ, we shall love to do his will. What is his will concerning us? His will is, that we *keep his commandments*. We should love God, love his children, love the perfect law, "and grieve not the Holy Spirit, whereby we are sealed unto the day of redemption."

It is but a little more than three years since I left the Baptist church, embraced the advent faith, acknowledging my error and the traditions of my fathers, and was, and *am still anxious* to *know* the *truth*, the whole truth, and nothing but the truth. "Error," as Bro. Burnham says, "will do us *no good;*" but it is doing much harm. O, I long to see Satan, with all his lies, fall like lightning to the ground! I do want Christ's Kingdom to come, and his will to be done on the earth, as it is now done in heaven by the angels of God; for "they do his pleasure."

I want to tell the good Brn. and Srs., that Bro. E. Burnham came and visited us the last of March, and delivered three very interesting, and we hope profitable dis courses. Those that were true Adventists, that heard him, were refreshed, and greatly benefitted. I can say I received new encouragement to fight out the good fight of faith; and I am now no less determined to pursue the shining way to the land of Canaan, to the City of our God. May God abundantly bless our beloved Bro. B., and give him divine consolation *now*, and *ultimately* a seat in his everlasting Kingdom. O may the Lord greatly bless *every faithful* laborer in the vineyard; succeed and prosper their efforts, and make truth to *prevail over error.* I design to keep a "pilgrim's tavern" while I live here, and any of God's humble, faithful servants, that come this way, are earnestly requested to call.

Pray for me, that I may do the will of the Lord always. Yours in hope,

P. Tandy.

Choice Selections.

THE CHRISTIAN AND HIS ECHO.

True faith, producing love to God and man,
Say, Echo, is not this the Gospel plan?
The Gospel plan.

Must I my faith and love to Jesus show,
By doing good to all, both friend and foe?
Both friend and foe.

But if a brother hates, and treats me ill,
Must I return him good, and love him still?
Love him still.

If he my failings watches to reveal,
Must I his faults as carefully conceal?
As carefully conceal.

But if my name and character he blast,
And cruel malice, too, a long time last;
And if I sorrow and affliction know,
He loves to add unto my cup of woe;
In this uncommon, this peculiar case,
Sweet Echo, say, must I still love and bless?
Still love and bless.

Whatever usage ill I may receive,
Must I be patient still, and still forgive?
Be patient still, and still forgive.

Why, Echo, how is this? thou'rt sure a dove;
Thy voice shall teach me nothing else but love.
Nothing else but love.

Amen! with all my heart, then be it so;
'Tis all delightful, just and good I know:
And now to practice I'll directly go.
Directly go.

Things being so, whoever me reject,
My gracious God me surely will protect.
Surely will protect.

Henceforth I'll roll on Him my every care,
And then both friend and foe embrace in prayer.
Embrace in prayer.

But after all those duties I have done,
Must I in point of merit, them disown,
And trust for Heaven through Jesus' blood alone?
Through Jesus' blood alone.

Echo, enough! thy counsels to mine ear
Are sweeter than, to flowers, the dew-drop tear;
Thy wise, instructive lessons please me well;
I'll go and practice them. Farewell, Farewell.
Practice them. Farewell, Farewell.

—*N. Y. Observer.*

Bad Habits.

It appears that certain Methodist ministers chew tobacco and spit over the floors of their hospitable entertainers during the good time of Conference. We presume this is not confined to the Methodists in question, nor exceptional as to time or place. "Sister Gifford"—bless her tidy heart—as it seems from a letter of the Rev. Rufus E. King of West Martinsburg, was ready to accommodate at her house three preachers of the Black River Conference who did not use tobacco, and Mr. King tells the brethren they do not know the trouble they cause the kind families who entertain them by not being like the three.

Squirting tobacco-juice is emphatically not apostolic. We read of the primitive teachers of christianity doing coarse, hard work, but we never hear of their forgetting good manners. Indeed, Bishop Hooker emphatically calls St. Paul a gentleman. But imagine the apostle taking a quid out of his mouth and then expectorating a shower of nasty saliva, before he began his famous oration! And is it less improper for the preacher of the Gospel now-a-days to chew and spit? Figure him at a Conference, where he rises to enforce, with oratorical generalizations, the great interests of the church and humanity, and prefacing his discourse by spitting out the nastiest of poisons! Shame on such clerical uncleanliness! It may befit felons and rowdies—but gentlemen and christians never!

How to Fall Asleep.

The great point to be gained in order to secure sleep is escape from thought, especially from that clinging, tenacious, imperious thought which, in most cases of wakefulness, has possession of the mind. I always effect this by the following simple process: I turn my eyeballs as far to the right or left, or upward or downward, as I can without pain, and then commence rolling them slowly, with that divergence from a direct line of vision around in their sockets, and continue doing this until I fall asleep, which occurs generally within three minutes, and always within five at most. The immediate effect of this procedure differs from that of any other which I ever heard to procure sleep. It not merely diverts thought into a new channel, but actually suspends it. Since I became aware of this I have endeavored innumerable times, while thus rolling my eyes, to think upon a particular subject, and even upon that which before kept me awake, but I could not. As long as they were moving around my mind was a blank. If any one doubts this, let him try the experiment for himself. I wish he would; let him pause just here and make it. I venture to assure him that if he makes it in good faith, in the manner described, the promise of "a penny for his thoughts," or for each of them, while the operation is in progress, will add very little to his wealth. Such being its effect, we cannot wonder that it should bring sleep to a nervous and wakeful man at night. The philosophy of the matter is very simple. A suspension of thought is to the mind what a suspension of travel or labor is to the weary body. It enjoys the luxury of rest! the strain upon its faculties removed, it falls asleep as naturally as the farmer in his chair, after toiling all day in his field.—*Dr. Binn's Anatomy of Sleep.*

Family Devotion.

What a cheerful radiance is diffused through the family circle by fireside piety! It is not enough that each one pray alone. Parents and children are bound together by holy ties, and it is fitting that they should join in bending before that Maker, on whom they all depend. The safety and happiness of each are dear to all, and they can pray for each other with a united heart. See them at their morning devotions. How sacred is the hour, when, as the sun is just rising on a new day, they form a circle around the fireplace, the old father in the midst. Here is a scene for a painter! Here are sons and daughters grown to manhood and womanhood, and perhaps children climbing their parents' knees. By turn they all read from the Scriptures, and it is sweet to hear the little voices mingling with the husky and trembling accents of age. Then they kneel, and if prayer ever is heard in heaven, it is such as ascends from this group of affectionate worshipers.

The whole service has occupied but a few minutes, yet how marked the influence of that brief devotion. How tender is this family as they rise from their knees. The brothers and sisters disperse to their several occupations with a light step and a cheerful heart. The effect of this morning prayer will last through the whole day. How rash and presumptuous are they who rush forth to duties and trials with no such preparation of spirit. How likely are they to be plunged into passion and bitterness before its close.

And when the evening shades appear, this family assemble again. They are about to commit themselves to sleep—the image of death. They thank God for his care through the day, and pray that He who never slumbers nor sleeps would watch over them through the night. Then they sing a hymn, and as their humble notes rise and float away, it seems as if some bird of heaven, stooping to their windows, had poured forth into the hushed night the melody of a celestial song.

We have seen many families, intelligent, refined to a very high degree, yet without religion, and it always seemed that there was wanting somewhat of moral beauty and loveliness. Their minds were cultivated, their dispositions amiable, and their manners polished; yet there was a certain charm which the eye sought in vain. It was the moral tone and elevation which religion gives to the human soul; a kind of unearthly, spiritual light, like the halo with which the old painter surrounded the head of our Savior. An artist has recently painted the Adoration of the Magi, and he has illuminated the dark stable of Bethlehem with a supernatural light. Not less heavenly is that moral radiance which beams on every forehead, and in every eye, where all hearts are touched with the sweetness and serenity of prayer.

Take away this family altar, this Bible, this sacred hymn, this morning and evening devotion, and does not the day become dark? Has not the home lost something of its attractiveness? Those who live without family prayer, have no light in their dwellings. They may live in palaces, but their palaces are dark as dungeons.

Would that all who are so happy as to have a home and a family, would bless them with such gentle piety. Our religion is too much a public affair—a religion of the street or of the church, rather than of the family and of the heart. There is no want of harmony between these duties, and it is not necessary to disparage the one in order to exalt the other. But it does seem that if there is any spot where a good man should show his excellence, it is at home. *There* should parents keep their lamps always trimmed and burning, that children may see their light, and be led to God by their faithful and affectionate piety.—*N. Y. Evangelist.*

For the Children.

Mother Won't Let Me.

A number of boys, with books in hand, were passing up street, on their way to school. They were talking with animated countenances, apparently upon a subject of common interest.

"Hallo, Sam," said one of them to a boy who was just come up to them; "are you going with us this afternoon?"

"I do not know," answered Samuel. "Mother does not know whether it is frozen hard enough for safe skating today: I am afraid she will not let me go. It is always the way when there is any fun to be had—mother keeps me at home."

"Just like *my* mother," replied his companion; "she is always afraid I shall be drowned, or get run over, or be killed in some way or other. She has not let me coast in the street with the other boys all this winter. I must always promise to go off with my sled into the field."

Edward Torry, who was walking by the side of the two boys, was a listener to their conversation. He said nothing; but when the boys looked towards him, expecting from him some remark upon the subject, they saw a tear in his eye, which he turned away his head to conceal. It was not difficult to judge what were the feelings which called it forth. A glance at his mourning suit reminded the boys of their companion's situation.

It was but a few weeks before that he had been bereaved of an affectionate mother, and they conjectured correctly that their conversation had brought *her* to his mind. Edward *was* thinking of his mother, and his reflections were something like the following: "These boys think it very hard to be looked after so closely, and not allowed to run into dangers, and so I used to do; but the time may come when they would give the world to have some one who would care for them as their kind mothers do now. Oh! if I could only have my good mother again, how willing I should be to give up every one of my plays to please her."

Now, no mother ever wished to deprive her children of enjoyments. Any boy will find his mother more ready to confer a pleasure upon him than to enjoy it herself. The reason why she may be unwilling in any case that he should go upon the water, or to coast in the streets, or to skate upon the river, is, not that she wishes to deprive him of enjoyment, but because she is afraid he will meet with some injury. Sometimes, perhaps, the mother is apprehensive of danger, when none in reality exists. She is afraid the bay or river is not frozen sufficiently for skating, when it really is so; she is unwilling her son should venture it, though he may know with perfect certainty himself that there is no danger.

Well, now supposing that in such a case he should cheerfully give up his plan of skating, simply because his mother wishes it, and seek his amusement in some other way: or suppose even that he should stay at home, and have no play at all, for any one afternoon, if that should be his mother's wish, would this be a greater privation than she has endured for him a hundred and a thousand times, and which she is ready, at any time, to endure for him again? Where is the boy who would rather his mother should suffer anxiety and apprehension for a whole afternoon, than to forego himself the pleasure of spending it in any particular way that he has chanced to fix upon!

Caution to Boys.—The Home Journal, in condemning the tobacco-using propensity, so strong of late among boys, mentions the following fact:—

"A few weeks ago, a youth of sixteen arrived in this city to prosecute his studies with a view to professional life. He came from a distant State, and was to remain here for some years. A week or two after his arrival, he was seized with a paralysis in both legs, which advanced upward till nearly the lower half of his body was benumbed and apparently lifeless. The most distinguished physicians in New York attended the case, but no relief being afforded, the unfortunate young man has been taken on his way home, and there is but little hope of his recovery. The cause of his disease is stated by the physicians to be *tobacco-chewing*—a habit which he early acquired, and persisted in to the time of his attack."

Success prompts to exertion, and habit facilitates success. Habit also gives promptness, and the soul of despatch is decision. One may write a book, or paint a picture, while another is deliberating about a plant or a title-page. *The more we do, the more we can do.* If we go forward with spirit and confidence, we shall succeed. The best are idle half the time, and he who does nothing, renders himself incapable of doing anything, while capacity is invigorated by occasions of necessity. Our expenditure of intellectual wealth makes us rich, and we acquire ideas by imparting hem.—*Sumerville Star.*

THE WORLD'S CRISIS.

Office of Publication, over George T. Adam's Store.

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Number 167 Hanover Street, Boston, Mass.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, AUGUST 19, 1857. WHOLE NO. 103. VOL. V. NO. 26

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Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. MILES GRANT, Boston, Mass.

Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.*

Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

TEXTUAL SONGS.

"The memory of the just is blessed."—Prov. 10: 7.

On the scroll of the past
Where many a name
Stands written in glory,
And blazoned by fame,
See monarchs and warriors,
The great and the brave,
The wise and the beautiful,
Gone to the grave.

In the darkness and silence
And dust of their bed,
Say—Can ye discover
The greatness that's fled?
How empty the pageantry,
Splendor and po er,
When even their memory
Liveth no more!

'Tis only the righteous
That live in their death,
And leave reputation
Outlasting the breath.
When princes and statesmen
To silence have gone,
The fame they have left,
Like the sun, shineth on.

E. W. B. C.

Original Articles.

For the Crisis.

"If we suffer with Him, we shall also reign with Him."

There is comfort in the thought, sad though it be, that Jesus suffered when on earth; that he drank of the cup of human woe, whose bitter drops we must taste so often. 'Tis sweet in the hour of trial, in those dark hours when the heart knows its own bitterness and must bear its burden alone; when human sympathy is sought in vain and human aid cannot reach our sorrow, to think that somewhere, though now we see him not, there is One who yet beholds us and is touched with the feeling of our infirmities; One who was made perfect through suffering—Jesus, our great High Priest, passed into the heavens, who, "ere we can offer our complaints," is "present with his aid."

We know that the God who made us fully knows our hearts, but we can more readily understand how in every trial Jesus can sympathize, when we recollect that "He has felt the same." We can more easily believe that every throb of our troubled hearts stirs the bosom of our Savior, when we think of him as the Man of Sorrows—from the manger in Bethlehem to the cross on Calvary "made acquainted with grief."

Has poverty held us all our life time in bondage, and, like the cruel task-master, appointed our daily portion of toil, and want, and care? Well, Jesus "became poor," and sojourned among the lowliest of earth. He knew hunger, and thirst, and weariness, as the brief incidents on record of his life show. Have we learned the full meaning of that word—homeless, and felt the "yearning anguish" of the stranger's heart? Jesus had no home. Heir of all things, he called no spot on earth his own, and had not where to lay his head. Have friends betrayed our trust, or failed us in the hour of deepest need? Jesus was betrayed by one of his chosen followers; and when the dark hours of agony and death drew on, "all forsook him and fled." Has God's word believed and professed caused our kindred to forsake us or become our foes? It is written of Jesus, "neither did his brethren believe on him;" and where he had been brought up, blameless and harmless, as every act of his life must have been, he could not do many mighty works because of their unbelief. Have we foes? Are we persecuted, slandered, falsely accused—rewarded with hatred for love—with evil for good? Jesus, whose whole life was the echo of that angel anthem warbled so sweetly through the skies at his birth—"Glory to God in the highest, and on earth peace, good will toward men," had enemies. He was hated without cause, was accused of many crimes. They said he had a devil, and was mad, and dissuaded the people from hearing him. And while he went about doing good they pursued him with unpitying, relentless malice, till his life was taken from the earth.

Are we sometimes sinking in deep waters, and cry, with one of old—"all thy waves and thy billows are gone over me,"—while our God himself seems as it were to hide his face from us? O, come to Gethsemane; see! there beneath its deep shades he kneels alone—our Savior; and more than mortal anguish gushes in those great drops of blood falling down to the ground, and is moaned forth in that prayer—"O my Father, if it be possible, let this cup pass from me." Hark! that strange, mysterious cry that rises from Calvary—"My God, my God, why hast thou forsaken me!" Are we tremblingly looking down into the grave and shrinking from its silence and darkness, the heart turning clingingly to light and life? The chill, dark shadows of the "land of forgetfulness" enwrapped the Son of God. Jesus poured out his soul unto death.

Would that we had learned to rejoice, even, that we are made partakers of Christ's sufferings, counting our divers temptations all joy. There is something precious in suffering with him, as well as cheering in the hope of reigning with him; something which only the believer can learn, which only the tried soul understands. To think "I am suffering with Jesus," can sweeten even affliction, and give calm and patient resignation in every trial. O this fellowship of suffering! It is more than the communions of our seasons of joy; it brings us nearer to Jesus and keeps us in closer union with him. The promises are dearer when earthly hopes have died. God's strength is made perfect in weakness. We prove the sustaining power of the Everlasting Arm, when other supports are gone. God is our *all* when we have nothing else. And then we know what it is to say—"it is good for me that I have been afflicted."

Child of sorrow! child of God! a little longer we'll suffer with him, and then reign—reign where sorrow and pain will not be known; where temptation cannot come; where joy will be unmingled and enduring. Reign with Jesus.

MARIA T.

Cold Spring, Mass.

The Faults of the Minister Again.

No. IV.

"That sermon was too long! pity he could not have stopped when he got through." True; but another will complain that the *other brother* was as brief, and so we will let the preaching pass. "How that man did appear in the pulpit!" What is the matter? "So different from what we have been accustomed to see." Well, that is one great difficulty. There never ought to be a pulpit. "How," said Daniel Webster, "would a lawyer act boxed up in such a thing as that?" "But he was so coarse and plain in dress." Rather an honor to him than otherwise. "Such old fashioned garments!" Might have been second-handed—worn by some more fashionable man years before. "Don't shave"—"pays but little attention to the toilette anyway"—"wears a felt hat, black cravat, or none at all." Say on! Let us have the comfort—open necks, sound throats, loose, light hats, and cool heads, and your "*clergy*" may have the trappings; we are men thrust into the vineyard of the Lord.

But another will find fault with the "*minister's* ways"—white choker, black coat, &c., and who can suit the whole? "I don't think the minister lives any better than I do." Do you think he lives as well? You ought to do as well as you can; and if you can help the brother to live any better, 'tis your duty to be about it, especially to give him counsel, &c. "But our minister ought not to do this, or that, or allow his family to do it." Perhaps not; but you will not mend the matter by *faulting* him—better tell him! But you do not know his trials, nor the afflictions he suffers, one of which is, that he has to be dependent on the church; and his family, if they can manage, in addition to the scanty supplies of the church, to get the comforts and conveniences of life together, cannot be permitted to enjoy them without gossip and scandal. If he has manly independence about him, even in speaking out what he believes, you will fret! Oh! my soul is sick of trying to satisfy. "He has no right to worry—please God!" If the minister goes to work, you will say, "he has denied the faith."

DELTA.

For the Crisis.

The Influence of the Press.

———"Still lifts the Press its arm abroad,
To guide all-curious man along life's road;
To cheer pure genius, pity's tear to start,
In TRUTH's bold cause to rouse each fearless heart;
O'er male and female quacks to shake the rod
And scourge the unsexed thing that scorns her God;
To hunt corruption from its secret den
And show the monster up, the gaze of wondering men."—ALGER.

In every country where the press is left free from all restraint, freedom, religious as well as political, in a great measure exists. In no country where the press is wholly free from governmental control, is the right of every one to "worship God according to the dictates of their own conscience" lawfully questioned. Where was ever known a tyrannic monarch, since the invention of printing, who did not hate the institution of the press? Where was ever known a bigoted sectarian, seeking self-aggrandizement and power, by the promulgation of error, who did not heartily despise the press? It is the aim of the bigoted disciple of error to crush free discussion; hence his opposition to and misrepresentation of every institution that serves to promote it.

Years ago, when the religious liberty which sought an asylum on the shores of this country was in danger of being wrested from its adherents, it found no more powerful defender than the press. It was determined to force all to contribute to the support of the perverted doctrines of the Church of England. The consistent lovers of a pure christianity declined to do so. The *free* press upheld them, and advocated freedom of conscience. "We must muzzle the press," said the High-churchman, "and then they will submit. The press is a most seditious institution." But Providence was on the side of the humble, and the songs of thanksgiving and prayer continued to ascend, from the pine forests and lakes of Maine, to the bright Savannahs of the sunny South. Since then times have changed. Too many of us, the descendants of those humble Christians, have lost our vigils; we have grown weary of watching for the roseate hues of the morning of immortality. The foot of the red man is no more in our borders, his trail is dim in the far West; but we forget the freedom we enjoy and the sufferings our ancestors endured when they were not even safe in attending meeting; and we endeavor to hush the little monitor within by crying—"peace, peace;" "a little more slumber, a little more folding of the hands to sleep." "Knowledge has been increased." Our land is now dotted with cities, and villages, and hamlets, even as the blue veil which is stretched between us and the unknown regions is dotted with stars. The press, too, has increased in a wonderful ratio, and, in proportion, there are more papers which shed a beneficial influence; and while their number has increased, the number of bad publications has also increased. But shall we condemn them all because the privilege of the freedom of the press is abused? The same rule might apply to men, and we could reason, that, because there were bad men, therefore the whole race of men, good as well as bad, should be annihilated. Surely this would not be consistent. Bad men have increased in a much larger proportion than a bad press, in this country, at least.

But while bad men have increased, and while so many of us have forgotten the examples of our fathers, there are still some humble ones who continue to worship their Deliverer in the old primitive way. They may be scattered over the land, with but a few in a place, here and there a hamlet, but the same God that listened to the vesper-laden zephyrs of the wilderness hears them, and their prayers and thanksgivings are sweeter to him than the perfume of ten thousand flowers. And while bad men are so numerous, what more potent way of reclaiming them than the existence of a pure press? While humble Christians are so scattered, how can they be reached more easily than through the press? Every week the little "white-wing messenger" is ready to carry its burden of thoughts on christianity to every home in the land that shall desire it, and—

"Prepare the way for liberty and truth,
And break the barriers that, since earth began,
Have made mankind the enemy of man."

How many are there who would not be willing to pay for a paper a dozen times over, if they really believed that once a year, even, it would be the indirect cause of making the angels strike their harps and sing for joy? It is written that the "Angels rejoice when one sinner repenteth!" How many times, think you, when some offending one has taken up a sheet, filled with christian doctrines which have directed him to search his Bible, and he thereby has become converted,—how many times, I say, over such a conversion, has the home of the angels reverberated with the ravishing music of ten thousand times ten thousand golden harps? How many times have their voices broke forth into singing songs sweeter than that when the "morning stars sang together?" HE who knoweth all things alone can tell.

How important, then, is the influence of a pure press! Who will refuse to sustain it? There are, doubtless, articles published in all papers, at times, which do not suit all their readers in particulars of doctrine. But will you throw the whole away, because somebody refuses to see through your spectacles? I cannot believe you so uncompromisingly sectarian as that. Truth seeks the light! Error covets darkness. Free investigation is the very life of the press; it is the life of all institutions or societies where thought is brought into action. If you were fishing for shad, you would not be so inconsistent as to throw away the whole "haul" because a "shiner" happened to get entangled and was drawn up with your other fish. Certainly not! You would think a man a fool who would do so. Then why throw away a paper because it may occasionally contain an article that you have no taste for? It is equally inconsistent.

Well, to come to a point, if you really believe it does good—if you think there is enough of the pure golden ore of truth in it to make up for the occasional particles of dross, is it not your *duty* to help support it? I have asked you the question, answer it to your own heart. Do you not know that hundreds have no other preacher? Why, the little *Crisis* has quite a congregation. Its circulation is now twenty-three hundred and seventy-six. Let us suppose that each paper is read by six persons, probably more, on an average, but we will keep within bounds; some copy may be read by only one and others by over a dozen persons, so I think I am safe in saying that the average number of readers of the *Crisis* is six to each copy issued. Well, six times twenty-three hundred and seventy-six are fourteen thousand and two hundred and fifty-six. Then the *readers* of the *Crisis* number, if my estimate has been correct, *fourteen thousand two hundred and fifty-six!* That's quite a congregation, I should say! Probably all do not read the paper through; there are usually some in every congregation who go to sleep some time during the sermon.

If you think the *Crisis* is a paper calculated to do good, here is a chance for you. There are many copies sent *free*, therefore it is requisite that all those able to pay should do so, and use all their endeavors to obtain new paying subscribers. Those who are in arrears, should pay up, and pay in advance. The advance pay system is the best, as it enables the publishers to obtain their paper and printing without embarrassment.

The influence of the press may be questioned by some; they have a right to their opinion. I have an equal right to mine. I have my preferences in regard to papers, but do not choose to speak them now. All have an equal right to their preferences. But while we maintain our preferences, it is our duty to see that those preferences are correct and truthful. In my opinion, the press, as a whole, has ever been the friend of religious freedom, willing to see the truth investigated, when it has been left free from government and priestcraft to act for itself. Civilization, education and christianity have generally trod in its footsteps when it has been free. It has opened the *sesame* of truth, and scattered the seeds of purity broadcast among the mountains and the valleys. It has shed its purifying and elevating rays on many a home, and its light of truth, clear as the vermilion of the rainbow, has made glad many a family circle. Who shall tell of those it has pointed to a "better way?"

J. H. T.

Boston, Aug., 1857.

For the Crisis.

The World's Jubilee.

DEAR BRO. GRANT:—In glancing over Anna Silliman's late work entitled, "The World's Jubilee," we discover a number of very beautiful and truthful passages. Believing that they may be interesting and profitable to those who are looking forward with happy anticipation to that glorious epoch, even the celebration of "the marriage supper of the Lamb," in the "holy city," we transcribe a few of the finest and send them to you, hoping that you will give them a place in that vehicle of truth, (The Crisis,) which we trust God will never cease to bless, as such, to the everlasting good of many.

In speaking of the perpetuity of the earth, and showing the absurdity of the popular belief; i. e., that it will ultimately be annihilated, together with all the bright luminaries around us, while the redeemed will necessarily have to be translated "to some other sphere, where they may enjoy their immortality," she remarks;—

"Such a course appears improbable; for we can see no reason why the race of man should terminate after it has been recovered to holiness, nor any thing to be gained by a removal of the righteous from the earth after it has been filled with the glory of God. Who can even conjecture where a better place would be found for the enjoyment of immortality in a resurrected body? We cannot suppose that man's body [or man] will be raised from the dust, that he may spend his eternity in roaming through the regions of space, without any place that he can call his home. If this is to be his future destiny, in what society and circumstances will it be realized? Will Christ and the redeemed form one vast throng moving from world to world? or will they be separated, and each one seek happiness as suits his fancy? If separated, when and where will they re-assemble?—for their union will require a time and place for meeting. Will any of the stars now visible be the heavenly mansions where Christ will hold his court? Which of these bright orbs will or can contain any thing that will better inspire us with love to Christ, than the place where he suffered for our redemption? Why, if God glorifies, should he not also perpetuate this earth for the Kingdom of his Son? Why should not the saints find their eternal rest and glory where they endured their toil and degradation? And why should not Christ reign over [or with] his people in that world where he died for their deliverance, rather than efface the memory of his love from their hearts, by removing them from the earth, and destroying the scene of his sufferings?"

Speaking of popular belief being no test to the truthfulness of any position, she thus dilates;—

"The popularity of this belief (i. e., the complete annihilation of the world, as is taught by the orthodox) in an enlightened christian community, is certainly a presumptive argument in its favor, but it is by no means an absolute confirmation of its truth. Theological traditions are often as firmly believed as historic fact and sometimes exercise a greater power over the conscience than even the law of God. In our Savior's time 'tradition had made the commandment void' among those whose business it was to study and explain the law, and similar examples are not wanting in the present day. From this we may learn that popular belief, even in the (professed) church, is not to be relied upon as incontestible evidence of truth; and in trying the correctness of any professed scriptural doctrine, it is proper that our inquiry should be, what do the scriptures teach, rather than what does the church believe. If the popular belief in the annihilation of the earth, when tested by this rule, should be found at variance with express declarations of scripture, and the texts which are relied on for its support can be reconciled with the earth's perpetuity, this doctrine, time-honored as it is, should yield to the force of truth. . . . The fall of man, though it marred God's work, could not alter his original design; for why should he, who not only has all power in his hands to accomplish his will, but also sees the end from the beginning, suffer his purpose to be foiled by the device of the Devil and the weakness of the woman? He certainly was as able to restrain the Devil in Eden as he is now, or as he will be when he shall commission his angels to bind him and cast him into the bottomless pit; and it would then have required no more interference with man's free agency to preserve the integrity of the woman, than it does now to recover a sinner from the error of his ways, or to secure a christian in the path of obedience. If it was his original design to perpetuate men throughout eternal ages upon the earth, it would not be inconsistent with this purpose that our first parents were allowed to transgress, and the race condemned to taste for awhile the bitter fruits of rebellion. This may have been permitted that the experience of evil resulting from sin might, in future ages, operate upon the recovered race as motives to obedience. If at the time of the judgment, a part of mankind who are then living upon the earth, instead of being transfigured or destroyed, shall be delivered from the curse, and have the blessing lost by the fall restored to them and the glorified saints are then to reign upon the earth, the sufferings they experience in this present life may be a necessary part of that discipline by which they will be qualified for this government. *This would even make the fall of man ultimately beneficial to the world;* and by making the *greatest evil* thus *produce* the *greatest good*, exhibit the *far-sighted wisdom* of God's *designs*. But to allow the world that 'he formed to be inhabited,' in its very commencement to be marred by sin, and that too by the head of the race for whom it had been created, while yet alone in the world, and in a state of comparative ignorance respecting the result of his transgression, and then to suffer the evil effects of this transgression to accumulate until the race shall terminate, and the world be given over to utter destruction, looks very much like God's being foiled in his purpose, and making the world in vain. Unless he has expressly declared that this is his determination, it seems like charging him with foolishness to anticipate such a termination of terrestrial things. In the text under review, [Isa. 45: 17, 18,] we think he expressly disavows such a design. The inspired account of the creation also indicates the purpose of its perpetuity; for it is said when God had finished the world he looked upon his work, and pronounced it all very good. How could the Allwise and merciful Creator regard the world with this complacency, if the curse which he knew so soon would blight its beauty was to be consummated by its annihilation? As he has provided for man's recovery from his fallen condition, we see no reason why he should not also provide for the recovery of man's inheritance. If the weakness and sin of the first Adam subjected the world to the curse, it is but natural to expect that the strength and holiness of the second Adam will restore it. It has been given to him by the Almighty Father for his inheritance; and during his brief sojourn here he manifested a power over all created things, not merely sufficient to accomplish this work, but in accordance with such a design. If the infinite Creator, when he had finished our world, after surveying his work pronounced it all very good, its restoration to its original perfection seems not beneath the Redeemer's dignity."

We close these Extracts with the follow-

ing appropriate and consolatory remarks to the poor and despised ones who have no name nor place in this present wicked and heaven-daring world. We trust by divine grace that they will prove more than ordinarily refreshing to all such, especially to the tried, and worn and weary pilgrim who is "looking for that blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ."

"There will be great changes in the world when the Lord Jesus shall take the Kingdom, and *moral worth is made the ground of preferment*. When tested by this principle, how many of the *great* will be *abased*; how many of the *humble* will be *exalted!* The wisdom of the greatest statesman will become ignorance and confusion, when compared with the intuition of those to whom judgment will be given. The glory of the most renowned conqueror will fade into oblivion, as the powers of the world to come are brought into action. Ancestral pride will vanish before the honor of being adopted into the family of God; and royal alliances sink into insignificance when compared with the dignity of being enrolled among the brethren of Christ. The splendor of the great will become dim, before the effulgent robes of righteousness in which the saints will be arrayed—that heavenly dress of matchless purity, the token of God's approbation, which malice can never injure, and calumny can never spot. Then the wrongs of the injured will be avenged, the rights of the meek will be asserted. The 'merciful will obtain mercy,' while to the hard-hearted and the oppressor, the judge will say,—'Pay me that thou owest.' Those who are now persecuted for righteousness' sake, will then rejoice and be exceeding glad, for their reward in heaven will be great.' 'The pure in heart shall see God.' And to the servant that shall be found diligent in his Master's work, the King will say,—'ENTER THOU INTO THE JOY OF THY LORD.'"

Yours in gospel bonds, looking for and hasting unto the coming of the day of God, WILLIAM SHEPHERD.

Elizabeth City, N. J., July, '57.

From Sr. A. Ongley.

To the brethren and sisters scattered abroad, greeting, especially those with whom in former days I have taken sweet counsel, and walked to the House of God in company. Dearly beloved in the Lord; how oft fond memory brings to mind those scenes of sacred peace and pleasure, now gone, forever gone, and there is no probability that I shall ever behold your faces again in this vale of tears; but though absent in body, yet often am I present in spirit with you, and often are you borne in the arms of faith and on the wings of prayer, to the throne of grace and the choicest of heaven's blessings invoked to rest on you.

How often I think of the little church with which I was first connected after I came out of Babylon, of the perfect confidence we had in each other, of the perfect love and union among us. I have never found such a church since. Oh! how dear to my heart is each member of that church. But where are they now? where that happy company that met in Conference at Bro. Wood's wagon shop? where are those who were buried with Christ by baptism at that Conference? That baptismal season I never shall forget. Such a happy company I have never seen together before nor since, but they are now scattered abroad, and never will all meet again on this sin-cursed earth. Some are asleep in Jesus—blessed sleep!—how I long for the time to come when they shall waken. Others have gone West; some to one state, some to another, Others still live in Van Buren, and I humbly trust are ripening for the Kingdom. Savior, "let thy kingdom come."

Dear brethren, keep yourselves unspotted from the world a little longer; take heed to yourselves, lest at any time you should get overcharged with the things of this world, and that day come on you unawares; for it is near, it hasteth greatly. *Watch, watch!* And the dear brethren in Cato, who came out with me on the time in '54, have you kept yourselves all ready to hail the coming King? are your garments pure and unspotted from the world? are your lamps well burning, and your vessels filled with oil? If so, happy are ye; if not, let me entreat you, in the name of the Lord, to repent, and do your first works, lest the candlestick be removed out of its place. We enjoyed many happy seasons together in '54; it was easy to live religion then, when the current moved that way, and swept all opposition before it; but when the time passed, and the current swept the other way, it was not quite so easy. But don't give up the ship—*our Father's at the helm.*

"We've [illegible] astern, and many storms
The Lord hath brought us through;
We're looking now ahead, and lo!
The land appears in view."

To the brethren in Syracuse, Seneca Falls, Waterloo, and other places, with whom I have formerly been associated, I would say, arm yourselves with the whole armor of God. Fight the good fight of faith; lay hold on eternal life, which is the gift of God, through Jesus Christ our Lord. Thanks be to God for this unspeakable gift. Beloved, what are all our sufferings and trials here, if we can but gain that precious boon? What exceeding great and precious promises are left on record in God's holy book, for the consolation of God's dear children while passing through this wilderness of woe. Precious Bible! how I love it; 'tis all we need for food and medicine, shield and sword.

Finally, brethren, farewell. May the God of peace be with you, sanctify you wholly, and preserve you blameless unto his heavenly Kingdom. So prays your sister in Christ. ADAH ONGLEY.

The World's Crisis.

BOSTON, AUGUST 19, 1857.

"Individualism and Primitive Piety Revived."

"Twenty years ago, in the city of Hamburg, a band of seven brethren assembled in a shoemaker's shop, laid their hearts upon the altar of God's service, (mark the language!) and formed themselves into a church, of which Mr. Oncken was chosen pastor. Now behold the results! The little church of seven members has multiplied itself into fifty churches! Ten thousand souls have been hopefully converted; fifty millions of persons have heard the true gospel; and eight millions of pages of tracts, and four hundred thousand copies of the scriptures have been put into circulation.

"How has this work, under God, been accomplished? Let us learn from the pastor's own lips: 'All our members are initiated and instructed into a regular system of operations. *Every man and woman* is required to do something for the Lord, and thus the word of the Lord has been scattered. We have now about seventy brethren in Hamburg, who go out *every alternate Sabbath*, two by two, preaching the gospel: and by this means, the whole of the city has heard the precious name of Christ. We think that all the talents in the church should be brought out. A list of the brethren who can speak is kept, and they are sent from village to village to preach on the Sabbath, and they go out as the church directs.' It is stated that there is scarcely a female member of the church in Hamburg, who has not two or three Bibles and a parcel of tracts to distribute; and that, in a single year, through the six hundred members of the church and its pastor, every family in that city of one hundred and fifty thousand inhabitants, was visited for the purpose of religious conversation and the distribution of books. And there is this remarkable circumstance besides,—that though these devoted men and their brethren in other parts of Germany form less than fifty churches, they keep up preaching at nearly four hundred stations."—*Amer. Missionary.*

Dear Brn. and Srs., the foregoing presents us an example worthy of imitation. It is Apostolical christianity revived. How different from the sickly, faint-hearted, ease-loving, pleasure-seeking *professed* christianity of the present day, that is developing itself around us. Who is ready to engage in the work like those Brn. in Hamburg? Where is that spirit of self-denial that has ever characterized the church whenever it has accomplished any thing for the cause of truth? I most firmly believe the sentiment, that "*every man and woman*" that professes the christian religion has something to do in bringing sinners to Christ. This should be our *great work.* For this object Christ came into the world, and after setting us an example, he has left us to carry it out till called to meet him in glory, or to fall asleep in death.

No church can prosper that does not labor for the salvation of sinners. They may understand every minutiæ of *doctrine*, and still be barren and unfruitful in the *work of righteousness.* Demons believe and understand doctrine, and were the first to proclaim that Jesus was the Son of God, but they do not labor for the *salvation* of men, but their *destruction.*

Come, ye children of the Lord, gird on the armor, and forth to the warfare with renewed energy. We have rested long enough to be fully refreshed. Like those Hamburg brethren, *scatter tracts* to the starving multitude, and follow them with your prayers and exhortations. Now is the time to *work.* Our time is short, and wickedness is increasing. The tracts are lying on our shelves, and should be sent out at *once* to arrest the attention of the multitude rushing to perdition. Let us do all we can, so that we shall not be condemned among slothful servants, who knew their Master's will and did it not. We have some most excellent tracts and books that are adapted to these times, and they should be flying like Autumn leaves.

We hear an echo—"I would be glad to do something, but I have not the means." My brother! my sister! *deny thyself* for *Jesus* sake. Do you know that the *tea, coffee, tobacco,* and *rich food* are ruining your constitution? producing an *uneasy* state of mind, and an impatient disposition? This fact is most fully established with abundance of testimony. From thirteen years' experience, I know the happy effects of abstinence from all these things. Save the money now spent for tea, coffee, tobacco, rich food, jewelry, and other worse than useless articles, and devote it to the Lord for scattering tracts among your neighbors, and your natural and spiritual health will be greatly improved. Instead of crying, "O my leanness," it will be, "Come and hear what the Lord has done for me." *Try it.*

Fare to Campmeeting.

The fare to the Wilbraham Campmeeting from Boston and back is $3.00. From Worcester and return $1.75. One third off from regular price from intermediate stations between *Worcester* and the campground.

Tickets to be had of Bro. Geo. T. Adams, 167 Hanover St. Boston. Our brethren will please inform Bro. Adams how many tickets they wish, and forward the money to him, according to the prices named.

Those who take the cars at *Boston* can get their tickets by calling at Bro. Adams' store, 167 Hanover St. Remember, the R.R. Co. will sell no tickets at their depots, at reduced prices, for the campmeeting.

N.B. The campmeeting is near the *Wilbraham* depot and not *North* Wilbraham as has been advertised. The campmeeting is in North Wilbraham, but there is no such depot. Get tickets for *Wilbraham.*

How the Crisis "Stands."

The *Crisis*, as a subscription paper, has now been published about two years; and thus far, we think, the Lord has remarkably opened its way. We are now near the close of Vol. 5, and are nearly free from debt or embarrassment. May the Lord enable us to keep so. There is a little due Bro. Grant, for his services from week to week, which can be paid at once if those of our brethren who are behind with their subscription will pay up. You will do so, will you not good children? Come, help us to "owe no man anything." Let us have one paper that will not need to dun, dun, dun continually. You, our subscribers, have done well—now do a little better! If all will pay up promptly we can send out more free papers to Father's poor ones. Will you not help us in this matter? We have confidence in you, dear brethren, that you will respond to this note at once. Only pay up promptly and the *Crisis* will more than sustain itself.

EDWIN BURNHAM,
For the Committee.

Voice of the Church.

OPINIONS OF THE PRESS.

To those who have no desire to investigate the subject which constitutes the argument of the book, it will yet prove a valuable manual of reference from its brief notices of the authors quoted.—*Rochester Democrat.*

It is designed to prove,—and the attainment of that purpose is asserted,—that the doctrine of the conversion of the world, or a Millennial period previous to its destruction is of recent origin. . . . A great amount of Scriptural and other evidence to support this idea is furnished, and the book will no doubt attract attention and excite inquiry and discussion among religious people.—*Rochester Union, June 7th.*

For sale by H. L. Hastings, No. 49 Arcade, Rochester, N. Y., and at this office. Price $1.00. Postage 18 cts.

"Prayer and Fasting."

We would recommend to our Brn. and Srs., that they observe Friday, Aug. 28th, as a day of fasting and prayer, in behalf of our coming camp meeting at Wilbraham. Let us all humble ourselves before God, repenting of our sins, asking him to revive his work in power among us.

BRO. GRANT:—Permit me, through the *Crisis*, to solicit aid from the friends of suffering humanity, in behalf of Bro. G. L. Teeple. He writes me that he and his father-in-law are in straightened circumstances. His father-in-law has commenced improvements on a piece of government land in Silby county. Arrived too late to get in crops, can get no work to do in that new region, and are living in an open log shanty, with no prospect of getting a better place for winter. The charge on their freight has taken all their money but three dollars. Now friends, make no excuses, but do up some money in a letter, and direct it to George L. Teeple, Arlington, Silby county, Minnesota.

W. SHELDON.

Vermillion, Dakota Co., Minnesota, August 6th, 1857.

[Brn. don't shut up your bowels of compassion, but remember Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." ED.]

For the Crisis.

Guess-work.

I would say to those friends that lately inquired of me why the conductors of the "Crisis" used so poor paper to print such valuable matter on,—I had observed it, and guessed that it come enough cheaper to send the paper to a good number of the poor, that could not pay, and loved to read it as well as we. One said, "if this is the case, I will be satisfied." Another said, "I have not seen it these three weeks." This person borrowed it when he could. I took the opportunity to remark on this, and said I believed every person that loved the reading of it enough to go two miles after it, ought to take it, and could earn enough while running after it to pay for it. This secured one subscriber, and $1.00 advance pay. On going to the Office, I found I had guessed right. Bro. Grant said the cheap quality of paper used, saved enough to send the paper free to at least fifty poor pilgrims who could not possibly have it any other way.

I think the brethren, and especially the preachers, ought to take a more decided interest in getting subscribers. A little effort made by the brethren (and sisters too,) would swell the subscription list sufficiently to place the paper on a firm footing, and liberate the office from embarrassment, and let the actually poor pilgrim enjoy the reading of the Crisis on *good paper.* "The poor always ye have with you." Come, brethren, let us make an effort to do something in this matter.

Another thing. We ought to lend our papers to such as will read them. This is a very easy and successful way to increase the interest in others to look at the Hope. I have found a number that have become interested in this way, and have embraced the truth and became paying subscribers. Brethren, lend your papers; scatter light; work while the day lasts. All can do something, if it is nothing more than carrying the paper to your neighbor, and living out the principles of the Bible; thus our influence will tell.

HIRAM MUNGER.

Chicopee Falls, Aug. 8, 1857.

For the Crisis.

Notes of Tour.

No. V.

BRO. GRANT:—Reaching my journey's end for the day, the village of Buchanan, Mich., on Thursday, July 2d, I preached in the evening to a good congregation, and found a home with Bro. Fox. Here is a church continuing in the faith, that should take hold with new zeal, and by making an effort to secure pastoral labor would no doubt flourish, sufficiently to observe that such a plan is owned of the Great Head of the church.

Thence, I proceeded to Michigan City, from whence I expected a team to take me to Bro. Wells'; but being thrown upon my own forces of locomotion, by the failure of a letter to reach Bro. F. H. B., I made a pastime of walking eleven miles after about 7 P. M. This is one of the "*perils*" of the work in these times, and on such a road as that.

Last Sunday was a good day at Union Mills. How the field *whitens* in all this region! In passing about, the scenery is most grand; and at this season prairie and barren, marsh, grove, are all inviting. How can one, who loves the gospel, and desires to behold its fruits, but earnestly desire its progress in a new and rich country like this? C.

Stillwell Prairie, July 10.

For the Crisis.

The Glorious Prospect.

My soul is joyful in view of the bright and glorious prospect which is just ahead. Glory to God! Not far distant, I can view by faith the hills of Zion, robed in immortal beauty. The sacramental host of God's shining elect seated among the vine-clad hills of Eden; the city whose street is of pure gold; the river of the water of life, clear as crystal; and in the midst of the street of it, and on either side of the river, is the tree of life, which bears twelve manner of fruits and yields the same every month: and *the leaves of the tree are for* MEDICINE! Alleluia! For the Lord God and the Lamb are the light of the city.

Dear brethren, my longing heart is there! My wings are already plumed for glory! Gladly would I drop this mortal clothing, and put on immortality, and with all the redeemed throng, step on to Eden's towering heights. But I must wait till my Redeemer shall come, traveling in the greatness of his strength. O Lord, give me patience to wait, courage to endure hardness as a good soldier of the Prince of peace, and strength to labor in his vineyard till he comes. And then, with all the sanctified, I shall be gathered and come into possession of the Kingdom of God, never more to part. What! never more to part? No, no! Glory to God!

Yours, on the march for glory. Amen.

R. V. LYON.

Woodstock, Ct., Aug. 1, 1857.

For the Crisis.

What is Duty?

I would pen a few thoughts arising from reading a resolve that the Pittsburgh Conference of the M. E. Church passed at its recent session.—"*Resolved*, that we look with the most decided disapprobation upon the practice, now so prevalent among our people, of the putting on of 'gold and costly apparel,' and the following the gaudy and fashionable novelties of the age; and recommend to the members of the M. E. Church that propriety and simplicity of apparel which becometh men and women professing godliness."

How sad the spectacle presented by some professing christians! The maxims, fashions, policy, pomp and show of the world have so far obtained their practical sanction as to have thrown far back into the shade the christian rule of life which God hath given in his word. They join hands in justifying the theatre, the dance, and other intoxicating forms of worldly amusement, which the world itself is *before them* in denouncing as inconsistent with the "high calling" of the christian. Most melancholy is the thought that the young disciples, who once were kneeling at the feet of Jesus in penitence and prayer, and receiving his heavenly benediction, have been, and yet may be, by the example and cruel teaching of such, tempted aside into those bewildering paths which lead far away from their Father's house. Professing christian! have you an answer ready for the blood of souls, when the Judge of all the earth shall make inquiry?

Christians are exhorted to "present their bodies a living sacrifice, holy, and acceptable to God;" an offering wholly devoted; a living, perpetual sacrifice of holy acts. "Be not *conformed* to this world, but be ye transformed by the *renewing* of your mind." Come out from among them, and be ye separate. "Soberness" and "vigilance," with "lamps trimmed," and "lights burning," *looking* and *waiting*, is the state of preparation enjoined for the uncertain hour of the Bridegroom's coming to judgment.

But, it is argued, "the young must have recreation and amusement." Ah, no! not such as frivolity and dissipation propose. There are abundant resources of health and happiness which heaven hath provided, infinitely satisfying, and where lies no danger of mistake. There is holy rest as well as holy work. A mortal, accountable being, whether young or old, realizing his position in this world, the affairs of which are fast winding up, and the retribution of eternity hastening on, *desires* no resources of mere excitement and for passing away his brief span of time. He shuns the path where doubt lies. The unceasing aim and effort of his life is to "perfect holiness in the fear of God," knowing that without holiness no man shall see the Lord; and to keep himself "unspotted from the world," that when He who is our life shall appear, he *may be found* in the commanded state of watchful readiness; or, if permitted to sleep a little while, he may be ready to come forth in the morning of the first resurrection, for "on such the second death hath no power."

If professing christians would only stop and ask themselves the questions,—would God be glorified, his cause advanced, and souls saved? or, should they be willing to go from there to the judgment, methinks they would seldom if ever be found at the theatre, the dance, the pic-nic party, the Caravan and Circus, or any such like places where frivolity is carried on. *Christians* will not be there because they know with certainty that their post of "waiting" is not at the theatre, nor in the dance, or at any such scene of amusement, since Christ hath not promised to meet them there, with—"Peace be unto you," or the final salutation of their acceptance,—"Well done, good and faithful servant." We are commanded to abstain from *all* appearance of evil. We cannot serve God and mammon. "If any man love the world, the love of the Father is not in him."

O fellow christians, "be not deceived; God is not mocked." "Examine yourselves whether ye be in the faith; prove your own selves." "Cease to do evil, and learn to do well." We are nearing the judgment, and what is done must be done quickly. God help us to be up and doing and work while the day lasts. O may we be an example unto others, by adorning our profession, not by the wearing of gold and plaiting of the hair, &c., which is contrary to the word of God, but by a well ordered life and a godly conversation.

S. E. A. BOGUES.

Painesville, O.

For the Crisis.

The Types; And the Harvest of the World.

In view of our approximation to the day of Judgment, and the awful solemnities that will attend that stupendous day, it becomes a question of the most thrilling interest to inquire, at *what season of the year* may we expect the redeemed will be gathered home, and "the Sanctuary be cleansed?" Much has been written on the subject, which I think is sustained by the scriptures, but more can be said without exhausting its interest. The question itself involves another of peculiar interest, i. e., at what season was the *Creation?* And if we can ascertain the season of the one, we need not be at a loss to decide that of the other; for the dates will meet at last, at the same point of the same month, when the circle of six thousand years is filled up.

There was a tradition that the world was created in the month Tisri, which seems to be sustained by the practice of the Jews. Josephus says, "Moses appointed that Nisan should be the first month of their festivals, because he brought them out of Egypt in that month; so that this month began the year, as to all the solemnities they observed to the honor of God, although he preserved the original order of the months, as to buying and selling, and other ordinary affairs." This *original order of the months*, it seems, began the *civil* year, at the appearance of the first new moon after the autumnal equinox; for the flood began in the second month, which, Josephus says, was Marchesvan, the eighth of the sacred year; so that the ark rested on the mountains on the seventeenth day of the seventh month of the civil year, which was Nisan. It has been supposed that the date of the original year was lost during the sojourn of Israel in Egypt; that they adopted the practice of the Egyptians while there; (who began their year at the overflowing of the Nile, about our October,) that when they forsook Egypt, the date of their original year was retrieved, and fixed in the spring, where it first began. But the above assertion of Josephus relative to the flood, shows that the original year began in Tisri, which is the seventh month of the *sacred* year; and, indeed, to suppose that the world was created in the spring, would be at variance with the analogy between God's harvest and man's harvest. The fruits of the ground were ripe at Creation, which would naturally lead us to suppose that the earth was created in autumn, because our general fruits are ripe at that season of the year. True, there were three harvests among the Jews; the barley harvest, the wheat harvest, and the general harvest. The first two were harvests of *first* fruits, and could neither of them typify the harvest of the world, for that will be the harvest of the very *last* fruits of earth; but they are each a foretaste and pledge of the final ingathering at the close of the year. The general harvest was gathered in the seventh month, Tisri, just previous to the feast of tabernacles; and as no fruits were gathered in but those that were good and useful, its likeness may be seen in the Harvest of the world, when all the redeemed will be gathered home. This feast was kept on the fifteenth day of the seventh sacred month, Tisri, which is called "the year's end." Exod. 34: 22. "Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of

unleavened bread, . . . and the feast of harvest, the first fruits of thy labors, . . . and the feast of ingathering, which is in *the end of the year*." Exod. 23: 14–16. These scriptures show conclusively when the original year ended, and consequently when it began; i. e., the season of Creation.

The sacred festivals appointed in the law of Moses were memorials of some great transactions which preceded them; and they are likewise typical figures of some very solemn events, to which they reach, as antitypes.

1. The Sabbath was a memorial of God's rest, after six days' work of creation, of their miraculous deliverance from Egyptian bondage, (as appears from Deut. 5: 12–15,) and also of the old covenant. But it was a type of the seventh thousand years; of the deliverance of a soul from the bondage of Satan, and of the New Covenant, the last mentioned of which could not be valid till sealed with that blood which was poured out upon the cross. That seal was applied to his church the very day in which he rose from the dead, when "he breathed" on his disciples, and said, "Receive ye the Holy Ghost." It reached its substitute on the first day of the week, i. e., as soon as the Sabbath passed away.

2. The Passover was a slain lamb, whose blood stricken on the doorposts averted the wrath of God. It was a memorial of their being passed over, when the first-born of Egypt were slain. It was a type of the Lamb of God slain, to take away "the sins of the world;" whose blood sprinkled on the heart of the penitent sinner purifies and calms the troubled conscience, and releases the sinner from deserved punishment. The lamb had been slaughtered and eaten, on the fourteenth day of Nisan. So Christ our Passover was slain for us on the same day. The Paschal Supper was superseded by the Supper of the Lord, "the same night in which he was betrayed," and is to continue a memorial of his death till he shall come again.

3. The seven day's feast of unleavened bread that followed the passover commemorated their perilous travel to the Red Sea, on the last of which they passed through the sea. It was the type of an awakened sinner fleeing "from the wrath to come," and his laying hold of the only hope set before him, which results in songs of deliverance. It also represents Jesus during his whole life, pure and holy, yet "a man of sorrows and acquainted with grief"—"harmless, undefiled, and separate from sinners," honoring and magnifying the law of God while suffering its dreadful penalty, instead of rebels who had broken it.

4. In the first fruits of the barley harvest we see his debasement, in "the form of a servant" and the lowliness of his birth, going about doing good,—by relieving the distressed—pure from all sin, laid in the grave and rising therefrom on the very day in which the barley sheaf was waved in the temple of God—an earnest of the first resurrection, and the whole harvest of the world.

5. The Feast of Weeks memorialized the giving of the law; but it was a type of the miraculous descent of the Holy Spirit, at the opening of the gospel, and it reached its antitype or substitute on the day of Pentecost,—the same day of the same month, in which the law was given. It was a wave-offering of fine flour mixed with leaven, and like all wave-offerings it denoted a resurrection; but it must be a spiritual resurrection, to which all new-born heirs of grace attain when they put off "the body of the sins of the flesh" and rise to "newness of life." It was also a meat-offering, and represented *fruits*, as did all meat and drink-offerings. Jesus said, "my flesh is meat indeed, and my blood is drink indeed." "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day;" which must be by *faith*, for it is the Spirit that quickeneth. This feast was fulfilled on the sixth day of the third month, Sivan, when thousands were "sealed by the Holy Spirit unto the day of redemption." The beasts slain and burnt on the altar at this feast, represent Jesus in the intensity of his sufferings as the fulfiller of the law; which was here proved, by the exhibition of the fruits of the Spirit on that day. And by the loaves being *two*, it is probable that both *Jews* and *Gentiles* were intended, and both brought into the fold and baptized. This was one of their great yearly feasts; but unlike the others, it was not to continue seven, but only one day; probably alluding to *the day of grace*. "They shall be of fine flour; baken with leaven; they are the first-fruits unto the Lord." Unleavened bread or grain, represented a pure offering; but leaven not so, for no leaven could be burnt on the altar of God. Paul speaks of a certain class as having "the first-fruits of the Spirit;" Rom. 8: 23. Again, chap. 6: 5,—"Who is the first-fruits of Achaia unto Christ." James also says, "Of his own will begat he us, with the word of truth; that we might be a kind of first-fruits of his creatures." These scriptures teach us what those first-fruits were; and probably all who were the called of God according to his purpose, in the primitive age, were "the first-fruits unto God and the Lamb." Leaven mixed with fine flour, denoted something corrupt. So sin is mixed with all our best performances; but if our offerings are presented in the name of Jesus, they are acceptable and delightful to the Father, while his Son is glorified in us, and by us. The fine flour represents a thorough work of the Spirit, and consequently the "old leaven" must be purged away, that there may be an entire new lump; for "even Christ our Passover is sacrificed for us." It has been supposed that this feast represented the Saints, at the first resurrection; but they put on in corruption, when they arise, at least, they are raised in *incorruption*, which cannot be represented by leaven. So that it is evident that this feast reached its antitype on that illustrious day, when men of all nations under heaven spoke in a language which all could understand, "the wonderful works of God." All meat-offerings were to be seasoned with salt. "Neither shalt thou suffer the salt of the covenant of thy God to be lacking to thy meat-offering." Lev. 2: 13. Salt denoted integrity, sincerity, perseverance, soundness in the faith, and purity, and also the perpetuity of the covenant of God. "Ye are the salt of the earth."

(To be concluded.)

Foreign News.

THREE DAYS LATER FROM EUROPE.

ARRIVAL OF THE CANADA.

HALIFAX, August 11.

The Royal mail steamship Canada, Capt Lang, which left Liverpool at 3 P.M., Saturday August 1, arrived at this port at half-past 3 o'clock this afternoon.

GREAT BRITAIN.

Prince Napoleon visised Victoria at the Isle of Wight, and the Emperor and Empress of France were expected there about the 5th of August.

Rumors were current that the British government intended to send 10,000 additional troops to India.

CHINA.

Further details of the naval operations of the British in Canton river, state that on May 27, thirteen junks were destroyed, and on the 28th twenty-seven heavily armed junks were captured. On the 8th of June 2000 British naval force were engaged, and captured a fort and took or destroyed 127 junks, mounting over 900 guns and 9000 men. The British lost 3 officers and 8 men, and had 56 wounded, some mortally. Gen. Burnham and Staff arrived at Hong Kong June 10. Lord Elgin was at Singapore.

Letters from France say that the harvest surpasses expectation.

It is reported in Paris that the result of the late elections proved so unsatisfactory to the Emperor, that a modification of the universal suffrage system is contemplated.

SPAIN.

Talavera has been declared in a state of siege, on account of a destructive fire, which the Governor attributed to revolutionists.

ITALY.

The grain crops are magnificent. At Genoa, wheat, which sold a month ago at 33 francs, had fallen to 23 francs.

RUSSIA.

Cholera was prevailing extensively at St. Petersburg. On the 21st the number of cases was 174.

The ratification of the treaty of commerce between Russia and France were exchanged at St. Petersburg on the 16th.

TURKEY.

A London paper says—"It is now anticipated not merely that France will refuse to recognize the validity of the Moldavian elections, but also that she will peremptorily insist at Constantinople on the return of the Kaimakan Vogorides."

Should Turkey refuse, as is very probable, it is believed that France will propose to call the Paris Conference together to decide the question. The affair, altogether, looks gloomy.

INDIA.

Details of Indian news already telegraphed reached London on Friday night, July 31. Rumors were very prevalent that Delhi had been re-taken, but according to the latest authentic accounts, dated June 17th, it was still in possession of the insurgents. It was very generally believed in London on Friday evening, on the strength of a communication from the East India House, that Delhi had fallen. After the close of official hours, an advance took place in consols, on the strength of the rumor.

The Bombay *Times* of July 1st says rebellion is universal in the Bengal army, and even the 70th native Infantry, which was publicly thanked by the Governor General in person for its loyalty, three weeks before, had been disarmed.

The fall of Delhi will do more to quench the rebellion than anything else.

In Calcutta and its neighborhood, there had been much excitement, and a conspiracy for a general rising, on the part of the Mussulman population, had been discovered, and a regular plan for the capture of the city seized.

The defence of Calcutta had become a subject of great anxiety to Europeans. The government had yielded to the pressure, and consented to the enrollment of a corps of volunteer guards, to patrol the streets at night. The inhabitants keep themselves armed, and public buildings, hotels, and other principal places, are garrisoned by sailors belonging to ships in the river.

The French Consul at Calcutta called together all the French inhabitants, and captains of French vessels, and desired them to furnish and equip armed men to watch over the safety of the European community. The French families were taken on board the vessels.

Poetry.

For the Crisis.

PILATE'S DEFENCE FOR CRUCIFYING OUR LORD.

"Albinas, there's a fearful odds
To be afflicted by the Gods,
Or banished by the king's decree.
O cruel fate! ah! wretched me!
The Romans hold in low disgrace,
Whom Cæsar banished from his face,
The Jews regard me to this hour,
Severe Proconsul, clothed with power;
The christians hold me in disdain
As one, who hath their Savior slain.
Albinas, could I stay that rod
Which smote the lovely Son of God?
The Jews and fates they did agree,
To hang Messiah on a tree."
"Their God! ah! Pilate, did you say,
Impious wretches, to obey
A God that's in a manger born,
And on a cross hung up with scorn?"
"Beware, Albinas, O beware!
For all that's lovely, good, and fair,
Hung on his brow with graceful mien—
More perfect man was never seen.
He was the fairest of the fair,
No mortal could with him compare.
His words were wisdom, love and truth,
Yea, every grace adorned this youth;
To laugh he never had been seen,
To weep he oftentimes had been;
And when he wept, the numerous crowd
Who saw his grief would weep aloud.
He made the elements obey—
The tempest on its angry way
Is hushed in silence,—with the wave
Retires into its peaceful grave.
He walks upon the watery deep;
His voice awakes the dead from sleep;
The lunatic, and palsied limb,
And sick are all restored by him.
He oft would speak to angry Scribes,
And Priests, and Pharisees besides.
(A stiff-necked, and rebellious race,
Hypocrites with disfigured face.)
The rich, the opulent and proud,
Would often mingle with the crowd;
To them he'd say in terms severe,—
You have your consolations here.
It's easier for a camel high
To enter through a needle's eye,
Than you, who are defiled by sin,
At Heaven's gate to enter in.
For such plain dealings with the Jews,
His course I left for him to choose
For three long years; when all their ire
Seemed bursting forth like smothered fire.
I feared lest I some course should take,
They would an insurrection make."

C. CHURCHILL.

[To be continued.]

Obituary.

Died, in Alma, Alleghany Co., N. Y., July 7, 1857. Sister Rosannah Bryant, of consumption, aged sixty-six years.

Sister Bryant, with her husband, came from the East into this section of country when it was comparatively new; and now many, very many, besides a large circle of near relatives, mourn her loss and retain her in such deep and abiding memory as is eminently due to those virtuous pioneer settlers who have passed away. The writer gratefully remembers, when he used to go long distances by doubtful by-paths to preach God's word to the small companies of noble-hearted sons of toil assembled in private houses, with what christian welcomes he was sure to be greeted by Bro. and Sr. Bryant, and what refreshing seasons of divine worship he enjoyed at their dwelling. He baptized her twenty-three years ago. Her husband dying left her in the care of good and faithful children, whose happy homes have been hers ever since. She lived a zealous and devoted christian. The truths of Revelation were precious to her, and she held them in a living faith. It is interesting to remember with what earnestness she cherished the sentiment of the oneness of all God's children. Living soberly, righteously and godly she looked forward to the coming of the Lord and the resurrection as the time when all who meekly follow Christ on earth will receive eternal life. She fell asleep not in the delusive notion that she should live somewhere as a disembodied spirit while dead, but in the unfailing hope that though she died she should live again *as Jesus died and rose again*.

A discourse was preached by the writer from Ps. 17: 15. May the large circle of mourning friends be comforted by the promises of God in his word which reveal his eternal purpose that they who sleep in Jesus shall be raised up at the last day. John 6: 40.

JOSEPH SELDEN.

Willing, N. Y., July 17, 1857.

Died in Bridgeport, Ct., Aug. 6, of scarlet fever, Ida Melissa, youngest child of Stephen B., and Louisa M. Munn, aged one year and five months.

A treasure laid away till Jesus comes.

"But Oh, our house is desolate,
Gone is its sweetest flower."

L. M. M.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

General Campmeeting at North Wilbraham!

Our brethren abroad have made a demand on us, or rather have expressed a great desire for another "Independent Campmeeting" at North Wilbraham, Mass. What shall we do? Shall we respond to their desire? I think we must, or perhaps do more harm than good. We have concluded to commence the meeting on Monday the 31st day of August next. We give this timely notice that all who wish to attend such a meeting may arrange so to do.

We call this an *Independent Campmeeting*, because we intend that it shall be independent of all *sectarianism* and *partyism*. We invite all to attend it who are interested in, and love the immediate appearance of our Lord Jesus Christ. We expect at this meeting a general gathering of the "waiting ones." It seems to us that it cannot be otherwise, as this will be centrally located for the friends of the cause.

Come, Brethren and Sisters, in the Lord's name, help! Make all the preparation you consistently can to attend, we beseech you, for "is there not a cause?" We feel *lonely* and *pilgrim-like*, and it will be well to meet, and greet, and cheer each other once more on the journey. Will you come from the East, and West, and North, and South, and sit down once more in the anticipation of the kingdom?

The objects of this meeting are twofold.

1. To comfort and strengthen one another.
2. To endeavor to benefit, with the truth, all who will attend the meeting, who are not yet ready for the kingdom of God.

We shall expect each Brother and Sister at this meeting, to speak and act as he, or she may think God requires, with a view to the best good of all concerned. We desire no public debates or controversy, but let each speak independently of others, and in the spirit of Christ. It is the general desire of the friends that Bro. Munger be Superintendent of this meeting, inasmuch as his acquaintance with that part of the country and long experience in these matters render him the fittest person that can be selected. We can all confide in his integrity and faithfulness. We trust he will comply. We would say in conclusion, that it will be well for our friends in all parts, where they can, to associate and prepare *tents* and *bedding*, &c., for themselves, so as not generally to be dependent, as many individual cases must necessarily be. The cloth which is used for tents can be taken by the several families which purchase it, after the meeting, and be used for domestic purposes. In some cases, tents may be more cheaply hired. We will try to get the fare on the railroad from Boston to Wilbraham reduced, if possible, and thus help our Eastern friends; and should we succeed, will give notice in season. Perhaps other brethren will do the same on other railroads.

Get tickets for *Wilbraham*—the Campground is near the Wilbraham depot.

And now, Brethren and Sisters, we submit this matter to you in the Lord. Act right.

EDWIN BURNHAM,
For the Brethren.

P. S. Provision for man and beast will be made as usual. E. B.

—o—

New Hampshire State Conference.

BRO. GRANT:—Being appointed at the last Conference, to fix on the time and place for holding the next State Conference, I take this method to notify the friends that the *time* for holding it, will probably be somewhere from the first to the middle of Oct.; but in regard to the *place*, it is not yet decided. A few brethren at Loudon Village have expressed a wish to have it holden with them. Shall it be there? or is there some place better calculated to convene the meeting?

Will those interested write me on the subject that I may be able to fix on the best place? Hope the friends will speak soon, that I may have time to give seasonable notice.

T. M. PREBLE, Committee.

East Weare, Aug. 17, 1857.

—o—

Grove Meetings.

Providence permitting, there will be Grove meetings as follows:

Sunday, Aug. 23d, at Bean-Hill, Chichester, N. H., about six miles east of Concord.

Sunday, Aug. 30th, at Loudon Mills.

Sunday, Sept. 6th, at Marden's Corners in Epsom.

If the weather is not pleasant on the above days, the meetings will be held in barns, houses, or halls.

All are invited to attend who have ears to hear the gospel of Jesus Christ.

JOHN G. HOOK.

—o—

Tent Meeting.

The Lord willing, a tent meeting will be held in Lanesville, Conn., on the line of the Housatonic R. R., 30 miles north of Bridgeport, commencing Wednesday, Sept. 16th, and continuing over the following Sabbath. All, who can, are invited to attend. Provision will be made for the accommodation of all those from other places, as far as possible. The ministering brethren are invited to attend as the way may be opened, and preach the Word as the Lord shall direct. Those coming on the cars will purchase tickets for New Milford, and inform the conductor that they wish to stop at *Lanesville Station*. The 6.15 A. M. and 6.35 P. M. train from Bridgeport, arrive and stop at Lanesville at 10 o'clock, A. M. and 8.45 P. M.

LEVI R. TEEPLE, and L. MILLS,
For the Brethren.

—o—

Bro. Whitney appoints to preach at East Haverhill, Mass., Aug. 23d.

—o—

I have appointments to preach as follows: The 4th Sabbath in Aug. at Waterloo; the 5th at Canterbury, in the Town Hall; the 1st in Sept., at Loudon Ridge; the 2d Sabbath in Sept., at New Loudon, at the red school house, in the northeast part of the town, near Hemphill's Mills; 3d Sabbath at the Free Meeting House at East Weare Village.

T. M. PREBLE.

—o—

CONFERENCE at North Hermon, commencing Thursday, Sept. 17th, at 1 o'clock, P. M., and continuing over the Lord's day.

EDWIN BURNHAM.

P. S. Friends generally invited to attend.

Bro. Edwin Burnham appoints to preach at Portland, Sept. 13th. If supplied, please write *immediately*.

Providence permitting, I will preach at
Canandaigua, Thursday eve'g, Aug. 20th
Bro. Reynolds, please circulate the appointment.
Syracuse, Friday eve'g and over the following Sunday, Aug. 21st and 22d
Albany, Wednesday eve'g, Aug. 26th
Chester Factories, Thursday eve'g, Aug. 27th
Jawbook, Sunday, (where Bro. Hall may appoint,) Aug. 30th

H. F. CARPENTER.

[Give Bro. Carpenter a hearty welcome. He is a worthy brother.—ED.]

—o—

Providence permitting, I will preach in Salem, Aug. 23d

M. GRANT.

—o—

Bro. J. S. White appoints to preach in Boston, Aug. 23d

—o—

Bro. Israel Damman appoints to preach at Portland, Me., the *fourth* Lord's day in Aug. Dover, N. H., Aug. 30th, where the Brn. may prepare.

Will some one meet him at the depot, Saturday, on the arrival of the train connected with the *boat*.

—o—

The Lord willing, I will meet with the brethren at Lovely Street, Avon, Ct., Sunday, Aug. 23d.

S. B. MUNN.

—o—

Providence permitting, I will preach at the Town Hall, in Williamsburg, Mass., Thursday, Friday and Saturday evenings, (Aug. 27th, 28th and 29th,) and over the following Lord's day.

Brn. and Srs. from the neighboring towns are requested to attend.

M. GRANT.

—o—

Br. E. Bellows appoints to preach at South Killingly, where Bro. Spaulding may appoint Friday evening, Aug. 28th
Axe Factory, Ct., Sunday, Aug. 30.

—o—

If the Lord will, I will preach at
Lanesville, Aug. 21st
Bridgeport, (at the old chapel,) Sunday, Aug. 23d
Northfield, Aug. 30th

C. GOODRICH.

—o—

BRO. GRANT:—If my health will admit, I propose to be with the Brethren at Kennebunkport the 22d and 23d of August.
Portsmouth, N. H., Aug. 29th and 30th
Roxbury, Mass., Sept. 3d
Providence, R. I., Sept. 5th and 6th

Communications from Brethren will be thankfully received at either place.

N. F. NASON.

—o—

GENERAL CAMPMEETING AT NORTH WILBRAHAM, MASS., commencing August 31st, to continue one week. We expect a large and good meeting.

—o—

Bro. Thomas Smith appoints to preach at Orrington, (Advent Chapel) third Sunday in August.

—o—

CAMPMEETING.—Providence permitting, there will be a Campmeeting at South Adams, commencing on Monday, the seventh day of September next, to continue over the following Sabbath. The believers of the Second Advent of the Lord are invited to attend. Necessary provision will be provided for man and beast. Further notice will hereafter be given. Brn. invited—R. V. Lyon, H. L. Hastings, R. E. Ladd, and M. Bachelor.

WM. F. STITT
Z. CAMPBELL,
A. CUMMINGS.

—o—

DISCUSSION.—A discussion is to be had in North Fairfield, Huron Co., Ohio, between Elder Andrew Burns of Ashland Co., Ohio, and L. P. Judson of Victor, Ontario Co., N. Y., commencing Aug. 25, 1857, and continuing during the pleasure of the parties,—probably three or four days. The questions will be, whether the Kingdom of Heaven, or reign of Christ has yet been set up on the Earth? and what is the true nature and destiny of man?

—o—

Tent Meeting.

There will be a Tent Meeting in East Farnham, C. E., commencing September 9th, at five o'clock, P. M., and continuing over the Lord's day. We wish Bro. Edwin Burnham to come and preach the word; also other preaching brethren. The Brethren will do all they are required to sustain the meeting.

JOHN CHAPMAN,
In behalf of the Brethren.

—o—

Bro. Couch appoints to preach in Worcester, Aug. 30th

—o—

Bro. Boutell will preach in Salem the first Sabbath in September. TEMPLE HARDY.

—o—

Bro. L. Boutell appoints to preach At South Hope Saturday 8th, Sunday, Aug. 22d and 23d. Will be at Camden by the first Friday boat, 21st, from *Bangor*.

—o—

The Lord will, Bro. R. E. Ladd will preach in Thorndike the 3d Sunday in August.

—o—

The Lord will, Bro. A. M. Higgins will preach in Springfield the 3d Sunday in August.

—o—

BRO. GRANT:—Elder Barns, with whom I was to have a discussion, commencing on the 18th of Aug., has been called to give up an excellent wife to the cold embrace of death. From a regard to his feelings and to suit his convenience in the circumstances, we have agreed to defer the commencement of the discussion for one week, which will bring it to the 25th of Aug. instead of the 18th. Will you please change the notice accordingly.

Yours for the truth, L. P. JUDSON.

Northfield, Ohio, July 27, '57.

Canada Subscribers

And all others in the *British Provinces* will remember that we have to *prepay* the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

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The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not prepaid, it will be half a cent a number in the State and one cent out of it.

To Correspondents.

A. M. Stark—Money received. We have received the letter directed to Bro. P.

B. Wheelock—All right.

Bro. Preble—We have received some of your books.

Business.

THE RECEIPTS.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

J. Gregory 143, D L. Moulton 134, S. C. Berry 130, W. Berry 130, M. A. Hodgson 130, H. McCullock 106, H. Hopkins 128, J. B. Potter 123, J. Clough 130, A. Youngman 104, J. H. Stevens 114, J. Gray 104, S. Webster 154, S. Crockett 130, C. Perry 130, D. T. Cooper 89, C. E. Mack 130, B. Wheelock 154, R. Burrell 130, W. A. Marsh 104, $1 each.

B. L. Clark 153, R. N. Stetson 153, H. Dixon 130, $2 each.

S. Griswold 115, 50 cents; C. A. Warner 133, $3; J. Foster, postage, 26 cents; Mrs. Rogers 117, 50 cents.

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BOOKS SENT.—W. Hunt, P. M., S. Cook.

Bro. A. N. Seymour's P. O. address is Reading, Hillsdale Co., N. Y.

B. P. Manning's P. O. address is Oil Mill Village, N. H.

Bro. Jonas Merriam's P. O. address is Concord, N. H.

Bro. Walter Pratt's P. O. address is Mendon, Adams Co., Ill.

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Poetry.

For the Crisis.

THE ATONEMENT.

TO A SISTER.

On Calvary's deeply blood-stained height,
A towering cross is reared;
And lo! the clouds are robed in night,
The sun has disappeared.

The Roman soldiers boldly stand
Anear the accursed tree;
While Jesus prays for that vile band,
Sinner, he prays for thee.

He feebly bows his dying head
Beneath the chastening rod,
And lo! a purple stream doth flow,—
It is "the blood of God!"

No human sacrifice is there,
It is the annointed ONE;
'Twas Christ, the "word made flesh," who said,
"Father, thy will be done!"

Jesus, all that did constitute
The Savior we adore,
Then died, yet rose triumphantly,
To live forevermore.

Wilt thou this precious truth deny?
Wilt thou his words forget?
"O touch me not, woman, for I
Have not ascended yet.

What, angels! were ye slumb'ring when
The conquering Spirit fled,
And left a "mortal body" then,
Inactive, cold, and dead?

Were ye asleep? surely, methinks,
Vast multitudes should come,
And bear a spirit far away,
To its eternal home.

Away, thou all blasphemous thought,
Behold a Savior slain!
"Lo! I am he that once was dead,
But now I live—to reign."

Angels, ye knew your stations well;
And lo! your wings do wave,
Where the Redeemer calmly sleeps
Unconscious in the grave.

Had "not ascended?" No; and ye
Are sent, 'mid Nature's gloom,
By God, and gladly ye obey,
To guard the Savior's tomb.

MARIA.

Danville, C. E.

For the Crisis.

LINES.

TO BRO. S. DWIGHT.

Wilt thou share in Christ's suff'rings, and scorn to repine,
To claim the sweet promise—"Fear not thou art mine?"
Through great tribulation wilt thou never complain,
To wash thy robes white, in the blood of the Lamb?
Canst thou say "though he slay me, I'm trustingly thine,
Though the clustering fruit is cut off from the vine,
The meat from the field, and the herd from the stall,"
Say, canst thou still joy and rejoice through it all?
Is there any reserve in that warm heart of thine,
Of what he has given, thou would'st not resign?
Hast thou brought as an off'ring, the flower of the flock,
The pride of the garden, hast thou refused not?
Every weight laid aside, through the dear Savior's grace,
Each darling sin crucified, strong for the race?
Then lift up thy head, for the Kingdom is thine,
The promise is due thee—"Fear not! thou art mine!"

VESTA N. CUDWORTH.

Charlemont.

Original Articles.

For the Crisis.

Faith.

The christian is especially favored of God, in the power that is given him to believe in the promises, so that he shall be always victorious in whatever battle he may engage. As we wrestle against principalities, and powers, and against *spiritual* wickedness in high places, we need faith in God, that our labor shall not be in vain. In these days of unbelief, when *professors* of religion are not *all* possessors, and so little of the baptism of the Holy Ghost is experienced by a majority of *nominal* christians, there is need that those who profess to love God *indeed* should have faith, simple—yet strong, unyielding; "a faith that laughs at impossibilities, and cries *it shall be done.*"

How easy it is to have faith in God. Why, it is only taking God at his word, believing he *will* do, simply because he *says* he will. No matter if the unbelief of the ungodly tells the christian, "it is all nonsense for you to talk about religion," Faith tells him 'tis *not* in *vain;* and it not only tells this on the strength of the promises of God, but it shows him how sure they are by its *effects.* Were the christian obliged to believe without experiencing any result of his faith, there would be some chance for him to yield; but glory to God, he does not stop here; he can point to effects as the *tangible* evidence, that when he says, God does *at this moment* bless my soul—God does *now* convict the sinner, he receives *just what he asks for.* He may, it is true, be obliged in some instances to cling to the naked promise without *seeing* the effect of this faith, but he is not left *entirely* without evidence; no! for he has the "witness in himself" that his prayer *is* answered, so that he may go to the sinner for whom he has prayed, and say, although he may be met with a laugh, "*you are convicted of sin.*"

The days, blessed be God, of apostolic faith have *not* "all passed away." It is the privilege of the child of God *now,* through faith, to "quench the violence of the fire, escape the edge of the sword out of weakness be made strong," to subdue and triumph over the enemy; to see *eternity* and the joys of *Heaven* as *realities,* although surrounded by the mist and fog of sin. The days, we say again, of apostolic faith are not all in the past. Were sinners converted *then* by scores? they can be *now.* Did the faith of the apostles bring down the promised baptism of the Holy Ghost? Faith can do the same now; "for *all things* are possible to him that believeth."

If this is Faith and its effects, then any thing short of it is sin; for the same power will move the arm that moves the world now, that has moved it before. Israel's God still is ready to undertake for those who trust his word, and will lead them on to *certain* VICTORY. If *this* is faith, then he who has it in exercise will be active in the work. "Can a man take up fire and not be burned?" Neither can a man have faith without setting his whole religious machinery at work to "turn the world upside down." Glory to God, the devil may oppose, the wicked may revile, yet God through his people *will work.*

Brethren and sisters, "have faith in God." Stand firmly grasping his promises with faith's iron grasp, and, though you wrestle for the blessing, you can say with Wesley,—

"Lame as I am, I take the prey,
Hell, earth, and sin, with *ease* o'ercome;
I leap for joy, pursue my way,
And as a bounding hart fly home."

HO TIS.

For the Crisis.

We'll Meet Again.

Yes, we *will* meet again. What! *can* we meet again? Yes, it is true. Father, mother, brother and sister, dearly loved and cherished friends may part. That tie that binds true hearts together may be severed. It may be rent asunder in a moment, and those hearts, which have been twining closer and closer together for years, may be disunited. When we cast a glance around us, and our eye rests upon those that we dearly love; those whose society throws a gleam of sunshine upon our pathway, and fills our hearts with joy and gladness; when we see the cheerful smile wreathing that countenance that bespeaks life and animation, and which is like a sudden sunshine, awakening sacred delight in the mind; when we see the rosy tint of health upon the cheek, and activity and hope in every motion; when we see those mild, bright eyes resting so affectionately upon us, and hear that gentle voice speaking in tones of affection and kindness, we wonder, and the inquiry arises,—can all these beauties pass away?

We look again. Where are they? The places that knew them, now know them no more. Ah! they are gone. That cheerful and healthful countenance is now marked by the pallor of death; that eye which once beamed with heavenly lustre is now closed in death. We pause, we look, we wonder. Has that eye forever closed upon me? Can I never more behold its mild beamings? Can I never more listen to the sweet and heavenly strains that fell from those lips? Is that voice forever hushed in death? Will we *never meet again?*

Yes, we *will* meet again. The cold, damp prison-house cannot long retain its victim. There is a power *greater* than that. There is one who has burst its bands and come forth, taking possession of its keys, who will shortly unlock the tomb and bid the prisoners come home. When the last trumpet rends the tomb, that friend will hear its voice, and arise from slumber. But why? to tread this dreary earth as before, where sickness and sorrow are its unwelcome visitants, and sin reigns triumphant? Oh no. The earth will then be robed in beauty. There will be no more blight, no more storms, no more conflicting emotions; but from this earth which has been so long polluted by sin, which is the receptacle of all that is evil and unholy, there will spring up the new earth in Eden's first bloom. Then that countenance will bloom in immortal beauty; that eye will never lose its lustre, but will glisten as the stars forever and ever. Smiles will ever wreathe that brow, and that voice will ever be heard in singing praises to its Maker. Sin will no more abound. There those that meet will never part again. Death hath no more power over them. Oh! what raptures of joy will swell from the assembled thousands of earth's parted friends, who have met to part no more. There, around the throne of Jesus, will meet all those who sought for glory, honor and immortality, by a patient continuance in well-doing.

Reader, will you be there? Are you striving to live a life of holiness? Have you taken the yoke of Jesus upon you and learned of Him who is meek and holy of heart? Have you confessed his name before a world lying in wickedness? Oh! if not, lay your all at Jesus' feet; love him and serve him. Be not conformed to this world. Let not the vanities and follies of earth take your affections, but place them upon the Lamb of God who taketh away the sins of the world. Though thy sins be as scarlet, he will make them white as snow: though they be red like crimson, they shall be as wool. Come, love him with all thy heart. Confess his name, and thou shalt have a glorious inheritance in that world of light. Soon he will call his sheep from wandering, and thou shalt meet that friend who so long has been slumbering in dust, and enjoy those beauties that are in reserve for the good.

M. A. MOORE.

Conesus, N. Y.

For the Crisis.

The Seventh Chapter of Romans.

BRO. GRANT:—I think you or some other brother could give "meat in due season" to some, by giving a few words of comment upon this chapter. It seems to be imperfectly understood by the majority of those with whom I converse concerning it. Some suppose it refers to the *Christian* under the gospel, and adduce as proof, the fact that the apostle uses the present tense, as, "I am carnal," &c., which tense they think he would not use if he designed to represent his state while under the law, or that of the *sinner.* They argue, also, that such an expression as, "I delight in the law of God after the inward man," can be no other than the language of the Christian.

On the contrary; if each of the following passages, and others of like import, refer to the Christian under the gospel, I am unable to reconcile them. For instance; Paul says, in the 14th verse of this chapter,—"I am carnal, sold under sin." And in 23d verse he represents himself as being brought "into captivity to the law of sin," &c., and then in the 8th chapter, 2d verse, he says, "the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

Query.—How can an individual be a captive under a law, and be free from that law, at one and the same time?

Again,—in the 19th verse of this 7th chapter he says,—"For the good that I would, I do not: but the evil which I would not, that I do." But in 1 Cor. 9: 27, he says, "I keep my body, and bring it into subjection." Now, if both these texts apply to the Christian, in what sense does he bring his body into subjection, while he is continually doing that which he knows to be absolutely wrong?

In another place the christian is represented as "overcoming the world," but in this chapter he seems to be continually overcome by it, if it applies to him. I might give other examples, but if I am understood, these are sufficient. If any brother should feel disposed to give a few words of explanation it might not be time spent in vain.

HIRAM.

Trescott, Me., July 23, 1857.

For the Crisis.

Short Sermon.

MATT. 16: 24.

"Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me."

Christ is our guide-board, not with letters effaced, but with the name and direction all legibly written; and not only does he point the way but himself walks therein, saying to us, "Come! follow me!" He is the captain of our salvation, and does not, like some generals, sit in the tent with spy-glass in hand, but himself heads the army.

Of what must we deny ourselves? We must not give the reign to any unholy inclination; must bridle, curb, and subdue every carnal passion; must not eat or drink to gratify a vitiated appetite. 1 Cor. 10: 31,—"Whether, therefore, ye eat, or drink, or whatever ye do, do all to the glory of God." We must not love the world. "If any man love the world the love of the Father is not in him."

How can we tell whether we love the world?

I. When we will let the indigent suffer for food or apparel, and at the same time have an abundance; and see their children clad in the oft repaired garment, our own clothed and decked, and have frequent change of garment; and the poor child's parents, though industrious and prudent, can not meet in congregation for the want of wholesome garb; while our family are eating like epicures, theirs are pinching for the plainest sustenance.

II. When we will let men perish in unbelief and ignorance because the truth is not in their hearing. The most of professed christians know nothing about self-denial. For the sake of saving others, they have never deprived themselves of one meal, or one night's rest, nor one of life's comforts. When they can spare something just as well as not, and meet all their own cherished ends, they will bestow a few mites, and perhaps make out ten or fifteen dollars in the course of the year, and then wonder why there is no more interest in meetings, and why there is no more good done, and why the minister is so dull; when the poor soul has been overtaxed, both in body and mind, all the weary week, for the sake of keeping soul and body together, and Sunday morn goes to his or her appointment, "like the wounded snake who drags his slow length along." For, in spite of faith and zeal, ministers will, like other folks, realize their mortality and infirmity. But the servant is not above his Lord.

We must crucify the love of dress. In 1 Tim. 2: and 1 Pet. 3: is given the rule for this important matter, in unequivocal language; yet the mass of women who profess faith in the Book, openly and repeatedly transgress it plainest requirements when it comes in contact with their love of show and vanity. And they also adorn their daughter in God-forbidden ornaments, and yet flatter themselves that the Lawgiver will accept of them in the great day approaching, and say to them,—"Well done!"

What A. Judson experienced in Maulmein among the Karens has been felt in miniature by many a Gospel minister. The multitudinous houses of ill-fame—those breathing-holes of the infernal regions, are mostly peopled by those who love showy garments, and having no laudable means to obtain them, they sell themselves to sin, and with their associates become that polluting, incurable leprosy of the earth.

You professed christian women, by adorning yourselves in garbs of gaiety, have made an ordinary, plain dress disreputable, and its owner despicable: and for this very reason many of you have mourned over a fallen sister or daughter. May all of you see your error, and by repentance find forgiveness.

We must deny the reins to that most unruly member, the tongue. Please read James 3d chapter. We are not to talebear; (Lev. 19: 16,) nor be whisperers; (Prov. 16: 28,) nor use filthy words; (1 Cor. 15: 33) nor corrupt comunications; (Eph. 9: 29,) nor indulge in vain bablings which eat as doth a canker; (12 Tim. 2: 16–17,) this disease has destroyed many a promising child. Now, my brother, or my sister, when the old man is aroused, and you are aching to express your burning indignation, then open the valve which, while it opens communication with heaven shuts it against cursing, gives time for that volcano within to be extinguished without either eruption or earthquake, and remember the crucified One said, deny thyself—take up thy cross, and FOLLOW ME.

MARY A. SEYMOUR.

Cambria, Mich., Aug. 2, '57.

From Bro. Wm. Allen.

DEAR BRETHREN AND SISTERS of like precious faith scattered over this vast creation, who are groaning with me for deliverance, lift up your heads, for your redemption draweth nigh. He that is to come will come. Although the world, and backslidden Adventists may say, not only in words but in their hearts, "my Lord delayeth his coming," let us gird on the armor tighter, and run like one of old with our fingers in our ears, crying—"Life! life! eternal life!"

Never did we live in a time when we needed more of the grace of God to keep us on the track to the everlasting kingdom of God, than we do at the present time. For one I never felt more like a pilgrim and stranger. Especially since my companion died, have I felt "lonely and weary." She looked for the same "blessed hope;" but she now sleeps in Jesus. She will come again from the land of the enemy. She will burst the tomb, and come forth shouting, "Victory! Victory!" over death and the grave. What a glorious hope is ours! I am glad that Jesus died and rose again, taking the keys of death with him. He can open and no man shut again.

"Fly swifter round, ye wheels of time,
And bring the welcome day!"

My heart aches when I see the state of things in our ranks, especially as they are here, where was once a loving band, united, and strong in the Lord, as many of our brethren very well know. We have no preaching. A few of us meet together half a day on Sunday, to comfort and exhort one another. I went to Bristol last Sunday to get some crumbs from Bro. Fox, and got them, and went on my way rejoicing. I find here and there traaveler, that has not given up, but can wield the sword of the Spirit.

I see Bro. Munger has skipped over us in his late appointments. Perhaps he thinks he can do us no good. I know we are very low, but the physician ought not to leave his patient as long as there is life. Yours, in hope of seeing a better day.

WM. ALLEN.

New Britain, Ct.

Poetry.

For the Crisis.

ZION IN CAPTIVITY.

PSALM CXXXVII.

Beside the rivers of Babylon,
There we sat down in sorrow lone,
And wept when we remembered Zion,
In desolation left alone.

Beside dark Babel's flowing river,
Our harps upon the willows hung;
We mourned as mourns the captive ever,
Our songs of gladness left unsung.

But they who into bondage led us,
Required of us glad joy and mirth;
Alas! forgot they how we sorrowed,
For Zion fair that gave us birth?

How shall we sing the songs of Zion
Until our days of grief be o'er?
How can we chant those lays to strangers
We sweetly sang in days of yore?

Thou art in ruins now, O Zion!
But still with love I cherish thee;
For sweet to us the mem'ry still,
When in thy streets we walked so free.

But should I thee no more remember,
O then thou'lt let my speech depart!
Then too, let my right hand be withered,
And still and pulseless be this heart.

O Lord! remember us in bondage,
Propitious smile upon thy land;
Haste! then, the fall of Babel's daughter,
And free again our captive band!

ORRIN P. ALLEN.

Vernon, Vt.

Choice Selections.

The Upas Tree.

Most people have heard of the celebrated Grotto del Cane in the vicinity of Naples; a grotto so called because dogs are the animals usually selected to show by their suffering and death how dangerous it is. The Grotto del Cane may be entered by a grown-up human individual with impunity, because the poisonous gas, on which its energy depends, is so heavy that it does not rise sufficiently high to be breathed, though a dog's nose and mouth being below the level of the poisonous emanation, the animal soon dies. The poison valley of Java is something like the Grotto del Cane on a gigantic scale. There is a difference, however, between the two as regards the kind of poisonous gas contained in each. That of the Grotto del Cane is carbonic acid gas—the same gas which is evolved from burning charcoal, from ginger beer and soda water, champagne cider, and brewers' vats; but the poisonous air of the Java valley must contain, from the description we now have of it, other gases than the carbonic acid. Most probably the gas to which its energy is due to hydro-sulphuric acid, or sulphureted hydrogen; but the chemical reader shall judge for himself from the description of Mr. Alexander Loudon, who visited the pestilential spot in July, 1830. . . . Mr. Loudon heard for the first time of the poison valley, called by the natives "Gueva Upas," July 3, 1830, during a walk one morning with a native chief, who told him there was a valley only three miles from Batum, which no person could enter without forfeiting his life; and that the bottom of the place was covered with the skeletons of birds, and beasts, and human beings. Mr. Loudon having communicated this intelligence to some of the Dutch authorities, it was agreed that a party of exploration should be made up, and the poison valley should be visited. "I had heard," says Mr. Loudon, "that a lake existed on the summit of one of the mountains, and that it was dangerous to approach very near the banks of this lake; but of the poison valley I had never heard before; the accounts of it now were so very extraordinary that I did not believe them."

Early on the 4th of July, 1830, Mr. Loudon and his fellow-excursionists set out on their exploration. The valley, as correctly stated by the natives, was only three miles from Batum. So far was there from being an absence of vegetation in its vicinity, as had been anticipated, that a Daendels—a gentleman in the Dutch service—ordered a path to be made through the dense brushwood, to facilitate the progress of the explorers. Mr. Loudon took with him two dogs and some fowls, as subjects of experiment. Arriving at the foot of the mountain, they left their horses, and scrambled up the mountain side, holding on for security by the branches of trees. The explorers were very much fatigued before they got up, the path being very steep and slippery. When within a few yards of the edge of the valley, a sickening, nauseous, suffocating smell was experienced; but no sooner did Mr. Loudon and his companions come close to the place than the smell ceased. Mr. Loudon shall now speak a few words for himself: "We were lost in astonishment," he relates, "at the awful scene below us. The valley was an oval excavation, about half a mile in circumference—its depth from thirty to thirty-five feet. The bottom quite flat; no vegetation—not even a blade of grass—but abundance of stones, like river-stones in appearance, and covered thickly with skeletons of human beings, tigers, pigs, deer, pea-cocks, and a great variety of other birds and animals. . . . One adventurous person proposed to enter the valley—a proposal, however, which Mr. Loudon considerately declined, and which the proposer himself did not carry into practice. All managed, however, by exercising great care, to descend within eighteen feet of the bottom. Still no difficulty of breathing was experienced; only a sickly, nauseous smell. The deadly character of the emanations of the valley may be judged of from the result of certain painful experiments made. A dog was fastened to the end of a bamboo, eighteen feet long, and sent in. Some members of the party had stop-watches, by which the exact duration of life in the valley was determined. In ten seconds the animal fell on his back, overcome by the poisonous gas; he neither barked nor moved his limbs, but continued breathing for about eighteen minutes. The second dog broke loose from the bamboo, and walked in of his own accord to the spot where the other dog was lying. He then stood quite still for ten seconds, when he fell on his back, and only continued to breathe for seven minutes.

The first of the fowls was now thrown in; it died in a minute and a half. A second fowl was dead before touching the ground. On the side of the valley, opposite to where Mr. Loudon stood, he saw the skeleton of a human being bleached quite white, and lying on a large stone. The skeleton was lying on its back, with the right hand under the head. . . . Till fairly into the valley, a stranger would not be made aware of the character of the spot; and, once in, there is no return.

It is a pity that Mr. Loudon, when he was about it, did not procure a bottle-full of the gas which pervades this poisonous locality. Had he done so, analysis might have settled the nature of it. The chemical reader, however, will be convinced, from various points of the description, that sulphureted hydrogen, if not the sole gaseous poison there, must be a constituent of it to a very large degree. And a very terrible poison it is, too. Some years ago a curious experiment was made with it at the Veterinary College of Lyons. The object proposed was to determine whether a horse could be killed with it by mere absorption through the skin. For this purpose the poor animal was inclosed, all but the head, in an india-rubber bag, containing air mixed with twelve per cent. of sulphureted hydrogen gas. The conditions of the experiment of course permitted the horse to breathe atmospheric air; nevertheless he died. *This is the gas which accumulates in grave-yards, cesspools, and other places where animal matter is collected.* Accidents originating with it have been particularly frequent at Paris, where the conditions are such that large amounts of animal matter accumulate, and are allowed to remain for considerable periods in domestic establishments. Surely all who are interested in the sanitary welfare of the community ought to be stirred up by the reflection, that through our want of caution we are often allowing the very gases that constitute the destructive properties of the upas valley, to do their deadly work upon the population in the midst of us.—[*Ladies' Repository.*

The Girl that never told a Lie.

A little girl once came into the house and told her mother something which was very improbable. Those who were sitting in the room with her mother, did not believe her, for they did not know the character of the little girl. But the mother replied at once, "I have no doubt that it is true, for I never knew my daughter to tell a lie." Is there not something noble in having such a character as this? Must not that little girl have felt happy in the consciousness of thus possessing her mother's entire confidence? Oh, how different must have been her feelings from those of the child whose word cannot be believed, and who is regarded by every one with suspicion! Shame, shame on the child who has not magnanimity enough to tell the truth.

The Cross of Christ.

Christ's cross is the christ-cross of all our happiness; it enriches our darkness with light; it restoreth the troubled soul to rest; it bringeth strangers to God's acquaintance; it maketh remote foreigners near neighbors; it cutteth off discord; concludeth a league of everlasting peace; and is the bounteous author of all good.

QUARLES.

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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.* Over all communications for the paper, write *For the Crisis.* Over all business matters, write *Business.*

Poetry.

A GEM.

Forgive thy foes; nor that alone—
Their evil deeds with good repay;
Fill those with joy who leave thee none,
And kiss the hand upraised to slay.

So does the fragrant sandal bow
In meek forgiveness to its doom;
And o'er the axe at every blow
Sheds in abundance rich perfume.

Original Articles.

For the Crisis.

The Love of God.

Unsearchable! Immeasurable! Boundless! Eternal love! Love which passeth knowledge,—infinite as its Source! And what has this love wrought? From the beginning, man has been its elected beneficiary. The bliss of Eden, participated by Adam and Eve, was the love of God encircling them; breathing from every flower—beaming from every gem—warbling from bird and rivulet—speaking in the brilliance of the firmament—glowing in the effulgence of the virgin days,—everywhere the echoes of their Eden whispered—*God is love.*

Yes, the love of God has ever been following the course of man; or rather, it has been leading him. Though terribly has he fallen, when compared with his primitive estate, the hand of love has been extended to save and uplift him. And now, though wayward still, and forgetful of infinite mercy, every heart experiences the operations of a mighty power, winning and wooing it back to purity and faith.

And was it not love, matchless love! which sent from the bosom of his Father the Blessed Yaveh—the promised One from the foundation of the world? O who can understand the depths of that affection which sacrificed the Heir of Heaven—the Eternal Son, to redeem by his agony and life-blood, a race of God-forgetting, ungrateful sinners! Truly, it passeth knowledge!

Jehovah beheld the corruption of earth. Justice wore a threatening aspect. Hope wept. Mercy tremblingly lingered. Shall they perish? No! Love conquered. "He saw there was no man, and wondered that there was no intercessor; therefore his arm brought salvation." Yea, He "*so loved the world*, that he gave his *only begotten Son*, . . . that the world *through him* might be *saved!*"

The suffering One—the man of sorrows has been to earth and fulfilled his mission of humiliation. Man, wretched and undone, through him has hope, and joy, and peace. The morning-star of his spirit has arisen, scattering the murky shades of doubt and despair. His dungeon of fear is illuminated by the angel-presence of Hope—twin-sister of Love. Faith seizes the heavenly future, and waits with throbbing heart the consummation of Love's stupendous plan, in the coming kingdom and glory of the once crucified but now exalted King—the Prince of Peace—who is to come, completing the mission of love, perfecting earth anew, disinthralling man from death, exterminating the power of evil, and bringing into an eternal oneness with himself and the Father, those for whom he died, and who have trusted in his Name. This is the blessed love of God! Have we any share in it? M. A. G.

For the Crisis.

"Can't Write."

How do you know? Have you ever made a trial? "O yes, I have often written articles for a friend's Album, the Academical Journal, and our village Lyceum; but I can't write for the 'Crisis,' somehow." So says young Twenty-One. Can't write? Indeed! Why, how long is it since I received that long, expressive' well word-chosen epistle from you? "But that was a—well, a business letter." Then you can write nothing but "business" letters, eh? Very well; then is it not your "business" to write for the edification and comfort of some lone, way-faring pilgrim? Indeed it is, if you love Jesus. Is not any thing in which you take a deep interest as much *your* "business" as any one's? Probably the Lyceum, &c. &c., more particularly interests you; but, sister, is that right? O, let nothing appear more interesting than the building up of one another in their most holy faith. Let the Lyceum and such things as you mention be but secondary in your estimation.

Come, now, just *try hard*. Let us hear from you, so that we may know you are alive. How do you know but the "old contributors" are blind, or crazy, or are just going to be? Why, should that be the case, what would become of the "Crisis?" Just picture to your imagination the fatal consequences! Our wearied Brother Editor, if not blind, and crazy, too, would be forced to write *all* himself or borrow poisonous articles from his neighbors. Otherwise our highly-valued paper will be found among the missing. Now, youthful brother and sister, just make *one* effort at writing and let our Editor judge whether your composition is worthy publication or not. It will improve your mind at least, and how do you know it "can do no one good?" You've enough to occupy any steel pen; so just go about it. Haste! Time flies swiftly! God seeth you! MARIA.

Danville, C. E.

For the Crisis.

What hath God Wrought?

This, my brethren and sisters, is a question worthy of our most profound and humble consideration. And profitably may we reflect upon his creative power, wisdom and goodness displayed in the things which do appear; and yet, perhaps, more profitably upon his goodness and benevolent designs toward the children of men, and what he hath wrought for his people in answer to prayer. When we look at their early history we find that in a miraculous manner God wrought for them in answer to faith and prayer. And have not our hearts often burned within us with gratitude to God, and we have felt to take courage while pursuing their history and contemplating God's care and goodness toward them? Surely they have. But do we need to go back to past ages for a demonstration of God's tender compassion and goodness? I tell you nay. But, as individuals, have we not in our pilgrimage erected our pillars to perpetuate the remembrance of what God hath wrought for us in answer to prayer? I think we have; and how oft do we with pleasure and gratitude call to remembrance those times, when God granted us deliverance and consolation. "Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

It is in this (that God answers prayer) that we have strong consolation to lay hold of the hope set before us. Were it not for this, where would be the ground of our hope? where our consolation and our rest in this evil time, while the trials, cares and burdens of life, with the influences and iniquity which surround us, weigh heavily upon us? But—"we which believe do enter into rest." In the midst of this tumultuous time, while all combinations and associations are being shaken, he, whose faith is in God, who wears the yoke of Christ, finds rest as the fruit of obedience, and in answer to faith and prayer. And as God has made us to be helps to each other to the "building up on your most holy faith, praying in the Holy Ghost," it does appear to me that it would be useful, to cheer the heart and strengthen the faith of each other, for those who can, to give a clear account of special answer to prayer; (i. e., in an extraordinary manner,) to do it humbly to the praise of God and the comfort of his children, through the columns of the *Crisis*. I was glad to read that in the Crisis of July 29th, and hope to read many more, for I love them. S.

For the Crisis.

THE NEW JERUSALEM.

There is a city for the just
Who now are sleeping in the dust;
An "house" of "many mansions" fair,
Which Christ ascended to prepare.

This city bright is now above,
Where dwells the holy Lord of love;
But down to earth it will descend,
When Gentile times shall have an end.

Jerusalem! immortal name!
Let saints proclaim thy glorious fame;
Thy beauties rare, thy vast extent,
Invite an angel's measurement.

Jerusalem! we wait for thee,
We long thy pearly gates to see;
We long to walk thy streets of gold,
And bask in glory now untold.

Jerusalem! O, quickly come!
We long for our unending home;
We long to dwell in thy clear light,
Where glory shall dispel the night.

Jerusalem! thou city fair,
No splendor can with thine compare;
To earth descend, and here remain,
While Christ, our holy King, shall reign.

W. SHELDON.

Vermilion, M. T.

For the Crisis.

"Let not your Heart be Troubled."

These are the words of Jesus. What power and yet what sweet simplicity is contained in them. How expressive of feeling. What tenderness and love is embodied in these few words. Who has not felt the softening and enlivening influence of the spirit that is contained in them? When the heart is troubled, when perplexed and wearied with the cares and trials of life, when the heart in its sadness would fain exclaim, O that I could rest, and be at peace; then, when all earthly comfort is of no avail, when the heart is like the troubled waves of the sea, and needeth only the still small voice, speaking peace to its angry and boisterous waves, to lull them into a gentle and quiet slumber,—the words of Jesus fall touchingly and sweetly on the heart;—"Let not your hearts be troubled, ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

O, Christian! let not your heart be troubled. Fear not, neither be dismayed; for it is the Father's good pleasure to give you the Kingdom. Although the trials, vexations, and sorrows of life may roll mountain high upon you, yet, in the midst of these sorrowing scenes, Jesus says, "let not your heart be troubled." Thou who hast long wandered a pilgrim and stranger on the earth, waiting for the return of your absent Elder Brother, art thou weary of his so long delay? Is thy heart faint, and thy soul disquieted within thee? O, be not troubled. He has gone to prepare a place for you. Soon he will return, and receive you unto himself, where thou canst reign with him forever in those mansions full of glory. M. A. MOORE.

Conesus, N. Y.

BRO. GRANT:—Bro. Ladd's remarks in reference to the campmeeting at Wilbraham, South Adams, moved me to say a word on the subject. My sympathies are with the Campmeeting at W——, and I mean to be there and hope it will be a grand rally of the saints; but still, I feel for the people in the region of Adams on Cheshire. There can but a few go from that region to Wilbraham, and they might save themselves labor and expense by so doing, but shall nothing be done for the unconverted at home? I hope some will try to comply with the wish of the brethren who in their zeal for God and truth, and love to the souls of men, have found it in their hearts to appoint a meeting at South Adams. I know I shall not offend Bro. Ladd in so writing. I love the whole family. I go to Wilbraham to feast upon the truth flowing from the lips of others, as there will be laborers enough there without me. I go to South Adams to labor. My heart says peace be with all those that are in sympathy with God and truth. The Master will soon be here. Let us all be at our post. M. BATCHELOR.

For the Crisis.

The Types; And the Harvest of the World.

(*Concluded.*)

6. The next regular feast in succession was the feast of trumpets, kept on the first day of the seventh month, Tisri. It was called a "Sabbath, a memorial of blowing of trumpets; an holy convocation." This was commemorative of creation, "when the morning stars sang together, and all the Sons of God shouted for joy." It was a type of the proclamation of the gospel. "Cry aloud," says Isaiah, "spare not, lift up thy voice like a *trumpet*, and show my people their transgressions; the house of Jacob their sins." "The priests shall blow with the trumpets . . . . "in the day of your gladness, and in your solemn days, and in the beginnings of your months. Ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings, that they may be to you for a memorial before your God. I am the Lord, your God." Num. 10: 10. "David brought up the Ark of God, (to Jerusalem) with gladness . . . with shouting and sound of the trumpet." The burnt-offering represented Jesus as slain without the camp, and burnt in the furnace of his Father's wrath; not only a willing, consenting, but a voluntary offerer of himself, choosing to become a propitiation "for the sins of the world." In agony he glorified his Father, by meek submission and perfect obedience to all his requirements; and all this, that we, his ungrateful abusors, might escape merited vengeance. This feast probably reached its antitype when the Holy Spirit descended the second time, on the apostles and all their "company;" (Acts. 4: 23–33,) when "the place was shaken where they were assembled together; and they were all filled with the Holy Ghost and spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they held all things common. And with *great power* gave the apostles witness of the resurruction of the Lord Jesus; aud *great grace* was upon them all."

As this feast was a memorial of creation, we expect to find something expressive of the same when it reaches its substitute; and in this we are not disappointed. After Peter and John had been liberated from prison and persecution, "they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast *made heaven, and earth, and the sea, and all that in them is.*" This, probably, was on the first day of the seventh month, the fourth new moon after Pentecost, when the proclamation of the gospel took the place of the silver trumpets; for here, the apostles and their companions began to "lift up their voice like a trumpet." They blew the gospel trumpet over his death and resurrection, by preaching Christ crucified, as our whole burnt-offering, and risen again as the sacrifice of our peace-offering. This feast also was kept for one day only, and must represent the gospel-day till "the master of the house is risen up, and hath shut to the door." The ministers of Christ, ever since the days of the apostles, have been sounding this trumpet, determined to know and preach nothing (as a way of escape for sinners) "but Jesus Christ and him crucified."

The foregoing feasts I regard as chronologically fulfilled, having reached their antitypes on the same day of their appointment, with the exception of the Sabbath; the seventh having been superseded by the first day of the week, which is substituted as a memorial of the resurrection of Christ, and to continue as a holy day, till swallowed up in the great Jubilee Sabbath at the day of Judgment; and all their substitutes will reach to the Harvest of the world, when the sickle will be thrust in, and the earth be "reaped."

7. The next great solemnity under the law was the day of atonement, which was very solemnly observed on the tenth day of the seventh month. It was a memorial of sin and its deserts; and all were required to humble themselves, to afflict their souls with fasting, humiliation and penitence, from the ninth at even, to the tenth at even. In the sacrificial observances of this fast of expiation, we discern Jesus, appointed by the Father and eminently qualified to make atonement for the sins of the whole world, stripped of his robes of light and majesty, and clothed in a pure but humble manhood, standing at one and the same time the God-honoring and sin-atoning sacrifice, and the devoted, laborious High Priest, diligently pursuing his astonishing work. "The Lord laid on him the iniquities of us all;" and as our scape-goat he bears them all away "into a land not inhabited." Jesus is "led up," or "driven into the wilderness" by the Holy Spirit, "to be tempted of the devil. And when he had fasted forty days and forty nights, he afterwards hungered." We all know that entire abstinence from food for one day is painful; and how much would pain increase each succeeding day till the fortieth was attained? And "he was with the wild beasts of the desert, harrassed and tempted by Satan." Probably the light of his Father's countenance was withdrawn, and he had a sense of his frown and wrath against him, as our sin-offering. Satan's malignity is implacable, though he must have been sure of defeat.

My soul! contemplate the spotless One, as led away into a solitary desert, and left in darkness and distress, deprived of the vision and comforting smile of his Father; assaulted with the most horrid suggestions of the devil; suffering with cold and hunger; wrestling in prayer; struggling against the blasphemous enticements of the tempter; enduring untold sorrow and anguish, due only to the sinner. Unsuccessful in his first attempt, he (Satan) makes a second effort to seduce him, and with daring outrage proposes presumption. Again he is foiled with the sword of the Spirit. Still unblanched, Satan, with insufferable insolence, offers the glory of "all the kingdoms of the world" as *a price* for innocence. This was not to be borne, and with a word he gave him a most deadly thrust, saying, "get thee hence, Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Here the devil was forced to fall under the irresistible hand of the mighty Conqueror. After gathering himself up, he quit the field in shame and confusion. "And behold, angels came and ministered unto Him." Thus this sinless victim came out of the furnace, unscathed, having borne our sins away into "the land of forgetfulness." "He became *sin* for us who knew no sin, that we might be made the righteousness of God in him." "For in that he suffered being tempted, he is able to succor them that are tempted. And "in all points was he tempted, like as we are, yet without sin." O gratitude—how cold the word, for love so infinite, so undeserved, so amazing as this!

As our slain-goat, Jesus atones for all our sins, dying "for our offences," and rising again "for our justification;" "and having made peace through the blood of the cross, by him to reconcile all things to himself." This solemnity also being observed but one day, must represent the whole atoning day of salvation—from the day in which he was washed, and anointed God's High Priest, to the day when he shall leave the mercy-seat; though the morning of its antitype broke more fully upon the world when he entered "the most holy place," which will terminate when he shall appear the second time, without sin, unto salvation. He went into the celestial oracle, "not by the blood of goats and calves, but by his own blood. He entered in once into the Holy place, having obtained eternal redemption for us." As our Advocate he appears to plead for us, having put on his robes of glory, to offer the pure incense of intercession before the throne of God. Nothing but his blood can render *anything we do* acceptable to God. We are a company of miserable sinners, saved only by grace, daily contracting pollution, and as often requiring remission; and it becomes us to mourn over our transgressions as the cause of all his suffering. In this antitypical day of expiation, we see him, as Daniel did, finishing transgressions, and making an end of sins; making reconciliation for iniquity, and bringing in "everlasting righteousness" for a whole elect world. As this feast did not reach the morning of its antitype, chronologically, I think we may expect it will terminate *on the day of its observance.* I regard the prophecies as very nearly fulfilled, especially the typicals, and believe the time will very soon come when "the heavens shall depart as a scroll;" when "not the earth only" will be shaken, "but also heaven." True, we do not yet see the Armageddon-gathering, but we are sure of one thing, that "He will finish the work, and cut it short in righteousness; because a *short work* will the Lord make upon the earth."

In the feast of the tabernacles we have a memorial of the encampments of the Hebrew in the wilderness, and a type of our own pilgrimage to the promised land; but the antitype of the feast of harvest has not been reached; but in the other solemnities we have foretastes and pledges, by which we can see "the day approaching," when the saints will be called to "the Marriage Supper of the Lamb."

In all these sacred feasts and oblations we are reminded of the finished work of Creation and Redemption; the deliverance of God's people, the destruction of his enemies, the giving of the law, the opening of the gospel and descent of the Holy Ghost. Jesus, in his person, fullness and work, is the *End* and *Substance* of them all. He is our whole burnt-offering, who appeased stern justice, and glorified all the divine perfections in our stead. Jesus, our sin-offering, removes our sins, and atones for every crime. Jesus, our peace-offering, pacifies an offended God, quiets the conscience, and comforts the heart. Jesus our meat and drink-offering, nourishes the soul, by his flesh and by his blood. All our poor services, offered through him, are pleasing to God, and the joy and satisfaction of his own once aching heart. In the Passover, he is sacrificed for us. In the Pentecost, he fulfils the law. In the blowing of trumpets, he is the Herald of salvation from morning to evening of the gospel-day, proclaiming by his ministers, good news to all the ends of the earth through a crucified Redeemer.

O sinner, *mark it well;* "now is the day of *salvation.*" Can you reject it, when purchased at such an infinite cost? O be wise; escape for thy life, lest thou be consumed! Saints of my God, we shall soon meet our best Beloved, and cast our crowns at his feet—greet each other—rehearse the conflicts of life, and joyfully exchange them for the "purchased possession," to sing glory and praise to God and the Lamb forever. Amen.

B. P. HILDRETH.

Westford, Aug. 2, 1857.

A wise man will desire no more than what he may get justly, use soberly, distribute cheerfully, and live contentedly.

Wisdom requires three things—knowledge to discern, judgment to weigh, and the resolution to determine.

From Bro. W. N. Houghtaling.

Bro. Grant:—I feel it a privilege and a duty to do what little I can for the benefit of the little flock to which the Father has promised the kingdom. Dear Brn. and Srs., although the trials and temptations we have, sometimes seem hard to endure, we can think of Him who was tempted in all points like as we are, yet without sin, and cast our care upon him, for he careth for us. Although we are cast out as evil, and counted, the off-scouring of all things, yet, thank God that we are so greatly blessed as to be persecuted for Jesus' sake; for a little while and he that is to come, will come and will not tarry.

I have not been privileged with worshiping with those of like precious faith as some of you have, and I have felt enough of the pains of this world to know how to prize a world where sickness, sorrow, pain and death can never come. I do rejoice in the hope of ere long seeing Jesus, and, with you, being made like him. and embracing the loved ones that we have laid in their dusty beds, who will come forth robed in immortality—eternal life.

Brn. and Srs., don't look back now, for the Kingdom is soon coming. I know that I have walked in bye and forbidden paths since I have shown to the world my faith in the resurrection, but my resolve for the future is, to walk that strait and narrow way which is laid out for the righteous. I want to live daily so that I can lift my heart to God and cry, "come, Lord Jesus, and come quickly." Dear Brn. and Srs., if you are weighed down with trials and afflictions, the best method I know is to go away alone in some secret place and lay the case before the God of heaven. Thus, you may get a blessing the world cannot give, and feel as though you had a friend exceeding ll earthly friends, one who knows how to uccor us when we are tried and tempted. lory be to God! I feel just like praising him now, although, like Paul, I don't know but after all I shall be cast away; but my trust is now in God, and I hope and pray that by the prayers of the little flock I may endure unto the end, and with you be gathered soon to praise him unmolested. Your unprofitable brother,

William N. Houghtaling.

Shelburne Falls, Mass.

For the Crisis.

Christian Suffering and Consolation.

There is no class of men who suffer more than the Christian. Such is his relation to the world, and such the character of his work and the power of temptation that, while in this life, he *must* suffer; and this suffering is necessary in order to bring him into sympathy with Jesus. Did Jesus suffer? then he who suffers for his sake must sympathize with him and will feel a stronger attachment to the cause for which *he died.*

That which causes the most effort to obtain is valued most; and, as the christian is situated, there is a necessity that, if he endures to the end, he must value religion, because he, like his Master Jesus, must suffer for it. But *why* must he suffer? He is living antagonistic with the world; a *living condemnation* to those who follow after its foolish fantasies, and that too when he has just left the same path himself. Although converted to God, there are, because of his peculiar relation to earth, strong allurements to turn him aside, and he must endure the pain of watching, lest he fall into the snare and become a prey to the demons of darkness. There is coupled with this watching, an anxiety that he when tried shall not fall, but shall stand strong, shielded as with a wall of fire. Nor is the world alone the cause of suffering, for the "Word" says, "A man's foes shall be they of his own household," and the christian finds there are those who profess to be brethren, who are false, and he is brought to suffering by the abusing of his confidence, and a want of sympathy. Oh! how cruel is the wound received from one covered by the garb of friendship!

Again. The true follower of Jesus suffers pain in his interest for the salvation of souls. Is a sinner *dying without hope?* The *Christian feels it*, and great is the anguish he endures. He travails in pain. There is, in short, no rest for the pilgrim here, only as it comes in the manner Paul teaches. For he says "as the sufferings of Christ abound *in* us so our consolation also aboundeth *by Christ.*" 2 Cor. 1: 5. What a consolation!

Although thou oft art tried, my brother, there is a source from which there shall flow to thy heart the oil of consolation, which shall ease the pain of suffering and make the heart rejoice. That source is Jesus; he is the soul's Good Samaritan. Trials, then, are welcome; for He whose we are and for whom we suffer will not leave us, but will console us, not only by his presence here, but with the promise of Rest. *Rest* in *Glory*, in the New Creation.

Then let us cast our fears behind,
And press with vigor on;
Toil with a calm and cheerful mind,
Until our work is done.

We then shall have a sweet release,
Glory will fill the soul,
As from the fount of endless peace,
Streams of salvation roll.

Fair Salem's arches then shall ring
With shouts of victory;
Each saint of God with joy shall sing—
This rest was bought for me.

Ho Tis.

The World's Crisis.

BOSTON, AUGUST 26, 1857.

Close of the Volume.

This number closes Vol. 5, and we hope that all will renew their acquaintance with us, and we will spare no pains to make our friendship mutually profitable and pleasing. Our correspondents and contributors will please accept our heartfelt thanks for their valuable favors, and we trust that all will continue to bless us with their soul-cheering and instructive articles. Let us *all* unite in love, in the strength of the Lord, to help each other through the christian warfare, bearing one another's burdens, and so fulfill the law of Carist.

Dear Brn. and Srs., we have aimed to do the best we knew how, but still, we feel that we need your indulgence, and trust a mantle of charity will be thrown over our weaknesses and failings, and hope to be surrounded by your prayers, that we may be filled with wisdom, and be able to do all to the glory of God, and make our paper one that he shall delight to own and bless. Our Father in heaven is witness that we have no object but his glory in publishing the Crisis, and we pray that it may not be continued a single week, when it ceases to accomplish this object.

The remainder of our pilgrimage journey must be one of peril, trial, vexation and tribulation, and we shall need all the aid and sympathy we can possibly obtain from each other, in addition to our own watchfulness and prayer, that we may be able to stand; and if we try to help ourselves and one another, the *Lord* will add his blessing and bring us safely home to the promised land. I am *fully satisfied* that we shall *soon* see the King of Kings and Lord of Lords in all his glory. Are we all ready to meet him? Are our hearts pure? Is there no root of bitterness within? no grudge towards any one? Are we of that class who "offend not in word" and speak evil of no man? If so, the reward will be great, "for the upright shall dwell in the land, and the perfect shall remain in it." Prov. 2: 21. "*The pure in heart shall see God.*"

New Subscribers.

We appreciate the noble efforts of many of our readers in obtaining new subscribers, and we would remind all, that it is a good time now to make renewed exertion. Let each get *one* new subscriber, and some can get many, and then we shall be able to supply the poor, and have some to give to those who know nothing of this blessed hope, who, at the coming of the Lord, shall be as stars in our crown of rejoicing. The world is flooded with *trash;* but little is published at the present day that is calculated to lead men to serve the Lord. and help them to prepare for the coming kingdom. God has most graciously opened our eyes to behold wondrous things in the blessed Bible. and shall we put the light under a bushel? It is our *duty* to make a *sacrifice* to send it to others. Brn. and Srs., will you *help?* Come, let us all feel a *common* interest in this great and glorious enterprise. Work, *work* for the glory of our great King in trying to persuade people to become his disciples. Help scatter the truth among them. Talk with your neighbors, lend them your paper, let us all have more of the spirit of Jesus which prompted him to go about doing good.

To any one who shall send us *four* new subscribers, we will forward, post paid, a bound vol. of Dr. Ramsey's great work on "Spiritualism,—a Satanic Delusion," or the same amount in any tracts or books that we have. Let *all* feel that they can do *something* in helping us sow the Bible seed of truth among the perishing multitudes. We hope the preaching brethren will engage anew in the work. Our interests are *mutual.* Arouse for the contest! The powers of darkness are against us, but the *Lord* will conquer.

Groaning Creation.

Truly the "whole creation groaneth." Sorrowing and sighing, pain and sickness, rum and misery, despair and death, lying and cheating, poverty and distress, pestilence and famine, whirlwinds and hail-storms, floods and tornadoes, shipwrecks and destruction, thunder and lightning, oppression and misrule, earthquakes and volcanoes, rioting and war, robbery and ruin, licentiousness and debauchery, suicide and murder, all combine to cause a fulfillment of this scripture,—"Men's hearts failing them for *fear*, and for looking after those things that are coming on the earth." All seem satisfied that there must be a change *soon*, in morals, politics, earth, atmosphere and ocean; and yet but few are looking to the right source for deliverance. Paul, when speaking of the heavens and earth, and the change that is to take place in them, says, "they all shall wax *old* as doth a garment; and as a vesture shalt thou fold them up, and they shall be *changed.*" How evident it appears that this change is needed. How is it to be accomplished? Is it by democratic or monarchical institutions? Mormonism or Spiritualism? Catholicism or Protestantism? None of these, but by the *personal, literal*, and *visible* coming of the Son of Man,—Jesus of Nazareth. The apostle, when speaking of him after his ascension to heaven, says,—"whom the heavens must receive until the time of *restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Jesus is to bring back and restore the Eden state, and good men are once more to be in *paradise*, of which the poet has well said,—

"No chilling winds, or poisonous breath
Can reach that healthful shore;
Sickness and sorrow, pain and death
Are felt and feared no more."

All nature seems uneasy for the change, and the children of the Most High are crying, "come, Lord Jesus," and "come quickly." They long to see the glorious King of Kings—the Prince of *peace.* We do not wonder the poet said,—

"Come and reign; come and reign,
Jesus, on thy throne;
And, O, it fills my heart with *joy*
To know we're almost home."

What we have written was suggested by reading several articles in our daily papers, like the following from the *Boston Journal*, and many thrilling records of the awfully bloody deeds and black-hearted *crimes* that are multiplying on every hand.

Violent Storms.—This season is an unparalleled one for violent storms. Scarcely a week passes that we are not called upon to record several in various parts of the country. We learn from the Detroit *Advertiser* that on the 31st ult., a second terrific hail storm visited Clinton, Mich. The rain fell in torrents, accompanied by hail stones said to be in many instances larger than a goose egg. These huge balls of ice, driven as they were before a furious gale of wind, severed the corn from the root, totally destroying whole fields of the most promising corn, besides doing great damage to other crops. Almost every window looking to the North was demolished. One man declares that the hail was driven with such force as to penetrate through the siding of his barn which was built of inch white wood lumber.

A violent storm of rain and hail passed over the city of Montreal on Friday evening, and a great amount of rain fell.

The Quebec *Journal* contains a graphic description of a water spout which devastated the parish of St. Eleazor, county of Beauce, on the 18th ult., furnished by the parish priest, who was an eye witness.

"A large and dark cloud was overhanging the place on Sunday forenoon, 18th July, when a noise, as that of the sea in a storm, gave warning of the approach of something unusual. Soon the cloud seemed to burst, letting fall towards the earth a long train, somewhat in the shape of a tunnel, with the small end turned downward. It revolved rapidly, hissing like escaping steam, and swinging to and fro, and imitating the contortions of a snake. When the small end reached the ground it lifted and carried away in its revolving impetus whatever it came in contact with. Boards, timber, stones, and portions of houses were whirled in the air and thrown at a distance with a fearful report.

"Several houses were thus razed to the ground. One horse and three cows were drawn up by the power of suction to the water spout, and after being raised high in the air, were let gradually down, they escaping uninjured, and were only covered with mud. Five carts were carried to a great height and thrown across some fields into the woods, being smashed by the fall. Large trees, such as maple, have been uprooted and removed a distance of five acres. This phenomenon, although disastrous and awful, must, however, have been a sublime sight."

On the 31st ult., the city of Toronto experienced a very severe thunder storm. The rain poured down in torrents, and quite a tornado passed over a portion of the city, carrying away dust, straw, hay, and other light substances in a spiral form to a considerable height into the air. The low grounds of the city were completely flooded, and the inhabitants in some parts of the eastern end of the city, had to get ingress to their houses by ladders to the upper floors.—[*Boston Journal.*

The following is from the *Banner of Light*, a Spiritualist paper published in Boston. It may be seen from this article, what *demons* are promising and preparing to do. We shall not be taken unawares if still more wonderful manifestations are witnessed, for the word declares that these "spirits of devils" (demons) are to be "working *miracles*" just before the Lord shall "come as a thief" upon them, when "their folly shall be manifest unto all men" as was that of "Jannes and Jambres" who withstood Moses and Aaron, just before their deliverance from Egyptian bondage. We expect that men aided by *demons* will withstand the truth in the same way, as saith the Scripture, just before the return of our blessed Master, to gather his down-trodden, cross-bearing, self-sacrificing, and self-denying children from their present bondage, into the glorious liberty of the sons of God, where joy eternal and peace forever reigns.

"COMING EVENTS."

"The following communication from a *spirit*, we have received from a friend in Philadelphia. The indications it alludes to as premonitory of coming events, will be recognized as actually existing. For nearly two years past we have been advised of the fact here stated. A large number of mediums, those who have been made greatly useful in the cause of spiritual truth, have remained apparently inactive for a long time. Many of these have repeatedly remarked their condition and alluded to the future as far exceeding in form, and mode, and utility of spirit communication all that has yet been received. They have waited long for the coming Messiah, (the newly developed Truth,) and have been severely tried, both in mind and body.

Wonderful as the manifestations of the present day seem to many, *we* feel that they are as nothing when compared to those which are yet to be unfolded to them. Believe me, I make no idle assertion when I say, even those conversant, as they think, with all kinds of manifestations, will stand amazed when the new lights which spirits are preparing, burst upon the world. Every thing is now ready but the mediums through whom these wonders are to be transmitted.

Think it not strange, then, if a number of mediums are not influenced for a time, for we are making our selections from among them.

Many will have severe trials, but those who stand firmly will be blessed indeed. Oh! if I could only make mediums understand how much the influence of spirits tends to raise and expand their own minds, none, I think, would shrink from the ordeal. But the time is coming when Spiritualism will be understood in its true light; and then all will be willing to be co-workers with us.

Scientific and philosophic minds, proud, as they may well be, of their learning, will feel at last they have stepped beyond their depths when they try to explain Spiritualism in any other than a natural way. They will become as little children—hoping and waiting to receive the knowledge which will be showered upon all honest minds freely.

Then will the last bar to our manifestations be removed. Then will be our triumph; but be not afraid, we will use all gently, thanking our God and Father that our efforts have at last been rewarded, and we can travel through the realms of endless space, influencing all, both in your earth home and in our own spheres."

Voice of the Church on the Reign of Christ.

Says the *Christian Messenger*, relative to this invaluable work,—"It is the best arrangement and classification of testimony on this subject ever laid before the public. . . . The writer may surely feel that no apology is due for breaking in upon the easy slumbers of the church with this volume. The voice may be strange, but it is the voice of the Church notwithstanding. It may be stern and rugged,—it may seem like the voice of those that mock, but it is truly the Voice of the Church. . . . We would be glad to have this work find its way especially into the hands of all ministers of the gospel of Christ.

For sale by H. L. Hastings, No. 49 Arcade, Rochester, N. Y., and at this office. Price $1.00. Postage 18 cts.

"Prayer and Fasting."

We would recommend to our Brn. and Srs., that they observe Friday, Aug. 28th, as a day of fasting and prayer, in behalf of our coming camp meeting at Wilbraham. Let us all humble ourselves before God, repenting of our sins, asking him to revive his work in power among us.

Fare to Campmeeting.

The fare to the Wilbraham Campmeeting from Boston and back is $3.00. From Worcester and return $1.75. One third off from regular price from intermediate stations between *Worcester* and the campground.

Tickets to be had of Bro. Geo. T. Adams, 167 Hanover St. Boston. Our brethren will please inform Bro. Adams how many tickets they wish, and forward the money to him, according to the prices named.

Those who take the cars at *Boston* can get their tickets by calling at Bro. Adams' store, 167 Hanover St. Remember, the R.R. Co. will sell no tickets at their depots, at reduced prices, for the campmeeting.

N.B. The campmeeting is near the *Wilbraham* depot and, not *North* Wilbraham as has been advertised. The campmeeting is in North Wilbraham, but there is no such depot. Get tickets for *Wilbraham.*

Tickets.—Tickets for campmeeting good on any train, (except express) during the meeting. Trains leave Boston 6.45 A. M. and 1.30 P. M.

Tickets.—Observe the instruction given concerning tickets for campmeeting. Send for them in season. Cash must accompany the order if you wish them forwarded.

Remember, you should *always* take your overcoat, overshoes and shawl when you go to campmeeting.

Every one should have a copy of Dr. Ramsey's great work entitled, "Spiritualism a Satanic Delusion." It is a book for the times. See our book list.

"Discourses on Faith."

Bro. Grant:—I desire to call the attention of the readers of the Crisis, to the "*Discourses on Faith,*" by W. H. Starr. Edited by Bro. Hudson.

Having read the book with some care, and much profit, I have a strong desire that others may do the same. Although like everything else in this world, it has its errors and defects, yet I can truly say that of all the religious books that I have ever read, this is one of the best. It is plain and simple in its teachings, free from dogmatism and sectarianism, those kindred evils that so generally mar the pages of religious books, and I much mistake if any who love to see the exhibitions of a meek and quiet spirit, under difficult and trying circumstances, are not profited by a careful reading of its pages; and I can but say of its author, judging of him by *the spirit* of the discourses, that his friends have spoken the truth concerning him, in the closing line of his epitaph, when they say,

"We entertained an angel unawares."

This book *ought* to be read by every lover of Christ in our land.

Ophir Haynes.

Roxbury, Mass.

[We have had time to read but little in the book referred to, but were deeply interested in what we have perused. It can be had at this office. Price 75 cts. Postage 16 cts. Ed.]

For the Crisis.

And Yet Another!

Bro. Grant:—I take my pen to inform you of the death of our sister, Eliza Mathewson. She died Aug. 10th, 1857. You will recollect conversing with her at the time you attended Sr. Anna's funeral during your last visit to Ct. She has gradually declined since that time. About a week previous to her death, she was attacked with a distressing hemorrhage of the lungs or chest; which attack was repeated three times before her death, discharging in all between two and three quarts. She manifested that sound reason and judgment—her peculiar characteristic—until the last.

It was mine (as to relatives) to stand alone by our aged mother in that moment of affliction, my husband having left the day before to attend his appointment for preaching. What a moment! I had never witnessed the death of a near relative before. It was a scene calculated to increase the value of our blessed hope, and make one *feel* that THAT was ALL *truly* valuable. Her exit was so sudden I could not know her particular thoughts at the moment of her decease; but I had conversed freely with her during that day and found her trust was in God. She particularly requested husband and myself to pray that she might not be left to *murmur*, as she desired to heartily acquiesce in the will of her Heavenly Father.

My husband returned about fifteen hours after Sr. Eliza had ceased to breathe, and as it appeared quite in harmony with the desire of friends and neighbors, he addressed the people on the occasion of her funeral, from 2 Sam. 14: 14; to which the audience listened, apparently with profound interest. The scene was solemn and deeply impressive; and God grant it may prove a lasting benefit to us as a family as well as to those kind neighbors who have manifested such affectionate regard during the protracted illness of our family.

B. Mathewson.

P.S. Perhaps I ought to remark that Sr Eliza died at the old homestead in South Coventry, Ct., where she had long resided with our dear aged mother. We were with her nearly a week before her death. B. M.

Bakerville, Ct., Aug. 19th, 1857.

For the Crisis.

Help the Weak.

Nothing is so much needed at present, as looking after the weak, and wounded, in this time of struggle and battle. It is a merciful duty in time of war, to take care of the wounded in the Hospital. Some are there from wounds received from their enemy; others from getting hurt by their right-hand-man's carelessness; others from fatigue, and some are sick, perhaps with a contagious disease; *all* are weak, and need help, and must have it, or die. To save a soldier is better than to wound or kill an enemy. We have had a hard struggle, and lost a good many men. This has frightened many, who have run and hid. Some have turned traitors and but few are in the field contending for the faith. It is as much duty to take care of the weak, as it is to keep fighting, and *more merciful.* Suppose we kill twenty and lose thirty by neglect, where is the gain? It is loss on both sides. It is a great deal to know when to fight and when to nurse. Nursing is needed when sickness prevails. If ever there was a time when the church of God needed help since the dark ages, it is now. You cannot go amiss of those that are weak and need helping and restoring.

Many, who used to be engaged in testifying to the goodness of God, are silent now. Those, I mean, who are with us now. *Not* the deserters. These weak ones need help to stand and walk. Those that are healthy and strong should turn their attention this way and bear their infirmities, and get them at work again, speaking and laboring for God in their way. Some of the same class will be benefited by *their* labors more than *ours.* I don't care what these old hard-hearted, no-spirit back-sliders say about it. I know that there is to-day a deadly form of Godliness, that the Devil always loved better than downright wickedness, for it is a surer killing machine to revivals, when put into operation by professors. There always has existed a class who want no excitement, and measure every body's religion by their half converted hearts. This class are always busy when there is a trial in the church. I have picked up a few that seemed worth saving, and have got the substance of their testimony as follows. After asking one how she got along, she said;—"I gave up trying. My husband told me I must see this truth, or be lost. I couldn't, and gave up speaking or praying before him as he had no confidence in me." I encouraged her to go to work, and God blessed her again. Another case. "Bro. B. says 'there is no spirit separate from the word, and all I have enjoyed was excitement without knowledge.' He has made me afraid of excitement, and I am down." This case needed a little exercising unto godliness. After praying and speaking he soon got blessed.

Another case. "Bro. C. thinks class-meetings are not called for, since we have so much light." I don't care for Bro. C. nor anybody else. God always has blessed open testimony, and those that oppose it either in men or women, are like old dried up vessels which hold no water, and if you go to meeting to-night we will see whether God blesses our class-meeting or not. Our object is to get the weak ones to exercise their gifts, and testify for God. I don't care for Bro. C., he has done hurt, either by carelessness, or some other way. You are all struck with death, and a shock to start the blood is needed. God is pleased with any way to bring it about. We all went to class-meeting and Bro. C. was present to watch what was said, as usual, and remark upon the propriety of such and such things, and killed the meeting down to a form suitable to sing, "Hark from the tombs." Just then the class-meeting was needed, and in a few minutes God blessed some, and the dark, cold fog began to move off, and the light, warm in

fluence of his Spirit took its place. The weak ones began to get strength; and the drones began to scowl, and feel for their hats, and left muttering something about bedlam, while six of eight got blessed and praised the Lord. Many desired prayers, acknowledged their backwardness, coldness, and weakness, by not doing duty for fear of Bro. C., who has so often reproved them. These facts all leaked out in the class-meeting. The weak ones saw what kept them down and determined hereafter to improve the talent which God had given them, instead of hearing to Bro. C. Liberty is so much better than bondage, no wonder the captives rejoice. God is pleased with it, Bro. C. is mad. There are many brethren like Bro. C., who have lost the vitality of godliness, if they ever had it, and are now down in the dark, hunting up something to make an easy bed of, while others are dying for spiritual food. I love to see the weak strengthened and rejoice, if others do scold. God's judgment day will reward all according to their works.

I will state *one* more case. "Bro. M., what have you got new for light? we are all starving."—Ans.—You probably need *heat*, more than light, or to use the instruments you have, instead of lying still until you get more.—Q.—"What do you think of the return of the Jews, &c.?"—Ans. I don't care if Jerusalem is built up in two months, that is not my work; there are enough at work at it now to make confusion.—Q.—"What do you think of the Seventh day, &c?"—Ans. I think we must work six days. We must not make a hobby of our peculiar views, make the seventh day a year-long-rest, and not labor for others. God will curse our truth if he does as he has done before.—Q.—"What do you think of the gifts, are they in the church?"—Ans. If they are, things will never be developed among such a set of cold, calculating criticisers as I find here. Your meeting was all debate last evening.—Q.—"What do you think of the ending of the days, is it so, or not?"—Ans. The days of the work of God in the heart seem to be ended, and this kind of itching of ears to get something *new* to dote upon has brought it about. These are some of the things which stand in the way of a reformation of heart in our churches. They cannot all be right, although each corporal thinks he is a general, and waves his little flag and cries victory is mine. We see many in these days, acting as though God's cause depended wholly upon them, and it is time for those that do see what is duty to go to work helping the weak. I like the proposition—"Pray for the Campmeeting." Our future success depends upon strengthening the weak things that remain.

H. Munger.

For the Crisis.

"My Servant Caleb."

Num. Chap. 13th and 14th.

We have recorded the command given by Jehovah to Moses, and the obedience of Moses in appointing the spies to go and spy out the land of Canaan, and their success; also, the false report of the majority of the spies. At the 30th verse of the 13th chapter, we have the testimony of Caleb, and also in chap. 14: 6–10. In these two chapters we see fully delineated the character of Caleb.

We will first consider the difference between the spirit of Caleb and of the other spies. These spies had to confess that the land was glorious, yet they did all they could to discourage the children of Israel from venturing into this land. Not so with Caleb. He, having quelled the tumult, proceeds to tell them that, notwithstanding the terrible appearance of the tall sons of Anak, in the strength of the Lord they were fully able to go up and possess the land. And here we can see how Caleb followed the Lord fully, when there was opposition, as we find by reading the tenth verse of chap. 14. We see this man of God standing up in the fear of God, and boldly maintaining the cause of his Master. And, in consequence of his obedience, we find God calling him—"my servant Caleb." Besides this, we find God promises to give him, and his seed after him, an inheritance in this land flowing with milk and honey.

We can see by the example of Caleb that decision of character is essentially necessary for every christian. Here we have the reward of obedience, and the consequence of disobedience set before us in prohibiting the rest of the spies from entering the promised land. Num. 13: 25,—"And they returned from searching of the land after forty days. . . . And they told him (Moses) and said, we came unto the land whither thou sendest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless, the people be strong that dwell in the land, and the cities are walled and very great; and, moreover, we saw the children of Anak there." Here let me make a simple remark. It is an easy matter to discourage the weak and timid, whose faith is wavering, and in their hearts have turned back to Egypt. While they remember the flesh they ate there freely, they could not have a true love and relish for the better land, and are willing to believe every evil report respecting it. Ver. 30–31,—"And Caleb stilled the people before Moses, and said, let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said;—We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land, which caused a great tumult and disturbance in the camp; so much so, that the children of Israel wept, and said; "Let us make a captain, and let us return to Egypt." Num. 14: 6.—"And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes; and they spake unto all the company of the children of Israel, saying, "the land which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defence is departed from them, and the Lord is with us; fear them not." But we see that Caleb's and Joshua's words were like idle tales; and they attempted to stone them, which displeased the Lord greatly. And after Moses had entreated the Lord in behalf of the people to spare them from his anger, and not to destroy them; "the Lord said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord." And the Lord said, furthermore, that this people which had seen all his glory, and his miracles he had performed in Egypt and in the wilderness, and had tempted him so many times, and would not hearken to his words, "surely," he said, "they shall not see the land; . . . but my servant Caleb, because he had another spirit with him, and hath followed me *fully*; him will I bring into the land whereunto he went; and his seed shall possess it."

And now in conclusion, my brethren and friends, let us be found with the same spirit Caleb had; let us be following the Lord *fully*; for soon he that is to come, will come, and will not tarry. Soon, if faithful, we shall enter in through the gates into the city, and have right to the tree of life. Ere long we shall see, yea, and I hope be with those who shall return and come to Zion, with everlasting joy upon their heads. The world may scoff; we may be derided for our hope, and the church may try to stifle the voice of the herald of the gospel of the kingdom; but God will be with us if we follow in the steps of Caleb, the man of God; for God is stronger than all who are against us. O that God may keep us and preserve us, and save us at last in his everlasting kingdom, for Jesus' sake. Amen.

Joanna Vancleeck.

Portland, Me.

For the Crisis.

Notes of Tour.

No. VI.

Bro. Grant:—After many days of almost constant labor in preaching the glad tidings of the Kingdom, I reached this city on Tuesday night, July 14th. We cannot hold any meetings here now, at least, there is no prospect of effecting any thing if we should begin. The city appears to be "given to idolatry" as fully as ever Athens was. Not the same gods, indeed, are worshiped, but the same earnest devotion is manifested. I had just been engaged for ten days' preaching to brethren, and all who would come, at several places in Laporte Co., Ind., and felt refreshed with labor; for labor is refreshing when we have the word to preach and the spirit of it in our hearts, with the sympathies and prayers of praying brethren. I have been so situated several times since I left N. E., that I could value the praying, sympathy and association of those in "like precious faith." I have come to the conclusion that brethren East know but little how to prize their privileges.

It is a pity there is, in this great and groaning city—the grand centre of trade in the West—no meeting where our views are preached. I started meetings here in 1855, and for a while there seemed some prospect of good, but for want of laborers, and the number of brethren being limited, after a while they ceased. Untoward influences prevail, affecting all our churches, with few exceptions, in the great West; and I fear that where they have not been secured, by the employment of pastoral labor, and by the timely presentation of liberal views, they are only getting worse. Bro. Storrs will be here, it is expected, bye and bye; then an effort will be made on the question of "*Immortality!*" but other truths are needed as well as that.

Yours truly, W. S. C.

Chicago, Ill., July 17.

Longevity and Posterity.

There is an old lady living in North Hermon, Me., who was eighty years old in June last, and who is the mother of twelve children. All but two are living. She has ninety-eight grand-children, and seventy-eight great grand-children. The whole number one hundred and eighty-eight. She enjoys good health, takes delight in visiting her friends, and can walk a mile or two with ease. She earns her living. Her name is Mary Clark, widow of Ichabod Clark. Her former name was Mary Lancaster.

N. F. Nason.

From Eld. J G. Hook.

Bro. Grant:—My health has much improved. I feel much better in body and mind.

I have been holding grove meetings for a few Sundays past, and God has blest the feeble efforts, far beyond my expectations. Many have an ear to hear the word of God, and some seem to have a heart to obey it. There are indications of the outpouring of God's Holy Spirit in various places. People are anxious to hear the pure Gospel preached with the Holy Ghost sent down from Heaven. Brn., let us cease to dote about words that gender strife, and feed the flock of God. Amen.

I feel that I must praise the good Lord, by telling you what a good meeting we had at the old Chapel in Concord, last Sunday evening, Aug. 9th. It was our third meeting, prayer and conference, and but few brethren and sisters present; but such a blessed season I have not enjoyed for two years. Glory to God, his precious Spirit was there indeed, and our sorrowing hearts were made glad. Bro. Merriam said it was the best meeting that he had enjoyed since he had been in the place.

My Bro., God is just as ready to fill us with his Spirit now as in time past; then let us ask in faith. Amen. Your Bro.,

John G. Hook.

Concord, N. H. Aug. 16th.

Begin Right.

"Live as long as you may, the first twenty years form the greater part of your life. They appear so when they are passing; they seem to have been so when we look back to them; and they take up more room in our memory than all the years that succeed them.

If this be so, how important that they should be passed in planting good principles, cultivating good tastes, strengthening good habits, and fleeing from all those pleasures which lay up bitterness and sorrow for time to come! Take good care of the first twenty years of your life, and you may hope that the last twenty will take good care of you."

Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is like the sword in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue. Quarles.

Foreign News.

FROM EUROPE.

Quebec, August 23.

Steamer Anglo-Saxon, Captain McMasters, arrived at this port this morning. She left Liverpool at 2 P.M. of the 12th inst.

THE ATLANTIC TELEGRAPH.

The Anglo-Saxon came too far north to fall in with the telegraph fleet, and reports thick weather and constant head winds. Owing to an accident on shore the telegraph fleet did not sail from Valentia until Friday evening.

The latest report from Valentia was on the 10th, 4 P.M. The work of laying the cable is going on as satisfactorily as its best friends could wish. About 300 miles have been laid, and the depth at which the cable is now being submerged is two miles. The signals from on board the Niagara are everything that an electrician could desire. The steamers are heading west with a moderately fair breeze, and the cable is running out at the rate of five miles an hour. Messages are being constantly received on shore.

Latest from the Niagara.—All well on board—moderate westerly wind. All are more and more trustful of complete success.

The Emperor and Empress of France have returned to Paris.

John Bright has been returned to Parliament from Birmingham, without opposition.

Lord John Russell, from the Parliamentary Select Committee, reported that Jews could be admitted as members of Parliament under the existing act for modification of oaths.

TURKEY.

A despatch from Vienna states that the representatives of France, Russia, Prussia, and Sardinia, have announced, to precisely similar notes, their cessation of diplomatic relations with the Porte, and their approaching departure from Constantinople.

The Russian Ambassador struck his flag on the 6th.

The Paris correspondent of the *Times* says the pending difficulties will be submitted to a Conference composed of representatives from the various powers.

Poetry.

HOPE ON.

BY JOSEPH HENRY TURNER.

Though many cares shall flood the soul,
And many sorrows spurn control;
Though troubles like a storm shall lower
And hang upon thee for the hour—
Hope on! the rainbow's lovely sheen
Shall yet upon the cloud be seen!

Though fickle friends shall turn away,
When Fortune leaves thee for a day;
Though hearts grow cold thou thought thine own,
When mild Prosperity hath flown—
Hope on! there's some true souls the while,
Shall cheer thee with their lightsome smile!

Though from thy bower the rose depart,
Flowers still may blossom in thine heart;
Though trials thick shall fill thy way
And darkened night shut out the day—
Hope on! the murky shades of night
Shall flee before the morning light! [*Ex.*

Boston, July 9, 1857.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

General Campmeeting at North Wilbraham!

Our brethren abroad have made a demand on us, or rather have expressed a great desire for another "Independent Campmeeting" at North Wilbraham, Mass. What shall we do? Shall we respond to their desire? I think we must, or perhaps do more harm than good. We have concluded to commence the meeting on Monday the 31st day of August.

We call this an *Independent Campmeeting*, because we intend that it shall be independent of all *sectarianism* and *partyism*. We invite all to attend it who are interested in, and love the immediate appearance of our Lord Jesus Christ. We expect at this meeting a general gathering of the "waiting ones." It seems to us that it cannot be otherwise, as this will be centrally located for the friends of the cause.

Come, Brethren and Sisters, in the Lord's name, help! Make all the preparation you consistently can to attend, we beseech you, for "is there not a cause?" We feel *lonely* and *pilgrim-like*, and it will be well to meet, and greet, and cheer each other once more on the journey. Will you come from the East, and West, and North, and South, and sit down once more in the anticipation of the kingdom?

The objects of this meeting are twofold.

1. To comfort and strengthen one another.
2. To endeavor to benefit, with the truth, all who will attend the meeting, who are not yet ready for the kingdom of God.

We shall expect each Brother and Sister at this meeting, to speak and act as he, or she may think God requires, with a view to the best good of all concerned. We desire no public debates or controversy, but let each speak independently of others, and in the spirit of Christ. ——We would say in conclusion, that it will be well for our friends in all parts, where they can, to associate and prepare *tents* and *bedding*, &c., for themselves, so as not generally to be dependent, as many individual cases must necessarily be. The cloth which is used for tents can be taken by the several families which purchase it, after the meeting, and be used for domestic purposes. In some cases, tents may be more cheaply hired.

Get tickets for *Wilbraham*—the Campground is near the Wilbraham depot.

And now, Brethren and Sisters, we submit this matter to you in the Lord. Act right.

Edwin Burnham,
For the Brethren.

P. S. Provision for man and beast will be made as usual. E. B.

New Hampshire State Conference.

Bro. Grant:—Being appointed at the last Conference, to fix on the time and place for holding the next State Conference, I take this method to notify the friends that the *time* for holding it, will probably be somewhere from the first to the middle of Oct.; but in regard to the *place*, it is not yet decided. A few brethren at Loudon Village have expressed a wish to have it holden with them. Shall it be there? or is there some place better calculated to convene the meeting?

Will those interested write me on the subject that I may be able to fix on the best place? Hope the friends will speak soon, that I may have time to give seasonable notice.

T. M. Preble, Committee.

East Weare, Aug. 17, 1857.

Grove Meetings.

Providence permitting, there will be Grove meetings as follows:

Sunday, Aug. 30th, at Loudon Mills.

Sunday, Sept. 6th, at Marden's Corners in Epsom.

If the weather is not pleasant on the above days, the meetings will be held in barns, houses, or halls.

All are invited to attend who have ears to hear the gospel of Jesus Christ.

John G. Hook.

Tent Meeting.

The Lord willing, a tent meeting will be held in Lanesville, Conn., on the line of the Housatonic R. R., 30 miles north of Bridgeport, commencing Wednesday, Sept. 16th, and continuing over the following Sabbath. All, who can, are invited to attend. Provision will be made for the accommodation of all those from other places, as far as possible. The ministering brethren are invited to attend as the way may be opened, and preach the Word as the Lord shall direct. Those coming on the cars will purchase tickets for New Milford, and inform the conductor that they wish to stop at *Lanesville Station*. The 6.15 A. M. and 6.35 P. M. train from Bridgeport, arrive and stop at Lanesville at 10 o'clock, A. M. and 8.45 P. M.

Levi R. Teeple, and L. Mills,
For the Brethren.

I have appointments to preach as follows: The 4th Sabbath in Aug. at Waterloo; the 5th at Canterbury, in the Town Hall; the 1st in Sept., at Loudon Ridge; the 2d Sabbath in Sept., at New Loudon, at the red school house, in the northeast part of the town, near Hemphill's Mills; 3d Sabbath at the Free Meeting House at East Weare Village. T. M. Preble.

Conference at North Hermon, commencing Thursday, Sept. 17th, at 1 o'clock, P. M., and continuing over the Lord's day.

Edwin Burnham.

P. S. Friends generally invited to attend.

Bro. Edwin Burnham appoints to preach at Portland, Sept. 13th. If supplied, please write *immediately*.

Providence permitting, I will preach at Chester Factories, Thursday eve'g, Aug. 27th
Jawbuck, Sunday, (where Bro. Hall may appoint,) Aug. 30th

H. F. Carpenter.

[Give Bro. Carpenter a hearty welcome. He is a worthy brother.—Ed.]

Bro. Israel Damman appoints to preach at Portland, Me., the *fourth* Lord's day in Aug. Dover, N. H., Aug. 30th, where the Brn. may prepare.

Will some one meet him at the depot, Saturday, on the arrival of the train connected with the *boat*.

Providence permitting, I will preach at the Town Hall, in Williamsburg, Mass., Thursday, Friday and Saturday evenings, (Aug. 27th, 28th and 29th,) and over the following Lord's day.

Brn. and Srs. from the neighboring towns are requested to attend. M. Grant.

Br. E. Bellows appoints to preach at South Killingly, where Bro. Spaulding may appoint Friday evening, Aug. 28th
Axe Factory, Ct., Sunday, Aug. 30.

If the Lord will, I will preach at
Northfield, Aug. 30th

C. Goodrich.

Bro. Grant:—If my health will admit, I propose to be with the Brethren at Kennebunkport the 22d and 23d of August.

Portsmouth, N. H., Aug. 29th and 30th
Roxbury, Mass., Sept. 3d
Providence, R. I., Sept. 5th and 6th

Communications from Brethren will be thankfully received at either place.

N. F. Nason.

Campmeeting.—Providence permitting, there will be a Campmeeting at South Adams, commencing on Monday, the seventh day of September next, to continue over the following Sabbath. The believers of the Second Advent of the Lord are invited to attend. Necessary provision will be provided for man and beast. Further notice will hereafter be given. Brn. invited—R. V. Lyon, H. L. Hastings, R. E. Ladd, and M. Bachelor.

Wm. F. Stitt
Z. Campbell,
A. Cummings.

Discussion.—A discussion is to be had in North Fairfield, Huron Co., Ohio, between Elder Andrew Burns of Ashland Co., Ohio, and L. P. Judson of Victor, Ontario Co., N. Y., commencing Aug. 25, 1857, and continuing during the pleasure of the parties,—probably three or four days. The questions will be, whether the Kingdom of Heaven, or reign of Christ has yet been set up on the Earth? and what is the true nature and destiny of man?

Tent Meeting.

There will be a Tent Meeting in East Farnham, C. E., commencing September 9th, at five o'clock, P. M., and continuing over the Lord's day. We wish Bro. Edwin Burnham to come and preach the word; also other preaching brethren. The Brethren will do all they are required to sustain the meeting.

John Chapman,
In behalf of the Brethren.

Bro. Couch appoints to preach in Worcester, Aug. 30th

Bro. Boutell will preach in Salem the first Sabbath in September. Temple Hardy.

Grove Meeting.

Providence permitting, there will be a grove meeting at or near Edenboro, Erie Co., Pa., commencing Friday, Sept. 4th, and continuing over Sunday.

Also a conference to be held in the Advent Chapel, Blooming Valley, Crawford Co., Pa., commencing Friday evening, Sept. 11th, to continue over next First day. We earnestly solicit the friends of our soon coming King to come and enjoy this feast with us. Our hearts are open to receive, and our homes to entertain you. J. Wendell.

Conference Notice.

Providence permitting, the Iowa and Minnesota Reformed Christian Conference will meet at Strawberry Point, Clayton County, Iowa, on the 7th of Oct., 1857, and to continue over the Sabbath.

Dear Brn.:—We hope there will be a general attendance of ministers and delegates from every church in the bounds of the conference. It may be expected that Eld. Wm. Sheldon will be present from Minnesota with tracts to spread free, and to preach the word of life, and hope, others will come also. Strawberry Point is situated 55 miles from Dubuque, and thirty miles from the Missisipi River. Provision prepared for man and beast.

When you come inquire for the subscriber,

Peter S. W. Dayo.

Providence permitting, I will be at
Auburn, N. H., Aug. 30th
Lawrence, Mass., Sept. 6th

Should there be an appointment for the latter place, will some Bro. drop me a line at Exeter? J. G. Smith.

Providence permitting, I will preach in
Granby, Mass., Sunday, Aug. 30th

D. E. Moulton.

Bro. Burnham appoints to preach in Boston, Aug. 30th.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

S. Case 130, S. Leonard 129, C. Alden 118, F. Hutchins 128, L. C. Johnson 128, A. S. Libby 128, Mary Washburn 129, L. A. Tallamshee 133, Dr. E. S. Robbins 130, B. Ross, 106, J. C. Shaw 130, R. W. Neale 126, H. Trumbul 78, A. W. Taylor 133, F. Converse, 130, G. W. Chisman 143, J. G. Smith 130, J. Clark 130, S. Boardman 130, T. Chase 130, T. Leavitt 114, J. M. Howard 146, Mrs. E. Marsh 118, W. H. Porter 126, E. Duncan 130, S. Tucker 130, G. L. Rice 130, S. Harding 130, E. C. Field 104, $1.00 each.

M. M. Lyman 156, T. P. Hodgdon 130, A. Smith 138, S. Bliss 130, $2.00 each.

W. Dicanson 117, A. Hall 117, A. Miller 117, E. Tanner 117, J. C. Libby 107, A. P. Hyde 117, 50 cents each.

W. Draper 251, $5.00.

For the Poor.—F. Converse $2.00.

To Correspondents.

S. Bliss—The books were sent to Florella Bliss.

Bro. R. R. York—the tickets for the Campmeeting are good for *any* day during the meeting.

Bro. H. Cornell, you have paid No. 104, which is the present number.

G. L. Humphreville—The Jubilee Harp was sent you by mail.

Acknowledgment.—I would take this opportunity to return my thanks to the friend in Maine who had the kindness to send me the copy of the Crisis which I requested some time since. O. P. Allen.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis 167 Hanover street, Boston, Mass.

The Three Kingdoms, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Death not Life—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Review of Beecher and Glad Tidings, $4.00 per hundred; 8 cents single; postage 1 cent.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

The original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

The Excellency of the Lord's Anointed, or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

Nice English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts.—postage 1 ct.

The Voice of the Church on the Reign of Christ By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts.—postage 10 cents.

The Infidel's Fate.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1., postage paid.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1 ct.

Jubilee Harp. By S. S. Brewer. A good selection of hymns. Price, single copy, 25 cts.; per dozen, $2.50—pos. 7 cts.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 30 cts.—postage 3 cts.; cloth gilt, 40 cts.—pos. 8 cts.

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and [illegible]—The Desire of all Nations—It is Done—Milton on the State of the Dead—Intermediate State—Plain Truths—Ancient Landmarks—each twenty-four pages. Price 5 cents single copy; $3 per hundred. —Outline of the coast of Man—The Destiny of the Wicked—The Great [illegible]—[illegible] 3 cents single; $1.50 per hundred. ——Future Punishment—Key of Truth—The Night Cometh—The Day of Judgment—price 2 cents single, $1 per hundred.

Poetry.

For the Crisis.

LINES.

Bro. Grant:—The following *Lines* were written to a Sister, when fast wasting away with the consumption. Although now dead, I have thought they might now perhaps be somewhat applicable to some such suffering one. If you think so, you can publish them if you please. D. D. C.

Christian sister, patient suff'rer,
Eking out the last of life,
Does the beam of fu'ure glory
Rest o'er thee with sweet relief?
Canst thou feel its drawings upward,
Weaning thee from earth and toil,
Loosing bands which bind thee downward,
E'en this earthly mortal coil?

Let that strong hope-anchor enter,
Clear within the heavenly veil,
Whither Jesus sure will guide you,
If to Him you yield your all.
Feel that you are his forever—
He is thine in life and death—
That it is your sweetest pleasure
To resign to him your breath.

He is Jesus, now and ever,
And his mission is to save,
Not from death, the curse on Adam,
But to ransom from the grave.
He hath entered just before us,
To unlock the silent tomb,
And ere long will show his power
To redeem each trusting one.

Let no earthly fetter keep thee
From a full surrender now;
All that's good and all that's lovely,
He is ready to bestow;
Peace, that floweth like a river,
In your last expiring breath,
And eternal life beyond it,
As He ransoms you from death.

Will not all the joys that wait us
In that blissful world to come,
Pay us well for all we suffer
In this briefly trial one?
As the little helpless infant
Lay with feeble head on thee,
So let thine recline on Jesus,
All in faith and purity.

Art thou feeling so unworthy,
That you dare not venture near?
Just the one whom Jesus loveth;
Venture on him; never fear.
You can tell him you have nothing
E'er to pay for grace divine;
That he knows, and knowing asks you,
Evermore on him recline.

He will hear thee when strength faileth;
He will soothe thee in that hour,
When the conflict is severest,
When the spoiler draweth near.
Lean upon him, frank and freely,
With abiding hope and trust;
Nothing could so highly please him;
O embrace him to the last!

D. D. Chaffee.

So. Wilbraham.

Original Articles.

From B. L. Clark.

Bro. Grant:—As I am far away from all my Advent friends, and have no privilege with them, only through the *Crisis*, therefore it is a privilege to converse with them in the silent language of the pen. Methinks I hear the scattered lambs bleating on the mountains, looking and waiting, sighing and praying to be delivered from the enemies which surround them. Let us that are scattered ever be praying this prayer,—Lord, keep us through thy truth; thy word is truth. We know that unless God keeps us and upholds us by his love and power, we wander away from him. O is he not the Great Shepherd of the sheep? do we not hear him say, "My sheep hear my voice and they follow me?"

Brethren and sisters, let us follow him in all his examples; in his humility, in his meekness, in his love to us while we were enemies to him. So let us exhibit the same love to those which are enemies to us, who, if it were in their power, would destroy us. But I rejoice that Jesus goes before his people to be a lamp to their feet and a light to their path. May we keep our eye upon him and fall not out by the way, but lift up our heads and rejoice knowing that our redemption draweth nigh.

Pray for me, that I may grow in grace and in the knowledge of the Lord, that the truth may shine in me brighter and brighter until the perfect day.

Your sister in Christ,

B. L. Clark.

Maquoketa, Iowa.

From Sr. A. Stark, to Bro. Pratt.

Bro. Pratt:—I feel it to be duty to confess before God and man, the power and goodness of him who suffereth not a sparrow to fall without his notice. And should we not gladly "confess him in all our ways," knowing that his word declares by our so doing "he will direct our paths?" O, his promises are precious to me.

I write you this to let you know that God heard your prayer in my behalf; for you know when you called at our house I was suffering from the effects of a severe cold, which had settled upon my lungs, in such a manner that respiration had become laborious and distressing. I had also a heavy pain in my head so that I was unable to sit up but a few moments at a time. You prayed and left. Immediately after, I was seized with vomiting, and quite a quantity of phlegm was discharged from the lungs which rendered breathing easy and natural; also the pain in my head was removed. Soon after, I sank into a quiet and refreshing sleep, and to-day I am able to resume my domestic affairs as usual. To God be the power and glory who has been mindful of such an unprofitable servant as I. All ye that love and fear him join with me to magnify and praise his holy name who "himself took our infirmities and bore our sicknesses."

Dear Bro., may heaven's richest blessings rest upon thee, who art called to be a chosen servant in the ministry. May all thy labors be prospered, and many rise up to call thee blessed; and finally an abundant entrance be administered to thee into the glorious and everlasting kingdom for which we pray and earnestly look, is the heart-felt wish of your unworthy sister,

Amanda M. Stark.

Green River, Vt., July 2.

From M. T.

Brethren and Sisters:—In the language of the Apostle, "Yet a little while, and he that shall come will come, and will not tarry." Let us hold fast our profession without wavering, until the end, for the vision will speak and not lie; for the trial of our faith worketh patience. Let us hold fast whereunto we have already attained, that no man take our crown; for it is by patient continuance in well doing we shall inherit the promised rest. "Seeing we look for these things what manner of persons ought we to be in all holy conversation and godliness." Let us prove faithful a few days more, and He that is to come will come and will not tarry.

Yours, looking for the coming of Christ,

M. T.

From Bro. B. Ives.

Bro. Grant:—Through the tender mercies of our Heavenly Father I am permitted to live, that I may make my calling and election sure. I feel that I ought to praise his holy Name that he has seen fit by his grace to call me out from the world; that he has ever led me to understand some, at least, of the truths of his word, which are being brought out in these last days, for the perfecting of the saints, that they may be ready and waiting the return of Zion's King to reign on David's throne forever. O how blessed it is to have eyes to read, hearts to understand, and not be left to follow the commandments of men. Praise the good Lord for the Comforter, who leads the humble and obedient child into truth, taking the things of God and showing them unto us. It seems that the blessed pages of holy writ never shone so clearly before.

Brethren and sisters, are we doing all we can for God and truth? are we sure that when our Lord comes into his kingdom we shall be remembered? When he separates the sheep from the goats, shall we hear the welcome plaudit—"well done?" Are our works of the right kind?" Do we sympathize with the tried and afflicted? Do we search out and help the poor and needy? in short, are we Christ-like? Remember, if we "have not the Spirit of Christ we are none of his." To be Christlike is to strive to do as he did. Let us read the record and see how he lived. Let us do what we do with an eye single to God's glory. Let love be without dissimulation, that we may be sharers of the reward held out for the faithful.

Yours, hoping soon to see the King in his beauty,

Butler Ives.

Chateaugay, N. T.

From Bro. B. P. Manning.

Bro. Grant:—I am still striving for the Kingdom, and desire to have it established in the New Earth. I am glad that the good Lord has put it into the hearts of some of his dear waiting children to have one more Campmeeting in Lynn, Mass., so that the dear children in N. H. can have the privilege of meeting with the saints from other States of like precious faith, to comfort one another. If ever there was a time when such a meeting was wanted, I do believe it is now, when there are so many drawing back. Dear brethren, let us remember what the apostle Paul says in Heb. 10: 25,—"Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." 37th verse. "For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." O, my dear brethren and sisters, how many have drawn back; only here and there a traveler to be found. Well, the Lord is the same to-day as he ever was; he will save all that put their trust in him.

I have been looking over the past fifteen years, since God for Christ's sake forgave my sins, which was on the fifth day of June, 1842. O what changes have taken place. What a falling away there has been. But, praise the Lord, there are a few that will endure unto the end.

There is some interest in Warner, N. H., about having a Conference, or Grove Meeting. I do believe it would be the means of doing good, and my prayer is that God will speed the right. Dear brethren and sisters; I hope that you will make those meeting a subject a prayer, that God will approve of the course the brethren are taking to save our fellow-men and glorify God.

My health is poor at this time, but my faith rests in the power of God. Pray for me, brethren, that my faith fail not. Your brother in hope of eternal life when Jesus comes.

B. P. Manning.

Gaffstown, N. H., Aug. 10, 1857.

Choice Selections.

Religious Mission of Woman.

It will be seen that many of those women whose religious experience is here related, were class leaders and leaders of bands, and as the practice of appointing females to the office of leaders does not obtain in this country, and band meetings are obsolete; and as the practice of praying in prayer meetings by our gifted sisters is nearly so in most places, some apology for the practice, as it existed among the Methodists in the mother country, may not be out of place. It is universally admitted that the battle-field is not the place for *woman* to display her courage, unless it be when the storm is over, as a ministering spirit, an angel of mercy, acting the part of the good Samaritan, binding up the wounds of the fallen, wiping the cold sweat from the brow of the dying, or pouring the oil, the balm, and the wine of consolation into the mind of the sufferer. Nor is it in the counsels of the nation, in the arena of stormy debate, that we expect to hear her voice. That woman in her first creation was inferior to man in physical strength is cheerfully admitted, and in this sense, perhaps, more than in any other, is she to be regarded as the "weaker vessel." But is she inferior in mental endowments and moral courage, in spiritual attainments and in holy enterprise? No, indeed; far from it. What saith the scripture? What saith reason? Reason would say, that that which by universal consent is esteemed the *better half*, cannot be the *worse*; that which was twice modeled and fashioned by the Creator, and, of course, doubly refined, cannot be *inferior*. The Holy Book seems to intimate most clearly that in these cases where the trial was a fair one, the "weaker vessel" was the *stronger reasoner*. Witness the case of Deborah and Barak, Manoah and his wife, Abigail and David, Huldah and Josiah, the wise woman and Joab, 2 Sam. 14: 14; 20: 22. Are they then inferior in literary capabilities and attainments? Never, where they have had equal opportunities with men. Witness the instances of a Hannah More, a Mrs. Somerville, a Mrs. Sigourney, and others whose works are read, if not with everlasting wonder, yet with perpetual delight. Neither are they inferior in spiritual gifts. Experience shows that many women are equally gifted, and more acceptable in their religious exercises in social meetings than their brethren. They may not be as strong in argument, nor as fierce in controversy, but their improvements are often far more edifying whenever they pray, or speak in the name of the Lord.

The supposition that, under the gospel dispensation, women are prohibited from exercising their spiritual gifts is entirely gratuitous, and is completely set aside by the plain declarations of the New Testament.

The author of the Acts of the Apostles informs us, (Acts 1: 14,) that all "the apostles continued with one accord in prayer and supplications *with the women*." To suppose that the men prayed in presence of the women, and not the women in presence of the men, seems to be a far-fetched and overstrained interpretation of the text. The same author says that Peter, in explaining the circumstances of the day of Pentecost, refers to a prophecy in Joel, where God, by the mouth of his prophets, promises to pour out his Spirit upon the "daughters" and "handmaids," as well as upon the sons; and that "Philip, the Evangelist, had four daughters that did prophesy;" and forasmuch as none of their predictions are recorded, and as St. Paul, when speaking of "prophesying," says, in effect at least, that it means "speaking to men to edification, and exhortation, and comfort," (1 Cor. 14: 3,) therefore, Philip's daughters did speak in the public assemblies.

St. Paul says, also, that "every woman, praying or prophesying with her head uncovered, dishonoreth her head," which certainly means, if it mean anything, in the presence of men; for, surely it is no dishonor to a woman to pray in secret "with her head uncovered!" The same apostle says expressly in another part of his writings, that "in Christ Jesus there is neither male nor female," that is, there is no *inferiority* in the woman, nor *superiority* in the man. (See *Macknight*.) "Under the blessed spirit of Christianity," says Dr. Clarke on this text, "they have equal *rights*, equal *privileges*, and equal *blessings*; and, let me add," says the doctor, "they are equally *useful*."—*Coles' Heroines of Methodism.*

"HIM THAT COMETH TO ME I WILL IN NO WISE CAST OUT."

JOHN 6: 37.

Just as I am—without one plea,
But that thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come!

Just as I am—and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come!

Just as I am—though toss'd about
With many a conflict, many a doubt,
Fightings within, and fears without,
O Lamb of God, I come!

Just as I am—poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
O Lamb of God, I come!

Just as I am—Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe,
O Lamb of God, I come!

Just as I am—Thy love unknown
Has broken every barrier down;
Now, to be Thine, yea Thine alone,
O Lamb of God, I come!

Just as I am—of that free love,
"The breadth, length, depth and height" to prove,
Here for a season, then above,
O Lamb of God, I come!

The Love of the World.

Another way in which a departure from God very often operates, is by the *love of the world*. It is not uncommon for persons, who once appeared to be zealous, affectionate, and devoted to God, when they come to be settled in life, and to enter into its necessary avocations, to lose all heart for religion, and take no delight in any thing but saving money. This, it is true, is not generally considered by the world as disreputable: on the contrary, provided we be fair in our dealings, it is reckoned a mark of wisdom. *Men will praise thee when thou doest well for thyself.* Such an one, say they, is a discreet man, and one that knows how to secure the *main chance.* Yet the scriptures are very decisive against such characters. This is the sin which they denominate the "lust of the eye." 1 John 2: 16. The cares, and riches, and pleasures of this life, are described as *choking the word*, and rendering it unfruitful. It is worthy of special notice, that when our Lord had warned his followers to "take heed and beware of covetousness" the example which he gives of this sin is not of one that was a plunderer of other men's property, an unfair dealer, or an oppressor of the poor; but of a "certain rich man whose ground brought forth plentifully," and whose only object appeared to be, first, to acquire a handsome fortune, and then to retire from business and live at ease. Luke 12: 15–21. This also appears to be the character which is *blessed* by wicked men, but *abhorred* of God. Ps. 10: 3. A man who deals unfairly with men gains not their blessing, but their curse. Men in general regard only themselves; so long, therefore, as any person deals justly with them, they care not what his *conduct is towards God.* But it is affecting to think that the very character which *they bless* and *envy*, God *abhors*. The decision of heaven is nothing less than this: "If any man love the world the love of the Father is not in him." 1 John 2: 15. So far is the love of this world from being the less dangerous on account of its falling so little under human censure, that it is the more so. If we be guilty of any thing which exposes us to the reproach of mankind, such reproach may assist the remonstrances of conscience and of God, in carrying conviction to our bosoms; but of that for which the world acquits us, we shall be exceedingly disposed to acquit ourselves.

It has long appeared to me, that this species of covetousness will, in all probability, prove the eternal overthrow of more characters among the professing people than almost any other sin; and this because it is almost the *only sin* which may be *indulged*, and a *profession of religion* the same *time supported.* If a man be a drunkard or a fornicator, and adulterer or a liar; if he rob his neighbor, oppress the poor, or deal unjustly, he must give up his pretensions to religion; or if not his religious connections, if they are worthy of being so denominated, will give him up. But he may "love the world, and the things that are in the world," and at the same time retain his character. If the depravity of the human heart be not subdued by the grace of God it will operate. If a dam be placed across some of its ordinary channels, it will flow with greater depth and rapidity in those which remain. It is thus, perhaps, that avarice is most prevalent in old age, when the power of pursuing other vices has in a great measure subsided. And thus it is with religious professors, whose hearts are not right with God. They cannot figure away with the profane, nor indulge in any gross immoralities; but they can love the world supremely to the neglect of God, and be scarcely amenable to human judgment.

And whatever may prove the overthrow of a mere professor, may be a temptation to a good man and greatly injure him. Of this the case of Lot, when he parted with Abraham, furnishes an affecting example. When a situation was put to his choice, "he lifted up his eyes, and beheld all the plain of Jordan, and it was well watered everywhere," and he took up his residence in Sodom. He had better have dwelled in a wilderness than among that debauched people; but he consulted worldly advantage, and the spiritual well-being of his family was overlooked. And what was the consequence? It is true, he was a righteous man, and his righteous soul was grieved with the filthy conversation of the wicked from day to day; but he could have very little influence over them, while they, on the contrary, found means of communicating their odious vices to his family. Some of his daughters appear to have been married while in Sodom; and when the city was to be destroyed, neither they nor their husbands could be persuaded to make their escape, and so probably perished in the overthrow. The heart of his wife was so attached, it seems, to what she had left behind, that she must needs *look back*; for which she was rendered a monument of Divine displeasure. And as to his two single daughters, though they escaped with him to the mountains, yet they had learned so much of the ways of Sodom as to cover his old age with infamy. This, together with the loss of all his substance, were the fruits of the "well-watered plain," which he had fixed his eyes upon, to the neglect of his spiritual interest. Yet how frequently is the same part acted over again! In the choice of settlements for ourselves, or our children, how common is it to overlook the immorality of the place, the irreligiousness of the connections, or the want of a *gospel* ministry; and to direct our inquiries only to temporal advantages. From the same principle also many have dealed largely in speculation, and plunged into engagements far beyond their circumstances. The hope of making a fortune, or, as it is termed by some, a lucky hit, draws them into measures which ruin not only themselves but many who confide in them. That mere worldly men should act in this manner is not a matter of surprise; but that men professing to fear God should imitate them—"this is a lamentation, and shall be for a lamentation."

Farther; many have fallen sacrifices not only to the love of the world but to a *conformity to it*. These are not the same thing, though frequently found in the same person. The object of the one is principally the acquisition of wealth; the other respects the manner of spending it. That is often penurious: this wishes to cut a figure, and to appear like people of fashion. The former is "the lust of the eye," the latter is "the pride of life." We need not affect singularity in things indifferent; but to engage in the chase of fashionable appearance is not only an indication of a vain and little mind, but is certainly inconsistent with "pressing toward the mark for the prize of the high calling of God in Christ Jesus." The desire of making an appearance has ruined many people in their circumstances, more in their characters, and most of all in their souls. We may flatter ourselves that we may pursue those things, and be religious at the same time; but it is a mistake. The vanity of mind which they cherish eats up every thing of a humble, serious, and holy nature; rendering an easy prey to temptation, when solicited to do as others do in an evil thing. *The christian's rule is the revealed will of God*; and where the customs of the world run counter to this, it is his business to withstand them, even though in so doing he may have to withstand a multitude, yea, and a multitude of people of fashion. But if we feel ambitious of their applause, we shall not be able to endure the scorn which a singularity of conduct will draw upon us. Thus we shall be carried down the stream by the course of this world; and shall either fall into the gulf of perdition, or, if any good thing should be found in us toward the Lord God of Israel, it will be almost indiscernible and useless. In short, such characters are certainly in a backsliding state, whether they be ever recovered from it or not. The case of the Laodiceans seems to approach the nearest to theirs of any thing which in scripture occurs to us. They were *neither cold nor hot*; neither the decided friends of Christ, nor his avowed enemies; they could not relinquish the world in favor of religion, yet neither could they let religion alone. They were vainly puffed up with a notion of their wealth, their wisdom, and their finery; saying, I am rich, and increased with goods, and have need of nothing; but in the account of the faithful and true witness they were poor, and wretched, and miserable, and blind, and naked. Such a decision ought to make us tremble at the thought of aspiring to imitate people of fashion.—*The Backslider.*

Spirit Rappers.

Keep away from them. Keep your children away from them. Do you ask why? Because,—

1. They certainly do no good. They teach nothing worth knowing, they forgive no sin, they sanctify no heart, they save no soul. If they rap on tables, they do not supply them with food; if they shake and lift them, they do not servants' hire in moving them nor washing dishes. A man might have forty thousand such spirits in his house, yet be no better off, either in soul, body, or estate.

2. They have done much mischief. Many have become insane by running after these spirit rappers. The young have been led to trifle with serious and sacred things. The Bible has been brought into contempt. Some who professed to be disciples of Christ have avowed infidel sentiments, by the influence of these rappings. Their tendency is to turn the mind from God, the concerns of the soul and eternity.

3. Let them alone, because it is wicked and dangerous to meddle with them. God has forbidden us to "seek unto familiar spirits that peep and mutter," or to have any thing to do with witches, necromancers and devils. He has, in all ages, allowed devils to do some strange and wonderful things, to try and prove men. He has forewarned us of this. If he has given "lying spirits" leave to tempt this generation, will you run into temptation? No. Let all who value their own peace and safety keep away. Do not invite the Devil to ruin you.—*Western Watchman.*

SIGNS OF PROSPERITY.

Where spades grow bright, and idle words grow dull;
Where jails are empty, and where barns are full;
Where church-paths are with frequent feet out worn;
Law court-yards weedy, silent and forlorn;
Where doctors foot it and where farmers ride;
Where age abounds, and youth is multiplied;
Where these signs are, they clearly indicate
A happy people and well governed state.

For the Children.

For the Crisis.

Take Care of your Thoughts.

It is an old, but a true adage;—"take care of the cents, and the dollars will take care of themselves;" so in this case, take care of your thoughts, and the words and actions will be right. Then, if you want to be kept from evil, take care of your thoughts. It is in the heart evil begins. If you will only keep your thoughts pure, your life will be blameless. The indulgence of sinful thoughts and desires produces sinful acts. The pleasurable contemplation of a sinful deed is usually followed by its commission. I would advise you, my friend, to never allow yourself to pause and consider the pleasure or profit you might derive from this or that sin. Close the mind against the suggestion at once and forever, as you would lock and bolt your doors against a robber! No one becomes a thief, a drunkard, or a murderer at once. The mind must be corrupted. The wicked suggestion must be indulged, and revolved in the thoughts, until it loses its heinousness, and the anticipated gain or pleasure comes to outweigh the evils of transgression.

The imagination of the young is very apt to paint forbidden pleasure in gay and dazzling colors,—it is the serpent's charm,—*look out for him!* Gaze not upon the deceitful picture. Suffer not the intruder to get the advantage over you. Meet the enemy at the door and drive him from your heart. As a rule, the more familiar you become with sin the less hateful it appears, so that the more completely you preserve your mind from unholy and wicked thoughts the better.

Now, my young friends, one and all, avoid the society where obscenity and profanity is heard and practiced; choose the society of the good and virtuous. Read no immoral books or papers. Make a covenant with your eyes. As a man thinketh so is he. Take care of the thoughts, and the actions will take care of themselves.

P. Tandy.

Moravian School.

In the island of Barbadoes, West Indies, there are several schools, taught by the missionaries. A naval officer who visited one of them, containing two hundred colored boys and girls, gives the following account of it.

A sign was made by one of the children, by holding up the hand, that he wanted to speak to the master. On going to the child, who was just eight years old, the master asked what was the matter.

"Massa," said he, with a look of horror and pointing to a little boy of the same age, who sat near him, "Massa, this boy says he does not believe in the resurrection!"

"This is very bad," said the master, "but do you, my little boy, believe in the resurrection yourself?"

"Yes, massa, I do."

"But can you prove it from the Bible?"

Yes, massa; Jesus says, 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.' And in another place, 'Because I live, ye shall live also.'"

The master added, "Can you prove it from the Old Testament?"

"Yes; for Job says, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.'"

"But are you sure these passages are in the Bible? Here is a Bible; point them out to us."

The little boy instantly turned to all the passages and read them aloud. The officer examined several of the classes, and received answers from the greater part of them, that might make many a white child, and white parents, too, blush, amid all the privileges of their own land.

Mankind may be divided into three classes—those who do what is right from principle; those who act from appearances, and those who act from impulse.

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Over all communications for the paper, write *For the Crisis.*

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Poetry.

For the Crisis.

ETERNITY.

Eternity! Who can unfold thee?
Who number now thy myriads
Of vast and slow revolving cycles?
Or measure now thy periods?
Who fathom now thy depths unbounded?
Who draw the veil of night away,
That hides thy shores from mortal vision,
And ope to us the gates of day?

The dying leaves, which oft in Autumn
Strew wide the dark and gloomy plain;
The sands that bound the swelling ocean,
And ev'ry drop that fills the main,—
Are but a grain weighed 'gainst the mountains,
With thee compared, whose endless light
Came forth and was with God coeval,
And saw creation rise to sight.

The mind is lost amid the ages
That circle round Jehovah's throne;
It vainly strives to pierce the darkness,
Which God can comprehend alone.
Made sensible of mortal weakness,
Man upward lifts his longing eyes,
To Him who governs all with wisdom,
Lost in deep wonder and surprise.

Eternity! What depth of meaning
Is in that solemn word contained!
It bids thee trifle not, O mortal!
For time once lost is ne'er regained.
It bids thee shape thy journey upward,
Above alluring scenes of life,
That sweet may be thy long reposing,
Beyond this world of pain and strife.

ORRIN P. ALLEN.

Vernon, Vt.

Original Articles.

For the Crisis.

Speak Gently.

Speak gently. O! speak kindly to that erring one; thou mayest yet win him back to the path of rectitude and righteousness. Perhaps thou mayest, through the power of gentleness, lead him, step by step, to the feet of Jesus. O! let no harsh and unkind word escape from thy lips to mar the good that thou mayest do. Remember, there is a power in kindness which cannot long be resisted. Is thy brother passionate? Soothe the roughness and unevenness of his temper by thine own meek and gentle spirit. Meekness may subdue him to a like temper. Thine own lovely example may win him to goodness. Does he cause the pearly drop to sparkle in thine eye by his unkindness? Does he speak harshly and cruelly to thee? O! speak gently in return. Does he laugh to derision thy truthfulness and piety? Let nothing but the spirit of the meek and lowly Jesus manifest itself in thee. He may for a time appear self-willed and almost unapproachable; but, ah! beneath that cold and haughty exterior lies a heart that is not entirely devoid of the tender feelings of humanity. Think you he can long remain unmoved while under such influence? No; he may appear to scorn your gentle and Christ-like spirit, but thy goodness is fast winning the admiration of thine erring brother, and he may ere long acknowledge the irresistible power that is contained in one kind word. Speak gently! Why cast a blight on all that is fair and beautiful, by those harsh words! Gentle words are a healing balm to the heart that is bruised. They spread sunshine and joy around all who may chance to come under their enlivening influence. Then be lavish of thy gentle words, but spare those cruel ones.

"Speak gently, 'tis a little thing
Dropped in the heart's deep well;
The good, the joy that it may bring,
Eternity will tell."

M. A. M.

Conesus Centre, N. Y.

[We hope to receive many articles like the above, all baptized in the love of Jesus.—ED.]

For the Crisis.

The Friendship of Jesus.

"*Ye are my friends, if ye do whatsoever I command you.*"—JOHN 15: 14.

The friendships of this life and the principles which constitute them are not only the same, but are as numerous as the classes among whom they exist. The thief and the liar, the robber and murderer, the sensualist and the libertine, the man of ease and of pleasure, of joy and song, of avarice and luxury, of ignorance and letters, of commerce and mechanics, of poverty and wealth, as well as of chastity and virtue, all have their friends, whose characters are the exact counterpart of the principles by which they have constituted their friendships. Indeed, where is the man so base, so low in moral degradation as not to find one congenial to his tastes and condition, with whom he can secure a friendship? Men who all their life time have been strangers, and but for a very trivial cause would have always remained so, now meet, form an acquaintance, are on terms of intimacy and constitute friendships for the purpose of engaging in some new enterprise, or of prosecuting one of the various avocations of life. Their pursuit may be characterized with vice as well as virtue. Perhaps to swindle their neighbor out of his honest earnings; to wrest from the widow and orphan their substance; to betray the virtue of the innocent and unsuspecting; to crush forever the hopes of the confiding and the affectionate, and even, if possible, to annihilate the embodiment of mercy, purity and love, as in the person of our Savior Jesus, over whom Pilate and Herod were made friends. Lk. 23: 12. Indeed, an almost endless variety of principles constitutes an equal variety of friendships, and gives rise to the numerous disorders of society. How vividly and beautifully does the harmony and the blessedness, the oneness and perpetuity of that *friendship* required of the christian and expressed in our text, *contrast* with the multiplicity, deformity and fickleness of this life's friendships.

"*Ye are my friends, if ye do whatsoever I command you,*" saith Jesus.

Let us then, in the discussion of our subject, carefully observe

I. *Seven characteristics of the friendship of Jesus.*

1. His friendship possesses the characteristic of *Sincerity*. One has well remarked—"the *first* law of *friendship* is *sincerity*." It is free from every appearance of dissimulation. The profession of it *never* exceeds the reality. There exists *no* overdrawn picture of Jesus' friendship. His *whole* heart is in it. He makes *no* false pretense. In every vicissitude he abides faithful. No consideration would induce him to forfeit his friendship with one of his "*little ones,*" for the purpose of more fully availing himself of a friendship with another, and especially when *no real* cause for such a forfeiture existed in them. No! bless his name, his is a *sincerely* loving friendship to all those who are the recipients of it; and ought not the friendship of his followers to bear a close resemblance to his for them? O could we only discover in every manifestation of christian friendship an *unblemished sincerity*, how blessed, how very desirable would such a friendship be. It would be real friendship or no friendship, that would exist between those who professed any friendship at all for each other. And indeed its existence would not depend upon individual caprice, but upon the nobler, firmer basis of Jesus' friendship. The *sincere* friendship of Jesus, logically and truthfully demands an equally *sincere* friendship between his friends. Do we possess it?

2. It possesses the characteristic of *Benevolence.* Indeed, his friendship originated in benevolence, and for benevolent purposes. So very benevolent are his sympathies and interests for those who are his friends, that he delights in the acknowledgments of their virtues, and reckons himself as a participator in the wrongs and injuries done to them by their foes. Never, no, never has he joined the cause of the enemy against them. He lavishes upon them his favors, and never enters a complaint of having done too much for his friends. Indeed, his friendship far exceeds all that he has ever required of us. He laid down his life for his enemies, (see Rom. 5: 6, 10,) and announces in John 15: 13, that, "greater love hath *no* man than this, that a man lay down his life for his friends." And in 1 John 3: 16, it is urged that, in consideration of the fact that Christ "laid down his life for us, *we ought to lay down our lives for the brethren.*" Is that christian friendship which some very trivial circumstance will cause to tremble, and perhaps to be severed forever, adequate to such an emergency as this? to observe such requirements as the above? But we will notice that the friendship of Christ,

3. Has the characteristic of *Perpetuity.* No jealousy, no evil surmising, no misunderstanding can ever disturb the harmony of the friendship existing between Jesus and his friends. Ye talebearers, whisperers, traducers, backbiters, and slanderers, can accomplish none of your infernal purposes here. You may possibly disturb the peace of communities, destroy the progress of piety in the church, injure the usefulness of the ministry, and separate the friends of Jesus by setting on fire of hell the whole course of nature, but you can never separate Jesus and his friends. Nay, you dare not, as you fear his wrath, pour your falsehoods, surmisings and innuendoes into his ear. No, never! and if there were not such an unaccountable tendency in those even who claim to be religious to take up a reproach against their neighbor, you would all be very soon out of business, or be obliged to be decent. Come, then, ye friends of Jesus, cheer up, cheer up! No longer fear that you have forfeited the friendship of the Son of God, because bigotry, whispering and slander has wrested from you one you still dearly love. None but yourselves can ever break the friendship you have formed with Jesus. Reports, with enemies to circulate them, may multiply in swarms, but they have no power here. Jesus abides faithful, and he never, no! never will yield his friendship with you voluntarily. If it is ever broken you must do it, for you are the *only* party who *will* or *can.*

4. The friendship of Christ possesses the characteristic of *Equality.* "God is no respecter of persons." Acts 10: 34. Jesus practiced none. Paul knew *no* man after the flesh: no, not even Christ. 2. Cor. 5: 16. The gospel, instead of inculcating respect of persons, denounces divine judgments against those who are guilty of it. James 2: 1–10. There is *no* aristocracy in scripture piety. All are to be estimated according to their relation to Christ, and not by their rings or their apparel. Jesus smiles with equal complacency upon those who are truthfully his friends. Ought not all those who are the unmistakable friends of Jesus to observe the same principle in their intercourse with each other? A hearty recognition of christianity in any individual should be a sufficient reason for a hearty reception of him as one of the personal friends of Jesus. Is not this the basis of Jesus' friendship? and should we not imitate him? And should we not be exceedingly cautious how we suffer a trivial circumstance to disturb its harmony? "Judge not, that ye be not judged. For with *what* judgment ye judge ye *shall* be judged; and with *what* measure ye mete, *it shall* be measured to you again." Matt. 7: 1, 2; Rom. 2: 1.

5. Another characteristic of this friendship is, it is *universally available;* none are excluded. The promise is free, the call general, the access always open. It appears, indeed, quite strange, that those who have nearly all their lifetime experienced the treachery of earthly friendships, should so long neglect a friendship with Jesus; and more especially when they may delay too long. O, dear reader, if you have a heart to appreciate a friend, avail yourself of the best, the most loving and permanent. *Jesus is such a friend.* He is a *tried* friend, a friend indeed. Come, O come, and receive his friendly embrace. Come and experience the rich favors of his free and heavenly friendship.

6. An additional characteristic of Jesus' friendship is, that it is *Confidential.* By one it has been truly affirmed, that, "there can be *no friendship* without *confidence,* and *no confidence* without *integrity.*" How frequently have we desired to find one with whom we could trust our secrets. And when we have ventured to unburden our grief-stricken hearts to those who, we thought, would never betray our confidence, we have at times had cause to regret it, and we have almost involuntarily inquired, "*Who is my friend?*" But respecting the friendship of Jesus, we need entertain *no* fears. Jesus will hear it all, hear it willingly; yea, hear it over again if we are disposed to repeat it, and in his bosom he will keep it safely, and lavish upon us blessings adequate to secure to our burdened hearts comfort and consolation. His name is Jesus, and with it comes every conceivable good. O what a precious friend is he. How untiring, how constant, how devoted! Go, ye wayworn, heart-burdened pilgrim, even to his mercy seat; go, and enter your complaint. His ear is open, his heart pulsates with infinite sympathy for you, and also for your race. He has been touched with the feelings of your infirmities and knows how to succor you. Friends have denied, deserted, and betrayed him. He knows your loneliness. Fear not then to avail yourself of his friendly sympathy and encouragement. He will also make you his confidant. John 15: 15.

The last characteristic which we shall now notice is, that Jesus' friendship has he *Divine approval.* How blessed thet thought. While enjoying the pure, heavenly friendship of our Savior Jesus, we also possess the friendship and *approval* of his, yea of *our* Father; for friendship with the Son of God secures the Father's love. How unlike earthly friendships. It is not unfrequently the case that a friendship is formed between families; and when it is discovered that they are likely to result in a permanent alliance, there is such an expression of the parents' enmity as to prohibit all further friendly intercourse. Not so with the Father of the Son of God. Every permanent friendship made with Jesus so perfectly meets his Father's approbation that he imparts to such the spirit of adoption, of sonship, and bestows upon him a Father's benediction, expressive of his *divine approval.* It makes no difference who you are or have been; whether high or low, rich or poor, highly intellectual or otherwise; if you will, you can be Jesus' friend and obtain the *divine approval* of his Father, who will in consequence of your friendship for his Son be your Father also. O thrice blessed thought! Come one, come all, and be the friends of Jesus Christ our Lord.

II. *Let us make a brief reference to the advantages of a friendship with Jesus.*

These are already more than anticipated. However we will make a few suggestions, for the advantages of such a friendship are incalculable. Who has ever sustained a permanent injury in consequence of a friendly alliance with the Son of God, and the espousal of christianity? The expenditures and sacrifices essential to the attainment of any great good in this world are never recognized as losses, providing the good is attained, but as good investments. Thus is it in religion. No friend of Jesus ever sustains any really permanent loss in consequence of his devotion to his Savior, for those sacrifices which are essential to secure religious good are never made in vain. They are indeed good investments. They are in themselves very necessary means to the certain attainment of a very desirable end. Indeed, friendship with Jesus insures *godliness* to his friends, and therefore a *living* profit is realized; for "*godliness is* PROFITABLE *unto* ALL *things, having promise of the life that now is, and of that which is to come.*" 1 Tim. 4: 8. How *profitable* then is Jesus' friendship.

Think of it, dear reader. *Two lives* are the nett proceeds of that *godliness* which results from the *friendship* of Christ. "*The life that now is,*"—embracing every conceivable good arising from divine blessings and adapted to our comfort, peace, encouragement and benefit here; "*and of that which is to come.*" Who can reach any just estimate of that life which is to come? Perfect, complete, eternal. There is no deficiency here which is not infinitely supplied there. There will be peace and plenty, health and comfort, honor and glory, wealth and blessings of such infinite and never ending variety as to beggar all description. O blessed life! It is a life without a pain, without a sorrow, without a sigh, without a care, without a tear, or without the experience of any thing to which the term *evil* is applicable in this life; not for a limited period, but eternally. O what does it avail to attempt the enumeration of the blessings of Jesus' friendship, the multiplicity of which outvies enumeration, and their magnitude defies all measurement? Come, all ye who have never experienced the sweets of Jesus' friendship, cast your eye toward Calvary. Behold the five sealing demonstrations of his perpetual friendship in the five wounds he bears in his own body. You cannot doubt. They bid you come to him with a persuasive eloquence intensified by the blood which they emit. And will you not come? Indeed, can you remain away longer? O sinner, come! Yea, come now, and all the advantages of his friendship will accrue to you. The Lord help you.

III. *We now invite attention to the principle on which this friendship depends; and also its extent and nature.*

The principle is OBEDIENCE to the commands of Jesus. On this point we shall avail ourself of an extract from the writings of one who very clearly comprehended the true nature of christian obedience, and which aptly expresses our own sentiments on the subject. Listen.

"The obedience of love, makes no division of Christ's commandments into essential and non-essential. 'Ye are my friends, if ye do *whatsoever* I command you,' whether *you* think it is important or not. We know that we love him when we have respect unto *all* his commandments. The obedience of *hope* says, how much *must I do* to be permitted to enter the kingdom? The obedience of *fear* asks, what *may I omit to do* and yet escape from hell? The obedience of *love* simply inquires, 'Lord, *what* wilt thou have me to do?' It does not ask, what *must* I do; but, what *can* I do to show my love to Jesus? It does not ask, how far I *can venture to disobey,* and keep my hope of the kingdom? how far off can I follow Jesus, and yet not be disowned of him? Oh, never, never! He who will obey Christ no further than he may fancy is *essential to salvation,* has never obeyed him at all. Love of self, not love of Christ, is his controlling motive. He is striving not to *please* his Savior, but to secure his own *personal happiness.* Love teaches a different way. Love *delights* to do his will. Love delights to do *all* his will. Love never asks, what is *essential to salvation,* but what does Jesus *command?* Love never asks, how little *may* I do, but how much *can* I do? If *he* commands that is reason enough. He is no *loving* child who will obey his father only in those things which he must do, or be disowned and disinherited. He is no LOVING child who will do all he dare to grieve a doting parent whom he believes will pardon all, and love him though he grieves him. He who truly loves him will obey his *slightest desires* as well as his most peremptory commands. He who truly loves will *study* to know *all* his will, and in his very heart *delight* to do it—*not* to avoid disinheritance—not to secure his estate—not to enjoy his father's bounty, either present or prospective,—but simply because the father *wishes, asks it,* and commands it. And yet men call themselves obedient children of God, while they refuse to do what he commands, because he does not add to the command a promise of the kingdom, or a threatening of hell. Oh, it is terrible to think how fearful will be their disappointment! Obeying *only* to secure salvation is itself sufficient proof that they have not obeyed unto salvation. Omitting all but what they think essential to salvation is of itself sufficient proof that they have omitted all that is essential to salvation. The faith of the gospel *works by love,* and love is obedient to *all* his commandments, so far as it is *able* to know and to do them. . . . It will do whatever Christ commands, and he who stops because there is no penalty of hell-fire attached to the command, is no friend to Jesus. He does not obey from love to *Jesus,* but from love to *self.*"

In consideration of the above, what is the nature of our obedience? Is there not danger here of making a fearful, a fatal mistake? *Hope* and *fear* are two faculties which probably exert a more controlling influence over our minds than any others, and for this reason may influence us more constantly in our activities than we are aware. It is true that the gospel presents motives adapted to excite both *fear* and *hope.* And while the former should arouse every energy of the careless and incorrigible sinner, I am quite convinced, that as sacrifice and suffering are always placed in very intimate relation to future blessing and reward, (see Heb. chap. 11,) therefore, the true province of *hope* is a recognition of future glory and redemption as a motive of encouragement and support; while the true motive to obedience is, love to God, and love to his Son Jesus. John 14: 15,—"If ye *love* me, keep my commandments."

O, have ye not a great deal of *selfishness* to overcome, to crucify, in order to a preparation for Messiah's advent? In the cultivation of scripture piety *self* must be crucified. Can it ever be while we only observe divine requirements to avoid some personal evil, or secure some personal good? May the divine blessing rest upon us and assist us in obeying the commandments of God, that we may thereby prove that we love him. "For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5: 3.

JOHN HOWELL.

For the Crisis.

Experience.

As the season for campmeetings and tent meetings is at hand, perhaps a few words by way of experience may be of service to some who purpose to attend them. A campmeeting, or large gathering of christians, is a place where we are apt to lose our individuality. We are apt to think that if we meet with those who are full of faith, and hope, and zeal, we shall certainly be blessed, whether we use the necessary means or not; but experience teaches us that if we would have communion with God we must take up our daily cross and follow our Savior. Secret and family prayer is just as necessary at the camp ground as in our dwellings at home. I was once at a Methodist meeting; and while conversing with a man, he said he had backslidden since he came to the ground. He said he had been looking on to see others at work, had neglected his own duty, and had less feeling upon the subject of salvation than when he came. Let us watch and pray, because our adversary "goeth about like a roaring lion, seeking whom he may devour;" and he seizes every struggling soul as his own lawful prey.

D. N. SMITH.

Boston, Aug. 24.

For the Crisis.

Another Objection Answered.

Sometime since a professed minister of the gospel urged 2 Tim: 2, as an objection to female preaching. The scripture thus urged reads as follows;—"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful *men,* who shall be able to teach others also." He urged that as the Apostle does not mention its being committed to women, therefore, women should not preach!

Now if this rule of exegesis be correct, I ask, what promise or threatening would be left to woman? We cannot learn from the sacred record that God ever threatened woman with death in case of her disobedience. Yet women do die. It ap-

pears to have been *before the woman was created* that God pronounced this prohibition and threatening upon man. "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Yet it is quite apparent the woman understood it referred equally to both sexes, as she makes use of the plural in her conversation with the tempter. Gen. 3: 2.

In communicating his purposes to the human race, our Creator has been pleased to address the man. The reason is obvious. He has denominated him as the HEAD, and woman as his "helpmeet." Now when God creates one being to *help* another, his infinite wisdom, of course, produces one *fully* capacitated to *help*. And if the Creator has stated in what particulars the "helpmeet" shall assist the head, then let such "helpmeet" scrupulously adhere to those particulars. But if nothing definite as to labor is assigned them by their Creator, only they shall be helpers, is it not reasonable to infer they are to render assistance whenever and wherever they are capable, whether in mental, physical, or spiritual labor?

If because woman is not mentioned as having the gospel committed to her, she must be excluded from improving this gift which has been committed to many of her sex, by the same rule she may be excluded from God's ordinances. Hear Paul,—"Now I praise you, *brethren*, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you." Now because the *sisters* are not mentioned, does it follow they will not share in the commendation of the Apostle if they thus observe God's ordinances? When Christ instituted his supper, he only administered the symbols of his body and blood to *males:* and in commanding its perpetuity until his second coming he only addressed the male sex. No females were present, and no mention of their ever partaking of this blessed ordinance; and yet who doubts their *right* to do so, providing they possess the characteristics of a Bible communicant?

When the King pronounces the last final sentence on the righteous and on the wicked, the reason assigned to the righteous is because they have performed acts of kindness to his BRETHREN. And to the wicked, because they had *neglected* to perform such acts to his BRETHREN. No commendation to those who manifested benevolence towards the *sisters;* and yet who has any doubt that the kindness bestowed on those women that labored with Paul in the gospel will not meet with the same approbation from the King?

Again, when Paul would administer consolation to those bereft of dear friends, he only addresses the male sex,—"I would not have you ignorant, *brethren*, concerning them which are asleep," &c.; and then follows the glorious promise of the resurrection. Now do any have misgivings relative to christian females sharing the consolation here imparted? When inspiration, by the same Apostle, is speaking of the coming of the Lord and the situation of God's church at that time, it speaks thus,—"Ye, BRETHREN, are not in darkness that *that* day should overtake you as a thief," &c. Now because the sisters are not mentioned, does it follow that they will not understand, and be overtaken as a thief? Do not these scriptures, and many more which might be adduced, equally include both sexes, though inspiration pleases to address the male sex as the representative of the human race?

It appears from the sacred record that both sexes will be engaged in spreading the glorious truth of the Lord's coming. Read Luke 12: 45;—"But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and be drunken." The wicked servant that says, "My Lord delayeth his coming," cannot be satisfied by spreading this untruth without beating the "men-servants and MAIDENS" that give the meat to the household in due season. Yes, *maidens*, who proclaim this unpopular truth, may expect now and then a stripe, and they are not to marvel as though some strange thing had happened; for if faithful in performing *what we can* in this glorious work, we shall make some inroads on the kingdom of our adversary, the Devil. The greater the inroads the louder will be his roar, but let's never mind;—Jesus is at the helm.

BEULAH MATHEWSON.

Bakerville, Ct., Aug. 23, '57.

Courtesy is the only true mark of nobil-

The World's Crisis.

BOSTON, SEPTEMBER 2, 1857.

A Word to our Readers.

As this is the first number of a new volume, and the commencement of the third *subscription* year of the *World's Crisis*, it seems proper that we should say a word concerning the *past*, *present*, and *future*.

The past. In the language of Bro. Burnham when speaking of the Crisis, we would say, "thus far we think the Lord has remarkably opened its way." Our paper was commenced in Lowell, Jan. 18, 1854, and was sustained entirely by *donations* until Aug. 1855, when it was found necessary to change it to a *subscription* paper. It commenced as such, with about fifteen hundred subscribers, and was moved to Boston in Feb. 1856. In the Spring of the same year, Bro. J. Merriam, our excellent editor, who had gained the love and esteem of all the readers of the Crisis, was unable to continue his arduous duties, on account of great weakness in his eyes, from which he has not yet recovered. The present editor—the pastor of the church worshiping at Chapman Hall, Boston, was persuaded to take Bro. Merriam's place, until he should be able to return. But, as Bro. M—— has decided that he cannot return with safety to his eyes, no change has yet been made, though often requested by your editor. If his services have been of any benefit to the church, he would give the *Lord* all the glory, and rejoice in Him who can use feeble, erring man, as an instrument in his hands to comfort the afflicted, cheer the disconsolate, warn the unruly, and strengthen the weak. We are conscious of being associated with some of the best people in the world, who would share the last dollar with a poor brother, or defend the truth of the Bible in the presence of kings and emperors at the expense of their lives, before they would give up their blessed hope of soon seeing Jesus and being made like him. They are men and women who can't be bought and sold by the follies and fashions of the world. Wherever they go, their impress is left. They are bound for the land of glory, and are determined, in the strength of the Lord, to endure to the *end*, and shout *victory* forever upon the Eden-plains of glory. Go on, brethren, my whole being is with you;—

"Here's my heart and hand,
To meet you in that happy land."

The present. So far as the interests of the Crisis are concerned, our present prospects are *good*,—never better. We have secured the aid of several valuable contributors, who will enrich our columns from week to week with their interesting articles. We are favored with excellent help in our office—those who understand their business, and take pleasure in acting for the interests of the paper. We are pleasantly situated over Bro. Geo. T. Adams' clothing store, 167 Hanover Street. Our type and fixtures are all paid for, and if what is due on the last volume is paid, as we expect it will be, there will be funds sufficient to pay the editor for his services, so that we can go on without any extra weight upon our shoulders. We believe our noble hearted and self-sacrificing brethren will do the best they can towards paying what is now due the office, so that our family paper may be as *free* for the poor as the gospel of the kingdom, that we love so well.

The future. We know not what a day may bring forth, but we feel confident that ere long we shall see the sign of the Son of Man in the clouds of heaven. There is a bright prospect that Paradise will soon be restored, and the sleeping millions be raised to enjoy their peaceful and happy Eden home. Our object will be to encourage and comfort the children of the Lord, while on their pilgrim journey in this wicked world, and keep before them the signs of the times and evidences of the Lord's coming, in connection with the other great truths of the Bible, that have been obscured by the fables of these last days. We purpose to make the Crisis just such a paper as every *christian* will love to read, and lend to his neighbor. We are resolved, in the strength of the Lord, that our paper shall be *free from all unkind expressions, all party and sectarian interests*, endeavoring to follow the *golden rule*, "Whatsoever ye would that men should do to you, do ye even so to them." We can see where we have been sectarian in days by-gone, and the very thought of it fills us with remorse, and a firm resolution to avoid in the future that whirlpool of ruin, where so many have been turned from the narrow path to wander in the dark labyrinths of evil surmising, whispering, backbiting, clamor, slander and evil speaking.

Come, Brn. and Srs., let us lay aside all our sectarian prejudices, and go to work for the Lord in good earnest. Let us get the *beam* out of our own eyes, and then we may try to remove the *mote* from our brother's eye. We should never throw stones at others, till we are without fault ourselves; but when we become pure, we lose the disposition to attack our brother. We have never yet seen a grumbler, or fault-finder, who did not give abundant evidence that reformation should begin at home first. As Bro. Boutell says, "it is time to let this *good religion* LOOSE;" it will not hurt any one, let it go *free*, and shine out before our fellow men. May the Lord help us to live nearer him than ever before, so that our last days may be our *best*. Brn. and Srs., *be* GOOD. "*The pure in heart shall see God.*"

Laws of Health.

We purpose to devote a small portion of our paper for articles on the *laws of health*. It is a christian duty to eat and drink to the glory of God, and avoid every thing that injures our physical systems, and yet how few realize the importance of this subject. Most seem more anxious to get food pleasing to the taste, than that which is healthy. Many indulge themselves in eating and drinking things decidedly injurious, without being aware of the fact; others do it with their eyes open, and, for the sake of gratifying the sense of taste from five to fifteen minutes, three times a day, will take food and drink that will produce unpleasant sensations during fifteen hours out of the twenty-four, besides causing diseases that ruin the constitution and produce premature death. We find but few *healthy* people, but we are satisfied it is not pleasing to the Lord, nor in harmony with his arrangement, to have so many of his children suffering with disease. We feel it to be our *duty* to do what we can to benefit our readers and their families, physically, as well as morally. Those who have poor health, frequently lose much of their religious enjoyment, and feel depressed in their minds on account of their sickness; and when their health returns, joy and peace come with it. Because they would not eat and drink to the glory of God, they suffer in body and mind, and do not accomplish half so much good in the world, nor live half so long as they would if they had observed the Bible rule regulating our diet. Unhealthy food is usually *most expensive*. There is no drink so cheap and healthy as *water*, and yet most people think they must have tea and coffee, if not beer and brandy. There is no flour so dear as the whitest and finest wheat; and at the same time, there is none so unhealthy. If we would have healthy bread, we should not separate the parts the Lord designed to be held in union. If you would enjoy life, and be healthy, let your food be plain, and your drink pure water.

Boston.

We would say to our friends, that the Lord blesses us from time to time with a new witness, who can testify that there is still mercy for sinners, and pardon for the guilty. Eight have recently been buried with Christ in baptism and others are almost persuaded. We have four prayer meetings every week, which are seasons of much comfort to the weary pilgrims. These meetings are the lungs of the church. When these are faint and feeble, we know that the church is weak. When they are well attended and sustained, we expect to see spiritual growth and health. Brn. and Srs., be faithful in attending your prayer and class meetings. Let nothing but sickness keep you at home. When our friends come to this city, we hope to see them at our meetings, and hear their voices in defence of our blessed hope. Always make yourselves *known*. Do not come and go as a *stranger*, for we are all one in Christ Jesus.

Call at our office, 167 Hanover St., and we will give all needed information concerning our meetings.

To the Sick.

If any of our readers wish to take the Cold Water treatment, or Electro Chemical Baths, we would recommend them to Dr. J. S. Brown, at the Hygiene and Dietetic Institute, No. 20 La Grange Place, where we are now boarding, for the purpose of enjoying their very healthy food. Call and see us.

TICKETS TO CAMPMEETING.—The arrangements in regard to tickets have been so far changed that persons can obtain them from Worcester and way stations above, at the Ticket Offices.

For the Crisis.

Tales of Trust.

One of the direst evils that oppress the church of God is a lack of confident reliance upon him for protection and support. Men have come to doubt the fact of God's especial providence,—ministers doubt it,—people doubt it, and hence, instead of doing their duty and trusting in God, they plunge into the train of money seekers, and look "every one for his gain from his quarter." Isa. 56: 11. The result is that God's providence is forgotten. His kind remembrances are changed into "good luck" and his fatherly corrections are "bad luck" which is hated rather than profited by. To such the apostolic admonition is appropriate,—"My son, DESPISE not the chastening of the Lord." Heb. 12: 5. Admonition and reproof from the Lord is lost on such persons; they *will not* feel the force of it—they will not consider that it is the hand of God. But not so the christian who has learned Christ as revealed in his word and by his Spirit. He knows what it is to be "brought NIGH by the blood of Christ;" he draws NIGH unto God, and God draws NIGH unto him. Then he rejoices in each token of his love, and yields in meek submission to his chastisements. The language of his oft afflicted heart is such as this:—

"I love to see my Father's hand
Though oft it bears a rod,
'Twill lead me to the promised land,
The city of my God."

Thus he walks rejoicingly on in the pilgrim's pathway and endures the cross, despising the shame, hoping by and by to possess the crown and to share the glory which is so soon to be revealed in us.

The promises of God are Yea and Amen in Christ Jesus. They do not outlaw like an old *note* in six years or six hundred years. And it is by no means proper for backslidden and apostate christians to excuse their own delinquences by intimating that while God's *counsels of* OLD were *faithfulness* and *truth*, they are by any means *less so now*. We serve the same God that the prophets served, and in him there is *no variableness*, neither shadow of turning. Our leader is Jesus Christ, the same *yesterday*, TO-DAY, and FOREVER. If he cared for his struggling people *then*, he cares for them *now;* if he fed them *then*, he will feed them *now*. If he numbered the very hairs of their heads *then*, he will do the same now. If he watched over them with tender and incessant solicitude *then*, he will do so *now*. If they were then prized as the apple of his eye, they are so to-day. O that Christians would draw nearer to God, and learn to trust in him with all their hearts.

To encourage such to trust in God will be the object of a few "*Tales of Trust*," which may be communicated for the Crisis. We shall speak the things that we do know, and testify the things that we have seen.

H. L. H.

For the Crisis.

Tell Jesus.

As long as we, either as the friends of Christ, or not, are permitted to live in the world and commingle in a social, family, or church capacity, we shall find occasion for complaint, it may be just or unjust. Not that we are to allow in ourselves or others the pernicious evil of picking flaws, and espying motes in each other, but we are, mutually, liable to be aggrieved. In such a case, what would wisdom and charity teach us? Not to run hither and thither with our distressing tale, burdening, and often poisoning the minds of others, without effecting any real good to either party concerned; not to allow the feeling of hatred to control our hearts by revolving in our minds the almost always exaggerated grievance, and continually placing the offender in the most unhappy light,—but they, the heavenly guides, would prompt us to go and *tell the matter unto* JESUS.

He is the safest resort on all such occasions. He will truly sympathize, direct, relieve. No one is injured by our going to him. The rather, our own souls are comforted, and stayed upon him in increased confidence. We cannot harm our brother by telling Jesus our differences and wrongs: by so doing we love the offending one the more. By going to Jesus, and learning of him, his gentle, forgiving spirit is imparted unto us; hence, the more ready are we to conciliate, and again receive to our bosoms the estranged one.

We cannot quarrel long with a brother, sister, or even foe, while the atmosphere of communion with the blessed Son of God surrounds us. It forms an impervious shield to the darts of malice, envy, upbraidings, or injustice of any kind. Strange! that we are so little aware of the secret of our strength. Close the avenue of communication between the christian and his Savior, and he is truly helpless. How unprepared to contend with the mighty struggles of this human life! How unfitted to accomplish any real good. But it is his privilege ever to keep open this heavenly communion; for Christ invites, eternally,—"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—"Him that cometh unto me I will in no wise cast out." It remains only for us to go and be received. And these blessed promises are good for the sinner.

Unconverted fellow traveler to the eternal world! have you ever sought access to Jesus? Have you ever told him of your sins, and awful fears, and of your desires to love and fear him? O, no longer delay. Go and tell him,—I repent; I believe; save, or I perish! Tell him how you long for the forgiveness of every sin, the purifying of every vile affection, and that by his grace you will serve him faithfully to the end. Tell him this, forsake your wrong ways and seek the good, and think you he will turn a deaf ear to your entreaties? Nay, verily. He *died* that you might live! His loving heart cannot turn you empty away. O receive him as he receives you!

O let us, one and all, make the dear Jesus our first, our chiefest confidant!

M. A. G.

For the Crisis.

Our Blessed Hope.

And ours is, indeed, a blessed hope! It is blessed because it is "the hope" given us by the blessed God, through the blessed Redeemer, in the blessed Gospel. Our hope is *one* hope. The Bible does not inform us of "*christian hopes*," "*hopes of heaven*," "*an ardent hope of glory in the disembodied state*"—nothing of the kind. It informs us of "the hope," "our hope," "good hope," "my hope," "one hope," "hope of life," "hope of glory," "hope of the promise," "hope of Israel," "that blessed hope," "this hope," "hope toward God," "which hope," "a lively hope," &c.,—always in a definite sense.

Hope springs from a two-fold action of the mind—the action of *expectation*, and *desire*. We may expect that which we may not desire; as sickness, pain, death, and other evils, and, therefore, may not hope thus. We may desire that which we may not expect; as exemption from all physical annoyance, and, therefore, may not hope for it. But when we both expect and desire an object we must, as a consequence, hope for it. When we desire and expect wealth, we hope for wealth. When we desire and expect health, we hope for health. So, in the case of christian hope, when we desire and expect eternal life, we hope for eternal life. When we expect and desire the kingdom of God, we hope for the kingdom of God.

Christian hope is founded upon the "*promise*" and "*oath*" of God. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6: 17–19. It follows, therefore, that we can only hope for that which God has promised and sworn to us we shall have. Has he promised and sworn, at any time, that saints shall be rewarded at death? that, disembodied, we shall enter the blessedness of "the spirit-world? that we shall inherit a heaven "beyond the bounds of time and space?" No, verily. The objects upon which christian hope takes hold are plainly set before us in the Scriptures.

I. That, by the grace of God, we shall be enabled to pursue a course of holiness before Him, continually, "unto the end."

II. That, at the end, the Lord Jesus Christ will come again, the second time, literally, really, and personally to earth.

III. That, when he thus comes, he will reign on "the throne of his Father David," "over the house of Jacob," after having raised from the dead and glorified his people, and gathered them to himself.

IV. While he reigns thus on the throne of David, he will punish his foes, subject the nations by his mighty power, and "put down," through the interference of his almighty Father, "all rule, and all authority and power" opposed to his government.

V. Subsequently, there shall be "new heaven, and a new earth, wherein dwelleth righteousness," which shall continue "world without end."

I do not hesitate to say, "these are true sayings of God." In such a hope as this there is something empowering, elevating, comforting, and saving! Whoso possesses such a hope "purifieth himself even as he is pure." Such a "hope maketh not ashamed." This blessed hope gives consolation amidst the perplexities, losses, crosses and evils of life. It binds up the father's breaking heart when laying the children of his fond love in the darksome, silent tomb. It makes the tender-hearted mother smile through her tears, as she stoops to kiss the pale cheeks of her lovely babe, now still in death, and whispers, "it will live again!"

It makes glad the heart of the orphan, and causes "the widow's heart to sing for joy." It solaces the prisoner appointed unto death, and supports the heart of the captive and the slave, in their dreary bondage. It is the companion of the stricken poor in their want, and comforts the wandering outcast in his desolatien. It cheers the fevered moments of the suffering invalid, and helps the disappointed ones of earth, who cry out with pain and sorrow. It is the anchor of the christian's soul, and the foundation of all his desirable joys. It is life, light, and pleasure wherever it comes, and it comes wherever it will be received.

O glorious hope! It points to crowns, palms, robes, songs, glory, life, immortality! It reveals the world made new, and presents the dazzling gates, and resplendent walls of the holy city of God. It points beyond the land of corruption, lifts up the pall of death, and bids us dry our tears, and hush our sighs and groans in the unspeakable beauty of the prospect which invites us onward to our REST. O glorious hope! How dreary would earth be without thy light benign! O praise the Lord, my soul, and all that is within me, for hope—the CHRISTIAN'S BLESSED HOPE!

EDWIN BURNHAM.

Book of Jasher.

This book is referred to in the Bible, in Joshua 10: 13 and 2 Sam. 1: 18. Josephus says, "That by this book are to be understood certain records kept in some safe place on purpose, giving an account of what happened among the Hebrews from year to year, and called Jasher, or *the upright*, on account of the fidelity of the annals." M. M. Noah, the learned Jew who died a few years since, says, "Everything that we find in Jasher we find recorded in the Bible, with this difference, that in Jasher the occurrences of the Bible are amplified and detailed at length." On this account, the book is of one thrilling interest. The history of the Antediluvians, Noah, Abraham and Isaac, Joseph, the Sodomites and their destruction, is rendered doubly interesting because of minute details. We have never read a work, aside from the Bible, that so completely absorbed our attention, and rendered such delight. It is a history of the world from the creation of man to the death of Joshua.

The Hebrew preface states, "that this book is called the Book of Jasher, because all its transactions are in that order as they had taken place in the world as regards priority and succession, for thou wilt not find in this book any postponement of events that were anterior, or priority of those that were posterior, but everything is recorded in its place and time. Thou wilt thus find that it relates the death of such a one at the particular time of the life of another, and thus throughout."

The curiosity and anxiety to obtain this book have been so great, that several forgeries have appeared from time to time, bearing the same title.

The following from the Hebrew preface will give some idea of the way in which this book was obtained.

It has at this time been ascertained by us that when the holy city Jerusalem was destroyed by Titus, all the military heads went in to rob and plunder, and that amongst the officers of Titus, was one whose name was Sidrus, who went in to search, and found in Jerusalem a house of great extent, and took away all the spoils which he found there. When he wished to go out of the house, he looked at the wall and fancied that he saw treasures there, so he broke down the wall and the building and found a cask full of various books of the Law, the Prophets, and the Hagiographa, also books of the kings of Israel, and of the kings of other nations, as well as many other book of Israel, together with the books of the Mishnah adopted and established; many rolls were also lying there; he also found all sorts of provision and wine in abundance, and dis-

pears to have been *before the woman was created* that God pronounced this prohibition and threatening upon man. "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Yet it is quite apparent the woman understood it referred equally to both sexes, as she makes use of the plural in her conversation with the tempter. Gen. 3: 2.

In communicating his purposes to the human race, our Creator has been pleased to address the man. The reason is obvious. He has denominated him as the HEAD, and woman as his "helpmeet." Now when God creates one being to *help* another, his infinite wisdom, of course, produces one *fully* capacitated to *help*. And if the Creator has stated in what particulars the "helpmeet" shall assist the head, then let such "helpmeet" scrupulously adhere to those particulars. But if nothing definite as to labor is assigned them by their Creator, only they shall be helpers, is it not reasonable to infer they are to render assistance whenever and wherever they are capable, whether in mental, physical, or spiritual labor?

If because woman is not mentioned as having the gospel committed to her, she must be excluded from improving this gift which has been committed to many of her sex, by the same rule she may be excluded from God's ordinances. Hear Paul,—"Now I praise you, *brethren*, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you." Now because the *sisters* are not mentioned, does it follow they will not share in the commendation of the Apostle if they thus observe God's ordinances? When Christ instituted his supper, he only administered the symbols of his body and blood to *males:* and in commanding its perpetuity until his second coming he only addressed the male sex. No females were present, and no mention of their ever partaking of this blessed ordinance; and yet who doubts their *right* to do so, providing they possess the characteristics of a Bible communicant?

When the King pronounces the last final sentence on the righteous and on the wicked, the reason assigned to the righteous is because they have performed acts of kindness to his BRETHREN. And to the wicked, because they had *neglected* to perform such acts to his BRETHREN. No commendation to those who manifested benevolence towards the *sisters;* and yet who has any doubt that the kindness bestowed on those women that labored with Paul in the gospel will not meet with the same approbation from the King?

Again, when Paul would administer consolation to those bereft of dear friends, he only addresses the male sex,—"I would not have you ignorant, *brethren*, concerning them which are asleep," &c.; and then follows the glorious promise of the resurrection. Now do any have misgivings relative to christian females sharing the consolation here imparted? When inspiration, by the same Apostle, is speaking of the coming of the Lord and the situation of God's church at that time, it speaks thus,—"Ye, BRETHREN, are not in darkness that *that* day should overtake you as a thief," &c. Now because the sisters are not mentioned, does it follow that they will not understand, and be overtaken as a thief? Do not these scriptures, and many more which might be adduced, equally include both sexes, though inspiration pleases to address the male sex as the representative of the human race?

It appears from the sacred record that both sexes will be engaged in spreading the glorious truth of the Lord's coming. Read Luke 12: 45;—"But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and be drunken." The wicked servant that says, "My Lord delayeth his coming," cannot be satisfied by spreading this untruth without beating the "men-servants and MAIDENS" that give the meat to the household in due season. Yes, *maidens*, who proclaim this unpopular truth, may expect now and then a stripe, and they are not to marvel as though some strange thing had happened; for if faithful in performing *what we can* in this glorious work, we shall make some inroads on the kingdom of our adversary, the Devil. The greater the inroads the louder will be his roar, but let's never mind;—Jesus is at the helm.

BEULAH MATHEWSON.

Bakerville, Ct., Aug. 23, '57.

Courtesy is the only true mark of nobil-

The World's Crisis.

BOSTON, SEPTEMBER 2, 1857.

A Word to our Readers.

As this is the first number of a new volume, and the commencement of the third *subscription* year of the *World's Crisis*, it seems proper that we should say a word concerning the *past*, *present*, and *future*.

The past. In the language of Bro. Burnham when speaking of the Crisis, we would say, "thus far we think the Lord has remarkably opened its way." Our paper was commenced in Lowell, Jan. 18, 1854, and was sustained entirely by *donations* until Aug. 1855, when it was found necessary to change it to a *subscription* paper. It commenced as such, with about fifteen hundred subscribers, and was moved to Boston in Feb. 1856. In the Spring of the same year, Bro. J. Merriam, our excellent editor, who had gained the love and esteem of all the readers of the Crisis, was unable to continue his arduous duties, on account of great weakness in his eyes, from which he has not yet recovered. The present editor—the pastor of the church worshiping at Chapman Hall, Boston, was persuaded to take Bro. Merriam's place, until he should be able to return. But, as Bro. M—— has decided that he cannot return with safety to his eyes, no change has yet been made, though often requested by your editor. If his services have been of any benefit to the church, he would give the *Lord* all the glory, and rejoice in Him who can use feeble, erring man, as an instrument in his hands to comfort the afflicted, cheer the disconsolate, warn the unruly, and strengthen the weak. We are conscious of being associated with some of the best people in the world, who would share the last dollar with a poor brother, or defend the truth of the Bible in the presence of kings and emperors at the expense of their lives, before they would give up their blessed hope of soon seeing Jesus and being made like him. They are men and women who can't be bought and sold by the follies and fashions of the world. Wherever they go, their impress is left. They are bound for the land of glory, and are determined, in the strength of the Lord, to endure to the *end*, and shout *victory* forever upon the Eden-plains of glory. Go on, brethren, my whole being is with you;—

"Here's my heart and hand,
To meet you in that happy land."

The present. So far as the interests of the Crisis are concerned, our present prospects are *good*,—never better. We have secured the aid of several valuable contributors, who will enrich our columns from week to week with their interesting articles. We are favored with excellent help in our office—those who understand their business, and take pleasure in acting for the interests of the paper. We are pleasantly situated over Bro. Geo. T. Adams' clothing store, 167 Hanover Street. Our type and fixtures are all paid for, and if what is due on the last volume is paid, as we expect it will be, there will be funds sufficient to pay the editor for his services, so that we can go on without any extra weight upon our shoulders. We believe our noble hearted and self-sacrificing brethren will do the best they can towards paying what is now due the office, so that our family paper may be as *free* for the poor as the gospel of the kingdom, that we love so well.

The future. We know not what a day may bring forth, but we feel confident that ere long we shall see the sign of the Son of Man in the clouds of heaven. There is a bright prospect that Paradise will soon be restored, and the sleeping millions be raised to enjoy their peaceful and happy Eden home. Our object will be to encourage and comfort the children of the Lord, while on their pilgrim journey in this wicked world, and keep before them the signs of the times and evidences of the Lord's coming, in connection with the other great truths of the Bible, that have been obscured by the fables of these last days. We purpose to make the Crisis just such a paper as every *christian* will love to read, and lend to his neighbor. We are resolved, in the strength of the Lord, that our paper shall be *free from all unkind expressions, all party and sectarian interests*, endeavoring to follow the *golden rule*, "Whatsoever ye would that men should do to you, do ye even so to them." We can see where we have been sectarian in days by-gone, and the very thought of it fills us with remorse, and a firm resolution to avoid in the future that whirlpool of ruin, where so many have been turned from the narrow path to wander in the dark labyrinths of evil surmising, whispering, backbiting, clamor, slander and evil speaking.

Come, Brn. and Srs., let us lay aside all our sectarian prejudices, and go to work for the Lord in good earnest. Let us get the *beam* out of our own eyes, and then we may try to remove the *mote* from our brother's eye. We should never throw stones at others, till we are without fault ourselves; but when we become pure, we lose the disposition to attack our brother. We have never yet seen a grumbler, or fault-finder, who did not give abundant evidence that reformation should begin at home first. As Bro. Boutell says, "it is time to let this *good religion* LOOSE;" it will not hurt any one, let it go *free*, and shine out before our fellow men. May the Lord help us to live nearer him than ever before, so that our last days may be our *best*. Brn. and Srs., *be* GOOD. "*The pure in heart shall see God.*"

Laws of Health.

We purpose to devote a small portion of our paper for articles on the *laws of health*. It is a christian duty to eat and drink to the glory of God, and avoid every thing that injures our physical systems, and yet how few realize the importance of this subject. Most seem more anxious to get food pleasing to the taste, than that which is healthy. Many indulge themselves in eating and drinking things decidedly injurious, without being aware of the fact; others do it with their eyes open, and, for the sake of gratifying the sense of taste from five to fifteen minutes, three times a day, will take food and drink that will produce unpleasant sensations during fifteen hours out of the twenty-four, besides causing diseases that ruin the constitution and produce premature death. We find but few *healthy* people, but we are satisfied it is not pleasing to the Lord, nor in harmony with his arrangement, to have so many of his children suffering with disease. We feel it to be our *duty* to do what we can to benefit our readers and their families, physically, as well as morally. Those who have poor health, frequently lose much of their religious enjoyment, and feel depressed in their minds on account of their sickness; and when their health returns, joy and peace come with it. Because they would not eat and drink to the glory of God, they suffer in body and mind, and do not accomplish half so much good in the world, nor live half so long as they would if they had observed the Bible rule regulating our diet. Unhealthy food is usually *most expensive*. There is no drink so cheap and healthy as *water*, and yet most people think they must have tea and coffee, if not beer and brandy. There is no flour so dear as the whitest and finest wheat; and at the same time, there is none so unhealthy. If we would have healthy bread, we should not separate the parts the Lord designed to be held in union. If you would enjoy life, and be healthy, let your food be plain, and your drink pure water.

Boston.

We would say to our friends, that the Lord blesses us from time to time with a new witness, who can testify that there is still mercy for sinners, and pardon for the guilty. Eight have recently been buried with Christ in baptism and others are almost persuaded. We have four prayer meetings every week, which are seasons of much comfort to the weary pilgrims. These meetings are the lungs of the church. When these are faint and feeble, we know that the church is weak. When they are well attended and sustained, we expect to see spiritual growth and health. Brn. and Srs., be faithful in attending your prayer and class meetings. Let nothing but sickness keep you at home. When our friends come to this city, we hope to see them at our meetings, and hear their voices in defence of our blessed hope. Always make yourselves *known*. Do not come and go as a *stranger*, for we are all one in Christ Jesus.

Call at our office, 167 Hanover St., and we will give all needed information concerning our meetings.

To the Sick.

If any of our readers wish to take the Cold Water treatment, or Electro Chemical Baths, we would recommend them to Dr. J. S. Brown, at the Hygiene and Dietetic Institute, No. 20 La Grange Place, where we are now boarding, for the purpose of enjoying their very healthy food. Call and see us.

TICKETS TO CAMPMEETING.—The arrangements in regard to tickets have been so far changed that persons can obtain them from Worcester and way stations above, at the Ticket Offices.

For the Crisis.

Tales of Trust.

One of the direst evils that oppress the church of God is a lack of confident reliance upon him for protection and support. Men have come to doubt the fact of God's especial providence,—ministers doubt it,—people doubt it, and hence, instead of doing their duty and trusting in God, they plunge into the train of money seekers, and look "every one for his gain from his quarter." Isa. 56: 11. The result is that God's providence is forgotten. His kind remembrances are changed into "good luck" and his fatherly corrections are "bad luck" which is hated rather than profited by. To such the apostolic admonition is appropriate,—"My son, DESPISE not the chastening of the Lord." Heb. 12: 5. Admonition and reproof from the Lord is lost on such persons; they *will not* feel the force of it—they will not consider that it is the hand of God. But not so the christian who has learned Christ as revealed in his word and by his Spirit. He knows what it is to be "brought NIGH by the blood of Christ;" he draws NIGH unto God, and God draws NIGH unto him. Then he rejoices in each token of his love, and yields in meek submission to his chastisements. The language of his oft afflicted heart is such as this:—

"I love to see my Father's hand
Though oft it bears a rod,
'Twill lead me to the promised land,
The city of my God."

Thus he walks rejoicingly on in the pilgrim's pathway and endures the cross, despising the shame, hoping by and by to possess the crown and to share the glory which is so soon to be revealed in us.

The promises of God are Yea and Amen in Christ Jesus. They do not outlaw like an old *note* in six years or six hundred years. And it is by no means proper for backslidden and apostate christians to excuse their own delinquences by intimating that while God's *counsels of* OLD were *faithfulness* and *truth*, they are by any means *less so now*. We serve the same God that the prophets served, and in him there is *no variableness*, neither shadow of turning. Our leader is Jesus Christ, the same *yesterday*, TO-DAY, and FOREVER. If he cared for his struggling people *then*, he cares for them *now;* if he fed them *then*, he will feed them *now*. If he numbered the very hairs of their heads *then*, he will do the same now. If he watched over them with tender and incessant solicitude *then*, he will do so *now*. If they were then prized as the apple of his eye, they are so to-day. O that Christians would draw nearer to God, and learn to trust in him with all their hearts.

To encourage such to trust in God will be the object of a few "*Tales of Trust*," which may be communicated for the Crisis. We shall speak the things that we do know, and testify the things that we have seen.

H. L. H.

For the Crisis.

Tell Jesus.

As long as we, either as the friends of Christ, or not, are permitted to live in the world and commingle in a social, family, or church capacity, we shall find occasion for complaint, it may be just or unjust. Not that we are to allow in ourselves or others the pernicious evil of picking flaws, and espying motes in each other, but we are, mutually, liable to be aggrieved. In such a case, what would wisdom and charity teach us? Not to run hither and thither with our distressing tale, burdening, and often poisoning the minds of others, without effecting any real good to either party concerned; not to allow the feeling of hatred to control our hearts by revolving in our minds the almost always exaggerated grievance, and continually placing the offender in the most unhappy light,—but they, the heavenly guides, would prompt us to go and *tell the matter unto* JESUS.

He is the safest resort on all such occasions. He will truly sympathize, direct, relieve. No one is injured by our going to him. The rather, our own souls are comforted, and stayed upon him in increased confidence. We cannot harm our brother by telling Jesus our differences and wrongs: by so doing we love the offending one the more. By going to Jesus, and learning of him, his gentle, forgiving spirit is imparted unto us; hence, the more ready are we to conciliate, and again receive to our bosoms the estranged one.

We cannot quarrel long with a brother, sister, or even foe, while the atmosphere of communion with the blessed Son of God surrounds us. It forms an impervious shield to the darts of malice, envy, upbraidings, or injustice of any kind. Strange! that we are so little aware of the secret of our strength. Close the avenue of communication between the christian and his Savior, and he is truly helpless. How unprepared to contend with the mighty struggles of this human life! How unfitted to accomplish any real good. But it is his privilege ever to keep open this heavenly communion; for Christ invites, eternally,—"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—"Him that cometh unto me I will in no wise cast out." It remains only for us to go and be received. And these blessed promises are good for the sinner.

Unconverted fellow traveler to the eternal world! have you ever sought access to Jesus? Have you ever told him of your sins, and awful fears, and of your desires to love and fear him? O, no longer delay. Go and tell him,—I repent; I believe; save, or I perish! Tell him how you long for the forgiveness of every sin, the purifying of every vile affection, and that by his grace you will serve him faithfully to the end. Tell him this, forsake your wrong ways and seek the good, and think you he will turn a deaf ear to your entreaties? Nay, verily. He *died* that you might live! His loving heart cannot turn you empty away. O receive him as he receives you!

O let us, one and all, make the dear Jesus our first, our chiefest confidant!

M. A. G.

For the Crisis.

Our Blessed Hope.

And ours is, indeed, a blessed hope! It is blessed because it is "the hope" given us by the blessed God, through the blessed Redeemer, in the blessed Gospel. Our hope is *one* hope. The Bible does not inform us of "*christian hopes*," "*hopes of heaven*," "*an ardent hope of glory in the disembodied state*"—nothing of the kind. It informs us of "the hope," "our hope," "good hope," "my hope," "one hope," "hope of life," "hope of glory," "hope of the promise," "hope of Israel," "that blessed hope," "this hope," "hope toward God," "which hope," "a lively hope," &c.,—always in a definite sense.

Hope springs from a two-fold action of the mind—the action of *expectation*, and *desire*. We may expect that which we may not desire; as sickness, pain, death, and other evils, and, therefore, may not hope thus. We may desire that which we may not expect; as exemption from all physical annoyance, and, therefore, may not hope for it. But when we both expect and desire an object we must, as a consequence, hope for it. When we desire and expect wealth, we hope for wealth. When we desire and expect health, we hope for health. So, in the case of christian hope, when we desire and expect eternal life, we hope for eternal life. When we expect and desire the kingdom of God, we hope for the kingdom of God.

Christian hope is founded upon the "*promise*" and "*oath*" of God. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6: 17–19. It follows, therefore, that we can only hope for that which God has promised and sworn to us we shall have. Has he promised and sworn, at any time, that saints shall be rewarded at death? that, disembodied, we shall enter the blessedness of "the spirit-world? that we shall inherit a heaven "beyond the bounds of time and space?" No, verily. The objects upon which christian hope takes hold are plainly set before us in the Scriptures.

I. That, by the grace of God, we shall be enabled to pursue a course of holiness before Him, continually, "unto the end."

II. That, at the end, the Lord Jesus Christ will come again, the second time, literally, really, and personally to earth.

III. That, when he thus comes, he will reign on "the throne of his Father David," "over the house of Jacob," after having raised from the dead and glorified his people, and gathered them to himself.

IV. While he reigns thus on the throne of David, he will punish his foes, subject the nations by his mighty power, and "put down," through the interference of his almighty Father, "all rule, and all authority and power" opposed to his government.

V. Subsequently, there shall be "new heaven, and a new earth, wherein dwelleth righteousness," which shall continue "world without end."

I do not hesitate to say, "these are true sayings of God." In such a hope as this there is something empowering, elevating, comforting, and saving! Whoso possesses such a hope "purifieth himself even as he is pure." Such a "hope maketh not ashamed." This blessed hope gives consolation amidst the perplexities, losses, crosses and evils of life. It binds up the father's breaking heart when laying the children of his fond love in the darksome, silent tomb. It makes the tender-hearted mother smile through her tears, as she stoops to kiss the pale cheeks of her lovely babe, now still in death, and whispers, "it will live again!"

It makes glad the heart of the orphan, and causes "the widow's heart to sing for joy." It solaces the prisoner appointed unto death, and supports the heart of the captive and the slave, in their dreary bondage. It is the companion of the stricken poor in their want, and comforts the wandering outcast in his desolation. It cheers the fevered moments of the suffering invalid, and helps the disappointed ones of earth, who cry out with pain and sorrow. It is the anchor of the christian's soul, and the foundation of all his desirable joys. It is life, light, and pleasure wherever it comes, and it comes wherever it will be received.

O glorious hope! It points to crowns, palms, robes, songs, glory, life, immortality! It reveals the world made new, and presents the dazzling gates, and resplendent walls of the holy city of God. It points beyond the land of corruption, lifts up the pall of death, and bids us dry our tears, and hush our sighs and groans in the unspeakable beauty of the prospect which invites us onward to our REST. O glorious hope! How dreary would earth be without thy light benign! O praise the Lord, my soul, and all that is within me, for hope—the CHRISTIAN'S BLESSED HOPE!

EDWIN BURNHAM.

Book of Jasher.

This book is referred to in the Bible, in Joshua 10: 13 and 2 Sam. 1: 18. Josephus says, "That by this book are to be understood certain records kept in some safe place on purpose, giving an account of what happened among the Hebrews from year to year, and called Jasher, or *the upright*, on account of the fidelity of the annals." M. M. Noah, the learned Jew who died a few years since, says, "Everything that we find in Jasher we find recorded in the Bible, with this difference, that in Jasher the occurrences of the Bible are amplified and detailed at length." On this account, the book is of one thrilling interest. The history of the Antediluvians, Noah, Abraham and Isaac, Joseph, the Sodomites and their destruction, is rendered doubly interesting because of minute details. We have never read a work, aside from the Bible, that so completely absorbed our attention, and rendered such delight. It is a history of the world from the creation of man to the death of Joshua.

The Hebrew preface states, "that this book is called the Book of Jasher, because all its transactions are in that order as they had taken place in the world as regards priority and succession, for thou wilt not find in this book any postponement of events that were anterior, or priority of those that were posterior, but everything is recorded in its place and time. Thou wilt thus find that it relates the death of such a one at the particular time of the life of another, and thus throughout."

The curiosity and anxiety to obtain this book have been so great, that several forgeries have appeared from time to time, bearing the same title.

The following from the Hebrew preface will give some idea of the way in which this book was obtained.

It has at this time been ascertained by us that when the holy city Jerusalem was destroyed by Titus, all the military heads went in to rob and plunder, and that amongst the officers of Titus, was one whose name was Sidrus, who went in to search, and found in Jerusalem a house of great extent, and took away all the spoils which he found there. When he wished to go out of the house, he looked at the wall and fancied that he saw treasures there, so he broke down the wall and the building and found a cask full of various books of the Law, the Prophets, and the Hagiographa, also books of the kings of Israel, and of the kings of other nations, as well as many other book of Israel, together with the books of the Mishnah adopted and established; many rolls were also lying there; he also found all sorts of provision and wine in abundance, and dis-

covered an old man sitting there, who was reading in those books. When the officer saw this great sight he was greatly astonished, and said to the old man, why dost thou sit alone in this place, without any person remaining with thee? So the old man answered, for many years past was I aware of this second destruction of Jerusalem, so I built this house and made for myself a balcony, and I brought with me [redacted] upon earth.

to city and from country to country in bitter anxiety, this book, called "The Generations of Adam" together with other books came into our hands, for they came from that house in Sevilia, and they came afterward to our city Napuli, which city is under the sway of the king of Spain, (whose glory may be exalted.) And when we saw these books, that they were books of all wisdom, we resolved in our minds to print them like all the books that came to our hands. Now this book is the best and most valuable of all, and of this book twelve copies have reached us, and we searched in them and found them all of one copy, there was no difference, nothing added and nothing deficient, nor any alteration in letters, words or events, for they were all alike as it were of one copy.

We purpose to give extracts from this book, that our readers may get some idea of its contents. The following are the first thirty-three verses.

EXTRACT NO. I.

1. And God said let us make man in our image, after our likeness, and God created man in his own image.

2. And God formed man from the ground, and he blew into his nostrils the breath of life, and man became a living soul endowed with speech.

3. And the Lord said it is not good for man to be alone; I will make unto him a helpmate.

4. And the Lord caused a deep sleep to fall upon Adam, and he slept, and he took away one of his ribs, and he built flesh upon it and formed it and brought it to Adam, and Adam awoke from his sleep, and behold a woman was standing before him.

5. And he said, this a bone of my bones and it shall be called woman, for this has been taken from man; and Adam called her name Eve, for she was the mother of all living.

6. And God blessed them and called their names Adam and Eve in the day that he created them, and the Lord God said, be fruitful and multiply and fill the earth.

7. And the Lord God took Adam and his wife, and he placed them in the garden of Eden to dress it and keep it, and he commanded them and said unto them, from every tree of the garden you may eat, but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat thereof you shall surely die.

8. And when God had blessed and commanded them he went from them, and Adam and his wife dwelt in the garden according to the command which the Lord had commanded them.

9. And the serpent, which God had created with them in the earth, came to them to incite them to transgress the command of God which he had commanded them.

10. And the serpent enticed and persuaded the woman to eat from the tree of knowledge, and the woman hearkened to the voice of the serpent, and she transgressed the word of God, and took from the tree of the knowledge of good and evil and she ate, and she took from it and gave also to her husband and he ate.

11. And Adam and his wife transgressed the command of God which he commanded them, and God knew it, and his anger was kindled against them and he cursed them.

12. And the Lord God drove them that day from the garden of Eden, to till the ground from which they were taken, and they went and dwelt at the east of the garden of Eden; and Adam knew his wife Eve and she bore two sons and three daughters.

13. And she called the name of the first born Cain, saying, I have obtained a man from the Lord, and the name of the other she called Abel, for she said, in vanity we came into the earth and in vanity we shall be taken from it.

14. And the boys grew up and their father gave them a possession in the land; and Cain was a tiller of the ground, and Abel a keeper of the sheep.

15. And it was at the expiration of a few years, that they brought an approximating offering to the Lord, and Cain brought from the fruit of the ground, and Abel brought from the firstlings of his flock from the fat thereof, and God turned and inclined to Abel and his offering, and a fire came down from the Lord from heaven and consumed it.

16. And unto Cain and his offering the Lord did not turn, and he did not incline to it, for he had brought from the inferior fruit of the ground before the Lord, and Cain was jealous against his brother Abel on account of this, and he sought a pretext to slay him.

17. And in some time after, Cain and Abel his brother went one day into the field to do their work; and they were both in the field, Cain tilling and ploughing his ground, and Abel feeding his flock; and the flock passed that part which Cain had ploughed in the ground, and it sorely grieved Cain on this account.

18. And Cain approached his brother Abel in anger, and he said unto him, what is there between me and thee that thou comest to dwell and *bring thy flock* to feed in my land?

19. And Abel answered his brother Cain and said unto him, what is there between me and thee, that thou shalt eat the flesh of my flock and clothe *thyself* with their wool?

20. And now *therefore*, put off the wool of my sheep *with* which thou hast clothed *thyself*, and recompense *me* for their fruit and flesh which thou hast eaten, and when thou shalt have done this, I will then go from thy land as thou hast said?

21. And Cain said to his brother Abel, surely if I slay thee this day, who will require thy blood from me?

22. And Abel answered Cain, saying, surely God who has made us in the earth, he will avenge my cause, and he will re-

23. And now, if thou shouldst slay me here, surely God knoweth thy secret *views*, and will judge thee for the evil which thou didst declare to do unto me this day.

24. And when Cain heard the words which Abel his brother had spoken, *behold* the anger of Cain was kindled against his brother Abel for declaring this thing.

25. And Cain hastened and rose up, and took the iron *part* of his ploughing instrument, with which he suddenly smote his brother and he slew him, and Cain spilt the blood of his brother Abel upon the earth, and the blood of Abel streamed upon the earth before the flock.

26. And after this Cain repented having slain his brother, and he was sadly grieved, and he wept over him and it vexed him exceedingly.

27. And Cain rose up and dug a hole in the field, wherein he put his brother's body, and he turned the dust over it.

28. And the Lord knew what Cain had done to his brother, and the Lord appeared to Cain and said unto him, where is Abel thy brother that was with thee?

29. And Cain dissembled, and said, I do not know, am I my rother's keeper? And the Lord said unto him, what hast thou done? The voice of thy brother's blood crieth unto me from the ground where thou hast slain him.

30. For thou hast slain thy brother and hast dissembled before me, and didst imagine in thy heart that I saw thee not, nor knew all thy actions.

31. But thou didst this thing and didst slay thy brother for naught, *and* because he spoke rightly to thee, and now, *therefore*, cursed be thou from the ground which opened its mouth to receive thy brother's blood from thy hand, and wherein thou didst bury him.

32. And it shall be when thou shalt till it, it shall no more give thee its strength as in the beginning, for thorns and thistles shall the ground produce, and thou shalt be moving and wandering in the earth until the day of thy death.

33. And at that time Cain went out from the presence of the Lord from the place where he was, and he went moving and wandering in the land towards the east of Eden, he and all belonging to him.

Obituary.

Died at Chester Factories, July 31st, 1857, Emma, daughter of William and Lois Twiss, aged six years five months and nine days.

The subject of this notice was for nineteen weeks an object of pity. Her disease was consumption. She was reduced to a living skeleton, and at times suffered intensely, which she bore with more than child-like patience. She often spoke of death, and seemed perfectly resigned if that should be her fate.

Farewell, my dear parents, farewell,
We'll meet on earth no more;
Till we the song of victory swell,
And reign on Canaan's shore.

Death cannot bind or hold me here,
When Jesus comes to save,—
Shortly in triumph he'll appear,
To raise me from the grave.

May the Lord's blessing attend these afflicted parents, who have been called so soon again to part with another lovely child, and prepare them to meet their little ones in a better land. The funeral was attended by Eld. Samuel Brazee. Text, James 4: 14.

RACHEL W. GILLESPIE.

Died in Winona, M. T., April 5th, of measles and scarlet fever, Joshua Herbert, aged three years and six months. Also, in Garden City, M. T., June 27th, Oscar Dwight aged fourteen years and seven months. Children of Joshua and Susan R. Burgess, formerly of Lynn, Mass.

In consequence of this bereavement we ar thrown into great affliction. But we mour not as those without hope; and we desire b this admonition to be also ready.

S. R. BURGESS.

Died in Dubuque, Iowa, Aug. 12th, of Marasmus, Frank, the beloved child of William and Elizabeth K. Churchill, aged five months and seven days.

"It came upon us by degrees;
We saw its shadows ere it fell,
The knowledge that our God had sent
His messenger for baby Frank!
We shuddered with unlanguaged pain,
And all our hopes were changed to fears,
And all our thoughts ran into tears,
Like sunshine into dismal rain!
Aloud we cried, in our belief;
'O, smite us gently, gently, God!
Teach us to bend and kiss the rod,
And perfect grow through grief.'
Ah, how we loved him God can tell;
His little heart was cased in ours!
Our hearts are broken, baby Frank."

Foreign News.

FOUR DAYS LATER FROM EUROPE.

ARRIVAL OF THE COLUMBIA.

NEW YORK, Aug. 17.

The steamship Columbia, from Liverpool 5th inst., arrived at this port at half-past 8 o'clock this morning.

GREAT BRITAIN.

The *Times*, in a leader on the visit of the Emperor Napoleon, says:—

"Just now the Northern and Eastern sovereigns of Europe have been meeting at Berlin to discuss the maintenance of their own interests, a visit from a great Ally, who has so much in common with ourselves, is specially opportune. A meeting between the two great Western sovereigns is doubly welcome."

ITALY.

The Italian papers had published Mazzini's defence, but it was suppressed. He declares he will not cease till his object is accomplished.

THE INDIAN TROUBLES, &C.

Steamer Colombo had arrived at Southampton, with the China and India mails.

The *Daily News'* Southampton correspondent says the passengers from India by the Colombo firmly believe that Delhi has fallen. They state that Bazar intelligence outstrips government news, and that according to Bazar intelligence, Delhi had fallen.

1700 armed men were found about the residence of the King of Oude, although, according to treaty, he was not allowed one armed attendant.

IMPORTANT REPORT FROM INDIA.

A passenger in the steamer Columbia, sent the following telegraph despatch to the Merchants' Exchange News Room:

"CALCUTTA, June 22.—It is reported that the king of Delhi had taken poison, because he could not agree with the mutineers; but in all probability had been assassinated. Another report says he had been hanged."

THREE DAYS LATER FROM EUROPE.

NEW YORK, August 19.

The Cunard steamship Arabia, Capt. Stone, with Liverpool advices to the 8th inst., arrived at this port this evening.

The emperor and empress of France were on a visit to Queen Victoria.

The Atlantic Telegraph Cable was landed at Valentia on the 5th inst., and the expedition had sailed.

The Italian conspirators against the life of the emperor of France had been tried and found guilty.

Military preparations continued in Spain.

The steamship Khersonese, which was to have left Liverpool for Newfoundland, simultaneously with the Arabia, had been withdrawn, having been chartered by the government to convey troops to India. Her place in the line will be filled in a few days by the steamship Crimean.

TURKEY.

A despatch from Vienna states that the French ambassador at Constantinople took down his flag on the 5th, but informed the Turkish government that he should not leave his post for some days.

The tribes of the Mutjales had pillaged the Christians in the town of Sour, and the French consul at Beyrout, had gone to the spot to demand a public repression of the outrage.

A despatch from St. Petersburg says that Schamyl, with the main body of his troops, had been beaten at Isalatavia, leaving 400 on the field, while the Russian loss was only 55 killed and wounded.

A letter from St. Petersburg states that Russia has made an application to the Porte, with a view to such modification of the treaty of Paris as would enable her to employ a large number of vessels of war to carry on her present operations on the coast of Circassia.

PERSIA.

There is nothing later from India, but the papers continue to publish details of the atrocities committed by the insurgents, furnished from private correspondents.

SEVEN DAYS LATER FROM EUROPE.

HALIFAX, August 20.

The Royal Mail steamship America, Capt. Ryrie, from Liverpool on Saturday, 15th inst., arrived here this morning, en route for Boston.

The Indian mail had arrived with intelligence of great moment.

Contrary to general expectation in England, Delhi had not fallen up to the 29th of June, the date of the latest advices.

Further mutinies had occurred among the native troops.

There are but 13,000 troops for the reduction of Delhi, five thousand of which are natives, who are, however, reported as trustworthy. The city was reported full of sick and wounded and the cholera was prevalent.

An interview between the Emperors of France and Russia, is again stated as certain to take place. Should the event happen, the inevitable Eastern question will be fully discussed, and it may be, that, as at Tilsit, an alliance may be established between the two great continental powers. France and Russia are the most interested spectators of affairs in the East, and watch with greedy eyes every movement.

THE CABLE BROKEN!

The Atlantic Telegraph is, we regret to say, at present, a failure. On the morning of the 11th inst., when 335 miles west from the Irish coast, the cable broke. The vessels were returning to England, with the remainder of the cable, still over 200 miles in length, and, perhaps, sufficient to unite the two Continents.

The Directors of the company were sanguine of ultimate success.

A conference was to be held in London, on Saturday, the 15th inst, for the purpose of determining whether to go on again immediately, with the balance of the cable, or to wait until another summer.

Domestic Summary.

THE EXPEDITION TO UTAH.—We learn from Capt. Lyons, of the steamer W. H. Denny, which arrived here from St. Joseph night before last, that the most extensive preparations are making for the military expedition to Utah under Gen. Harney. No less than five hundred ox teams and four hundred mule teams will accompany the troops. The infantry as they reach the fort are sent forward in detachments, a rendezvous having been appointed at some point on the plains, where Gen. Harney, at the head of the cavalry, will join them in about two months from the present time. The whole force, including teamsters, &c., will not fall short of five thousand men. It is said that Gen. Harney is determined to make short work with the Saints, in case they oppose the least obstacle to the fulfillment of his mission.—*St. Louis Democrat.*

WASHINGTON, Aug. 14.—It is said that instructions have been finally sent to Gov. Walker, ordering him to collect the taxes under the decrees of the mob Legislature, whatever the consequences. He is authorized to employ all the force necessary to carry out these instructions.

INDIAN OUTRAGE NEAR FORT KEARNY.—*St. Louis, Aug.* 15.—Advices from Fort Kearny state that a party of nineteen drovers, charged with upwards of 800 head of cattle, destined for the benefit of the Utah expedition, were attacked 21 miles above the fort, on the 1st inst., by a party of 150 Cheyennes. All the cattle and twenty mules were run off, and one man was killed and another severely wounded. Three of the Indians were slain. Col. Luders had started in pursuit of the Indians.

THE UTAH EXPEDITION TO PROCEED.—*Washington, Aug.* 26.—(N. Y. Herald Correspondence.)—Gen. Scott arrived here this morning. He has been busy all day with the General Superintendent in making out a programme for the movement of troops for Utah. They have finally decided that the expedition to Utah shall proceed. It is not decided yet whether Gen. Harney or Col. Johnson will command the expedition. Gov. Walker is very anxious to retain Harney in Kansas. A messenger will be despatched to Kansas tomorrow, to settle the matter.

FROM KANSAS—*Washington, Aug.* 28.—Despatches were received to-day from Gov. Walker in Kansas. He reports every thing quiet in the Territory. He is, however, apprehensive that difficulties may arise at the October election, and that it will still be necessary to have a military force stationed in some localities, in case any riot or outbreak should occur.

GREAT BATTLE WITH INDIANS.—*Washington, Aug.* 27.—The Secretary of War received intelligence that a desperate engagement recently took place between the U. S. troops, commanded by Col. Sumner, and a large band of Cheyenne Indians, in which two officers and one or two privates were killed. The slaughter among the Indians was terrible. Full particulars are expected in a few days. Col. Sumner was sent out on this expedition to chastise the Indians for depredations committed last year.

HOW TO JUDGE OF FLOUR.—The following directions for judging between good and bad flour have been submitted to experienced millers, who pronounce them all right:

1st. Look at its *color*: if it is white, with a slightly yellow straw-colored tint, it is a good sign. If it is very white, with a bluish cast, or with black specks in it, the flour is not good.

2d. Examine its adhesiveness; wet and knead a little of it between the fingers; if it works dry and elastic, it is good; if it works soft and sticky, it is poor.

3d. Throw a little lump of dry flour against a dry perpendicular surface. If it adheres in a lump, the flour has life in it; if it falls like powder, it is bad.

4th. Squeeze some of the flour in your hands; if it retains the shape given it by the pressure, that too is a good sign. Flour that will stand all these tests, it is safe to buy.

FROM KANSAS.—ST. LOUIS, Aug. 11.—Advices from Kansas are to the 8th inst. Gov. Walker had returned to Lawrence with his troops, the rumored Indian attack on Fort Riley proving groundless.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

New Hampshire State Conference.

BRO. GRANT:—Being appointed at the last Conference, to fix on the time and place for holding the next State Conference, I take this method to notify the friends that the *time* for holding it, will probably be somewhere from the first to the middle of Oct.; but in regard to the *place*, it is not yet decided. A few brethren at Loudon Village have expressed a wish to have it holden with them. Shall it be there? or is there some place better calculated to convene the meeting?

Will those interested write me on the subject that I may be able to fix on the best place? Hope the friends will speak soon, that I may have time to give seasonable notice.

T. M. PREBLE, Committee.

East Weare, Aug. 17, 1857.

Tent Meeting.

The Lord willing, a tent meeting will be held in Lanesville, Conn., on the line of the Housatonic R. R., 30 miles north of Bridgeport, commencing Wednesday, Sept. 16th, and continuing over the following Sabbath. All, who can, are invited to attend. Provision will be made for the accommodation of all those from other places, as far as possible. The ministering brethren are invited to attend as the way may be opened, and preach the Word as the Lord shall direct. Those coming on the cars will purchase tickets for New Milford, and inform the conductor that they wish to stop at *Lanesville Station*. The 6.15 A. M. and 6.35 P. M. train from Bridgeport, arrive and stop at Lanesville at 10 o'clock, A. M. and 8.45 P. M.

LEVI R. TEEPLE, and L. MILLS,
For the Brethren.

CAMPMEETING.—Providence permitting, there will be a Campmeeting at South Adams, commencing on Monday, the seventh day of September next, to continue over the following Sabbath. The believers of the Second Advent of the Lord are invited to attend. Necessary provision will be provided for man and beast. Further notice will hereafter be given. Brn. invited—R. V. Lyon, H. L. Hastings, R. E. Ladd, and M. Bachelor.

WM. F. STITT
Z. CAMPBELL,
A. CUMMINGS.

Tent Meeting.

There will be a Tent Meeting in East Farnham, C. E., commencing September 9th, at five o'clock, P. M., and continuing over the Lord's day. We wish Bro. Edwin Burnham to come and preach the word; also other preaching brethren. The Brethren will do all they are required to sustain the meeting.

JOHN CHAPMAN,
In behalf of the Brethren.

Bro. Boutell will preachin Salem the first Sabbath in September. TEMPLE HARDY.

Grove Meeting.

Providence permitting, there will be a grove meeting at or near Edenboro, Erie Co., Pa., commencing Friday, Sept. 4th, and continuing over Sunday.

Also a conference to be held in the Advent Chapel, Blooming Valley, Crawford Co., Pa., commencing Friday evening, Sept. 11th, to continue over next First day. We earnestly solicit the friends of our soon coming King to come and enjoy this feast with us. Our hearts are open to receive, and our homes to entertain you. J. WENDELL.

Conference Notice.

Providence permitting, the Iowa and Minnesota Reformed Christian Conference will meet at Strawberry Point, Clayton County, Iowa, on the 7th of Oct., 1857, and to continue over the Sabbath.

Dear Brn.:—We hope there will be a general attendance of ministers and delegates from every church in the bounds of the conference. It may be expected that Eld. Wm. Sheldon will be present from Minnesota with tracts to spread free, and to preach the word of life, and hope others will come also. Strawberry Point is situated 55 miles from Dubuque, and thirty miles from the Missisipi River. Provision prepared for man and beast.

When you come inquire for the subscriber,

PETER S. W. DEYO.

Providence permitting, I will be at
Lawrence, Mass., Sept. 6th

Should there be an appointment for the latter place, will some Bro. drop me a line at Exeter? J. G. SMITH.

Grove Meetings.

Providence permitting, there will be Grove meetings as follows:

Sunday, Sept. 6th, at Marden's Corners in Epsom.

If the weather is not pleasant on the above days, the meetings will be held in barns, houses, or halls.

All are invited to attend who have ears to hear the gospel of Jesus Christ.

JOHN G. HOOK.

CONFERENCE at North Hermon, commencing Thursday, Sept. 17th, at 1 o'clock, P. M., and continuing over the Lord's day.

EDWIN BURNHAM.

P. S. Friends generally invited to attend.

Bro. Edwin Burnham appoints to preach at Portland, Sept. 13th. If supplied, please write *immediately*.

BRO. GRANT:—If my health will admit, I propose to be with the Brethren at Kennebunkport the 22d and 23d of August.

Roxbury, Mass., Sept. 3d
Providence, R. I., Sept. 5th and 6th

Communications from Brethren will be thankfully received at either place.

N. F. NASON.

Tent Meeting.

There will be a tent meeting holden in Somers, Ct., to commence on Thursday evening, Sept. 10th, and continue over the following Sunday. Said meeting will be held on Bro. Hoods' land, one mile northeast of Somer's Street, near the Burbank road. Those who wish to come with provisions, &c., can do so, as arrangements will be made for lodging, &c. Inquire for Col. Gaius Wood.

W. S. CAMPBELL.
J. TURNER.

P. S. My appointment at Scitico, Ct., the third Sunday in Sept. W. S. C.

Edwin Burnham appoints to preach at South Reading, Mass., the first Sunday in September.

The Lord willing, I will preach the word in Portland, Me., Sept. 6th.

THOMAS SMITH.

Bro. T. M. Preble appoints to preach at
Louden Ridge, N. H., Sunday, Sept. 6.
New London, N. H., in the Burpee School House, West part of the town, Sept. 13.
East Weare Village, N. H., at the Free Meeting House, Sunday, Sept. 20.

Bro. I. Damman appoints to preach at Concord, N. H., Sunday, Sept. 20.

Bro. L. L. Howard appoints to preach at Lawrence, Mondny Sept. 7; Salem Sept. 8; Portsmouth, Sept. 9; Dover, Sept. 10; Bideford, Sept. 11.

To Correspondents.

J. C. Allen—All right.

Bro. Taylor, the money was received.

J. R. Allen—You have paid up to No. 130.

M. J. White—The money was received and credited in the *Crisis*.

N. Hanson, Jr.,—We credit you 50 cents on Crisis account, which pays to No. 117.

S. R. Ward—We credit you two dollars, which pays to No. 130, and continue your paper.

J. W. Nute—Your post office is the place at which to pay the postage. It is Canada papers only which are paid at this office.

J. H. Stevens, of Manchester—The dollar credited to "J. H. Stevens" in the Crisis of week before last was not credited to you, but to a brother of the same name in Monroe, Me. A. S. Libby was credited in ast week's paper.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

A. Arnold 130, D. Sawyer 129, J. Burt 130, R. Allen 130, W. Payne 122, J. Phillips 130, A. Edgcombe 130, F. Bailey 130, A. S. Hastings 130, Mrs. J. Hartwell 116, W. White 126, J. Woodruff 130, E. H. Case 130, E. Turner 117, G. L. White 130, N. Furber 130, K. H. Simons 130, W. Jackson 156, J. French 117, J. N. Berry 130, P. Coon 98, R. C. Jackman 130, A. Hunt 130, L. Taylor 130, B. Fifield 130, S. Woodruff 100, Edwin Towne 130, B. Sampson 130, J. S. Brown 130, R. R. Shaw 130, J. Baker 130, Susan Jennings 117, R. Williams 118, A. Richardson 130, W. S. Moulton 130, S McDaniels 126, W. B. Lang 130, B. P. Braley 130, H. W. Nor[illegible] 130, $1 each.

T. W. Titus 130, H. Barnard 236, H. D. Warner 156, T. R. Winn 123, Z. K. Stetson 123, C. S. Barnes 130, J. W. Ireland 169, C. M. Smith 156, J. P. Saunders 130, $2 each.

H. D. Minor 119, M. J. White 117, E. B. Tallmadge 117, S. F. Hubbard 117, Bro. Clark 117, 50 cents each.

J. Richardson 108, 90 cents; L Kinney 130, $1.50; O. R. Leonard 117, $3.

FOR BOOKS AND TRACTS.—J. Burt 9 cts; J. Stockwell $1.18; J. Richardson 10 cents; S. Barringer 12 cents.

BOOKS AND TRACTS SENT.—J. Stockwell, J. Burt J. Richardson, S. Barringer.

Elder F. H. Bericks P. O. address is Boston, Mass., through the month of September.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS 167 Hanover street, Boston, Mass.

THE THREE KINGDOMS, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

CRUDEN'S CONDENSED CONCORDANCE.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts —pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts. —postage 1 ct.

The Voice of the Church on the Reign of Christ By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of e Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

THE INFIDEL'S FATE.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

The Saint's Inheritance; or the World to Com By Henry F. Hill, Gennesee, N. Y. Price $1., postage paid.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1 ct.

Jubilee Harp. By S. S. Brewer. A good selection of hymns. Price, single copy, 25 cts.; per dozen, $2.50—pos. 7 cts.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 30 cts.—postage 3 cts.; cloth gilt, 40 cts.—pos. 8 cts.

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Milton on the State of the Dead—Intermediate State—Plain Truths—Ancient Landmarks—each twenty-four pages. Price 5 cents single copy; $3 per hundred. ——Outline of the coast of Man—The Destiny of the Wicked—The Great Incentive—Olive Leaves 3 cents single; $1.50 per hundred. ——Future Punishment—Key of Truth—The Night Cometh—The Day of Judgment—price 2 cents single, $1 per hundred.

Poetry.

For the Crisis.

HE LOVED THEM.

"Having loved his own which were in the world, he loved them unto the end."

"He loved them." They had felt his love,
In smiles that on them day by day
Had rested, cheering each lone heart
As sunshine's glad refreshing ray.

"He loved them." Knew they not his love
When tears were falling o'er their dead?
And when his hand in blessing lay
Upon the tender infant's head?

"He loved them." O, they knew that love,
When on the Cross he prayed—"forgive,"
Nor turned he from the bitter cup,—
Drank, that his ransomed ones might live.

"He loved them." Now had come the hour
[illegible] he should walk earth's paths no more;
Each name, engraven on his heart,
Before his Father's throne he bore.

"He loved them." See! his eye is turned,
From glory bursting on his sight,
To that sad group of Bethany,
Who weeping watch his heavenward flight.

"He loved them." Well; those parting words—
That blessing of their risen Friend—
The hope—the sacred promise given,
Had told he 'loved them to the end."

I ask no more than this to know,
Dear Savior, thee my Friend;
But number me with all thine own,
And love me to the end.

MARIA T.

STOP THAT STORY.

Have you heard an evil story
Of your erring brother man?
Spread it not, 'tis for your glory
That you stop it while you can.
Men are oftentimes mistaken,
Stories often prove untrue;
If a little pains were taken,
Slanderous stories would be few.

Stop the story, then, O stop it!
Even if you think it true;
Better far 'twill be to drop it,
Than to have it go from you.
If you tell it to your neighbors,
You will hear from it again;
And the *pay* for all your labor,
Will be hardly worth the *pain*.

Spread it not, 'twill cause much sorrow,
E'en perhaps on your own head;
Friends to-day, made foes to-morrow,
If that story once is spread.
Spread it not, 'twill bring you trouble,
Trouble that may never cease;
Why not, then, as life's a bubble,
Strive to live in love and peace.

L. F. W.—*Rambler*.

Original Articles.

For the Crisis.

Notes by the Way.

No. I.

In the following articles I propose to note a few of the many incidents met with in my travels and labors in the Lord's vineyard, omitting names and dates. My object is to illustrate, by these items, the present state of the public mind, the lack of faith in God, the tendency to Spiritualism, the power of truth to meet this evil, and the encouragement men of God have to circulate good books, tracts, and papers, while they travel and preach, instruct and exhort, relating to the power of grace through Christ, and the nature of the christian's hope.

While on business in the town of H——, I was obliged to stop at a private house several days; there was a company of business men also detained there. During the first evening the conversation started on political questions. I was soon addressed to obtain my judgment on "the destiny of our nation." This opened the door for me to enter at once on the theme of "the gospel of the kingdom of God;" our whole attention soon turned to it. I quoted scripture freely. Some consented that the Bible taught what I alleged, some mocked, and others disputed. The next day I found the lady of the house to be a pious and exemplary woman, but she did not allude to my previous evening's arguments.

The second evening when the men came in they commenced asking me questions and presenting objections to my former arguments, relating to the coming of Christ and the resurrection of the dead, eternal life and the kingdom of God. I spent the evening in vindicating this hope, and meeting the Swedenborgian views which one of our company held and advanced earnestly; to meet which I took up the Bible view of the nature of man, nature of death, source of eternal life, penalty of the law of God, &c. This stirred the whole company, to hear that man was only a poor mortal, that death was a state of unconsciousness, that Christ is the author of eternal life, which is the gift of God, and that the wicked shall utterly perish. Some said it was infidelity; some pronounced it heathenism, worse than universalism, &c. &c. The lady said nothing, except to ask questions. The next day, while I sat studying, she asked me what church I belonged to. I told her. She then told me she was convicted that I had presented Bible doctrine, and asked me to to take off a list of texts for her on the several themes I had presented. I did so, giving on paper a list through the whole Bible on the coming of Christ, the restitution of all things, resurrection of the dead, Kingdom of God, eternal life, death, destruction of the wicked, &c. Each day after, while I remained, she was seen carefully examining her Bible upon these passages. A few weeks after she sent me a letter asking for some books on those subjects, and finally subscribed for an Advent paper,—became a firm believer in those blessed truths,—was baptized in the blessed hope of eternal life through Christ, though sprinkled previously, and has since been a devoted and faithful advocate of the soon coming of our blessed Lord, to establish his kingdom.

On another occasion I put up at a house in W——; found them to be Quakers. The lady was a great reader. I showed them some books, and after reading awhile the woman asked if they were not Advent books. I told her they were "books to show the scriptural doctrine of the second advent of Christ, and resurrection of the dead," &c. She then asked if I believed in the personal coming of Christ. I assured her that I did, and gave her Bible reasons. But she was not a believer in the literal fulfillment of the Bible. We argued some time, when she found I was greatly gaining the advantage of her by showing that these scriptures must be fulfilled literally, as all scripture has been heretofore. She then opposed the doctrine of Christ's coming on the ground that it was not necessary, and that as the people of God were rewarded in heaven, it would be strange work to disturb them—to call them back to these clogs of clay. What could I do now but "take the sword of the Spirit which is the word of God," and show her that her ideas were not according to truth, but were of heathen origin; that the Bible taught that man is wholly mortal, and wholly dies,—is to be raised from death or never live again,—that Jesus our Lord is the great Life-Giver, and we must be his disciples or perish forever in the second death. Thus I argued until late at night, sweeping away her infidelity before the word of God. The next morning she asked for books. I sold her one, and gave her "John Milton on the state of the dead," (a tract,) which she promised to examine, and with tears in her eyes asked me to call and see them again, admitting she "might have been improperly instructed from her childhood, for she had been taught that the dead would not rise, and she could not believe they would; but if they were not in heaven, they must be raised, or there would be no future life." I pray God to set home the truth to her heart and lead her to Christ. She never professed conversion, but was brought up as a natural born christian, and professed to believe she would go to heaven at death.

In B——, I spent some time in preaching the good news of the coming kingdom, enduring much opposition. One night I stopped with a family of professors who did not attend my meetings,—talked with them some about the coming of Christ. They believed it, but said they thought but little of it—that it was of no importance, as we went to be with him at death. I opposed this notion,—set the scriptures before them, and gave them some tracts. Their minds were enlightened; they have embraced the hope in the love of it, and are faithful believers in the gospel of the coming kingdom.

From Sr. H. E. Graves.

BRO. GRANT:—I have often in my hours of joy and peace thought of the day when the Son should appear in the heavens; and if serving God in this short life gives us such continual strength, and supplies us with such never-failing friendship, and fills our souls with love toward God and man, what *can* it be when we enjoy the kingdom, unmolested by the sorrows of earth? when the pains of the sick shall be heard of no more, and the groans of the dying shall never reach our ears again? when the last storm of affliction has burst upon our heads and the last cloud of grief passed forever away? Oh! what can it be? is often the thought of my heart. I try to imagine the beauties of that home; the splendor of that city, the shining of those crowns, and, more than all, the dazzling brightness of our blessed Lord and King. But it is beyond human comprehension. It surpasses every ideal that mortal ever set forth. In fact, it can never be imagined. But, thank God, ere long the ideal will be passed away, and we shall see the glories, realize the happiness, and participate in the joys of that beautiful world for ourselves. Oh! is not this prize worth running for? and that crown worth fighting for? yea, and the losing of this life to obtain?

Satan is going about like a roaring lion seeking whom he may devour; and now is the time, if ever, that we must fight the good fight of faith, and wield the weapons like valiant soldiers, or be taken in his snares. With what caution our steps must be taken; with what vigilance and care our words must be spoken; and how our every act must be under the guidance of Him who doeth all things well. And yet, our Father is able to lead us through, whatever our situation may be, or however varied the scenes of our life.

This Master is he, beneath whose banner I have enlisted, though at a late hour, yet for life. When I started on this pilgrimage for the last time, I was with a dearly loved band whose hearts were in the cause, alive and at work—not forgetting the assembling of themselves together, but speaking often one to another and so much the more as they saw the time hastening on when the Kingdom should be ushered in. But my tarry was not long with them. He who knoweth all things, saw fit to call me away, and to stand where I trembled to go for fear of falling. But how my feet have been stayed! how I have been comforted! how little I thought that to-day I should be firm as I am! With Spiritualism to shake on one hand, and a cold, formal church on the other gazing at me, seemingly, in astonishment, if I spake of the near approach of my blessed Lord,—what could my prospect be? Bright, yes, bright. I had a God to trust in whose arm of strength I could lean upon and be carried safely through all trials. Ten weeks have passed since I left those cherished ones of Lowell, and though absent in body, yet I have tarried with them in spirit, often and long. But if I can meet the waiting children no more on earth, I will, through the grace of God, meet them in the Kingdom.

From a sister in the Lord,
H. E. GRAVES.

Apponaug, Aug. 13th.

For the Crisis.

CHRISTIAN SIMPLICITY.

BY MRS. A. C. JUDSON.

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11: 3.

Christian simplicity—a choice, rare gem
In these degenerate times, yet lovely still
Wherever found. An honor to the name
Of Israel's God—bespeaking that true faith
Which will be found, 'mid all the counterfeits,
Alone to endure the great and burning day!
Simplicity's the garb of piety—
Her native garb. She ever shuns display.
But seeks, by contrast with the gorgeousness
Of earthly pride, to publish to the world
That there is something more substantial, pure
And lasting, than the baubles of the earth,
On which to place the heart.

Where there is love—
That love that prompted Jesus to forego
The bliss of heaven, and to lay down his life
A willing sacrifice—there will be found
No putting on of outward ornaments,
But simple, plain attire, such as becomes
A follower of the Lamb.

How can it be
That God, the Holy One, communes with pride!—
His Spirit dwell within a heart that's fixed
Upon its idols? Vain, presumptuous thought!
Alas! that truth can be perverted thus,
Its Author to blaspheme.

Behold that fane,
Reared high and costly. 'Tis adorned within,
And made to minister to ease and sloth.
Fashion is there, and emulation. Yet,
'Tis called a temple, sacred to His praise
Who hath declared—"I dwell with humble ones,
Contrite in spirit." See the worshipers
Assembled there. In glittering gay attire,
Each with the other vieing who shall be
Arrayed most richly. Prayer to heaven ascends;
But, with the gazing eye, and knee unbent,
They seem spectators only; and the song,
Professedly of praise, is only heard
As if to please, or with the critic's ear.
Behold, around the sacramental board,
The waving plume, and flowers of gaudy hue,
With gold and pearls, and costliest array;
Adorning those who come to celebrate
The dying love of an ascended Lord!
Mark these! and say, is this in unison
With true devotion? Is God honored thus?
Was this the spirit by a Wesley shown,
A Fletcher, Bramwell, yea, a holy Paul,
Or Christ, our true example?

Christian, beware! He, who so wily crept
Into an Eden, and beguiled the hearts
Of our first parents, still is lurking round,
Ready to lure from holiness to sin.
Beware, lest he corrupt your minds away
From the simplicity of godliness.

These lines are too precious to be cast away, so I have them in my scrap book carefully preserved. I love them, not because I am personally acquainted with the author, and know that she does not write what she does not practice in her daily walk, conversation, and *dress*, but because her admonitions are according to the simplicity of the gospel of the Son of God; and the contrast is given in a few words between the humble child of God, and the *proud*, PROFESSING child of ——. These lines are for you, brother, sister, who profess to be looking for the *soon* coming of the Son of God. Are you purifying yourselves *even* as He (Christ) is pure? Every one who has THE Hope *within* of being made like him will do it, so John says. Do you believe it? If you do, then cast away your *useless, outward adornings*, and adorn yourselves with a *meek* and *quiet spirit*, which, in the sight of God, is of great price. Take heed to your ways; walk *worthy* of your calling; be more ready to talk about the kingdom and the coming of Jesus than you are to *gossip* about your neighbors. Study the word of God more, and those *good* MORAL romances and novels less, and then you may grow in the favor of God, and in a more perfect knowledge of his word. Yours, believing in Christian simplicity lived out.

G. DILLABAUGH.

Choice Selections.

The Law of Love.

A TALE OF REAL LIFE.*

A striking instance of the irresistible power of the Law of Love, exercised amidst all the difficulties which a selfish and grasping state of society throws in its way, is to be found in the history of one of those small communities in the far West, which have established themselves on the banks of the Mississippi, in the name of the Prince of Peace. The one to which we allude is described by Mrs. Child, who received from one of its founders—a hard-working, intelligent mechanic—an account of its organization, the substance of which is subjoined:

About thirty or forty New Englanders—simple-minded, but earnest men—had for several years been accustomed to meet at each other's houses for the purpose of talking over their duties to God and man, for their mutual support and encouragement. For their enlightenment on these topics there was no need of many books; their library was the Gospel, and whilst studying its precepts by the light of conscience, they felt not the want of a spiritual teacher to enforce them. Anti-Slavery Societies were not then in existence; but having their minds imbued with the spirit of Christian fraternity, and impressed by the Christian doctrine that all men are equal in the sight of God, there was no fear of their arrogating to any one race of human beings a right over the lives and fortunes of another, however naturally inferior to themselves in mental or bodily gifts. Their free discussion of various subjects created amongst them a unity rather than a diversity of opinions; and thus mainly agreeing in belief, and fully accordant in spirit, this little band at length determined to emigrate to the western wilderness, and there, freed from the shackles of bigotry and prejudice surrounding them at home, to found a community which should be governed only by the Christian law. The Peace movement had not at that time any extended influence; and whilst others were only beginning to discuss the principles of non-resistance, these humble men went bravely forth to act upon it, and faithfully did they adhere to their determination.

Having chosen an eligible site to found a colony, their industry soon improved the land, and their frugal habits placed them in a prosperous condition.

And now came the trial of the practical nature of their peculiar faith. Their fold was invaded by wolves, in the shape of reckless and unprincipled adventurers, believers in force and cunning, who acted according to the creed. But they were not ejected from the colony—not even punished for their evil doings—but were gently remonstrated with, and treated with unvarying kindness; and even when this appeared to fail of its effect, the Christians, nothing daunted, openly announced, "You may do us what evil you choose—we will return you nothing but good."

And true to their word, and to their conviction of the ultimate success—or at all events of the righteousness of their line of conduct—they endured all kinds of depredations and of willful mischief. When bars were taken down in the night, and cows let into their cornfields, they would repair the damage as best they could, put the cows in the barn, and at twilight drive them gently home, saying—"Neighbor, your cows have been in our fields. We have fed them well during the day, but we would not keep them all night, lest the children should suffer for want of milk." And rude boys, who would at first have been ready to plan any mischief, would say to one another,—"Don't throw that stone, Bill! When I killed the chicken last week, didn't they send it to mother, because they thought chicken broth would be good for poor Mary? I should think you'd be ashamed to throw stones at their chickens." Thus was evil overcome with good, until this state of things becoming known, some lawyers came into the neighborhood, thinking that here would surely be employment for them, and offered their services to settle disputes; but they were answered with such words as these—"We have no need of you. As neighbors, we receive you in the most friendly spirit; but for us, your occupation has ceased to exist. We will return good for evil, believing this to be the highest truth, and therefore the best expediency." And so at length it proved; and such faithful perseverance found its reward.

By degrees a visible change came over the once troublesome neighbors. They grew ashamed of continuing to annoy those who repaid injury with benefits. As years passed by, not one could be found willing to harm them, and they presented the spectacle of a colony thriving beyond their neighbors, and yet beloved by all; for they stood the test of prosperity with the same constancy as they had done that of adversity, and with their wealth, their generosity increased. They were liberal to a proverb in their contributions for all useful and benevolent purposes, and were the better able thus to indulge their kindly feeling, from having no law-suits to swallow up their hard-earned means.

No case ever occurred to baffle their philosophy—the simple, but all-comprehensive doctrine of universal love. The following conversation took place between a visitor and one of their members: "What would you do if an idle, thieving vagabond came among you, resolved to stay, but determined not to work?" "We would give him food when hungry, shelter him when cold, and always treat him as a brother." "Would not this process attract such characters? How would you avoid being overrun by them?" "Such characters would either reform, or not remain with us. We should never speak an angry word, or refuse to minister to their necessities; but we should invariably regard them with the deepest sadness, as we would a guilty, but beloved son. This is harder for the human soul to bear than whips or prisons. They could not stand it; I am sure they could not. It would either melt them or drive them away; in nine cases out of ten I believe it would melt them."

After the lapse of ten years the public lands, which the settlers had chosen for their farms, were advertised for sale by auction. According to custom, those who had first cultivated the soil were considered to have a right to bid it in at the "government price." But the fever of land speculation ran at that time unusually high; capitalists in various states were sending agents to buy western lands, and adventurers from all parts of the country were flocking to the auction. The first day's sale showed that speculation ran to the verge of insanity, and the Christian colony had small hope of retaining their farms. As first settlers, they had chosen the best land, and persevering industry had brought it into the highest cultivation, so that its market value was much greater than that of the acres already sold at exorbitant prices. In view of these facts, they had prepared their minds for a further move into the wilderness, perhaps to be again ejected by a similar process.

But on the morning when their lots were offered for sale, they observed with grateful surprise that their neighbors were everywhere busy among the crowd, entreating and expostulating on their behalf, with such words as these: "Don't bid on their lands. These men have been working hard on them for ten years, and during all that time they never did harm to man or beast. They were always ready to return good for evil, and are a blessing to the neighborhood. It would be a sin and a shame to bid on their lands."

The rare example had its effect, even amid the feverish excitement of the speculators. When the sale came on, and the cultivators of the soil bid at the government price, no one bid over them, and without an opposing voice the fair acres returned to them. Verily, "the wisest political economy lies enfolded in the maxims of Christ."—[*Bible Examiner*.

*Frederika Bremer's Homes in the New World.

The Outside Passenger.

Some years ago a young lady who was going into a northern country, took a seat in the stage coach. For many miles she rode alone; but there was enough to amuse her in the scenery through which she passed, and in the pleasing anticipations which occupied her mind. She had been engaged as governess for the grandchildren of an earl, and was now traveling to his seat. At midday the coach stopped at an inn, at which dinner was provided, and she alighted and sat down at the table. An elderly man followed and sat down also. The young lady arose, rang the bell, and addressing the waiter, said, "Here is an outside passenger; I cannot dine with an outside passenger." The stranger bowed, saying, "I beg your pardon, madam; I can go into another room," and immediately retired. The coach soon afterward resumed its course, and the passengers their places.

At length the coach stopped at the gate leading to the castle to which the young lady was going; but there was not such prompt attention as she expected. All eyes seemed directed to the outside passenger, who was preparing to dismount. She beckoned, and was answered: "As soon as we have attended to his lordship we will come to you." A few words of explanation ensued, and, to her dismay, she found that the outside passenger, with whom she had thought it beneath her to dine, was not only a nobleman, but that very nobleman in whose family she hoped to be an inmate. What could she do? How could she bear the interview? She felt really ill, and the apology she sent for her non-appearing that evening was more than pretense.

The venerable peer was a considerate man, and one who knew the way in which the Scripture often spake of the going down of the sun. "We must not allow the night to pass thus," said he to the countess; "you must send for her, and we must talk to her before bedtime." He reasoned with the foolish girl respecting her conduct, insisted on the impropriety of the state of mind that it evinced, assuring her that nothing could induce him to allow his children to be taught such notions, refused to accept any apology that did not go the length of acknowleding that the thought was wrong; and when the right impression appeared to be produced, he gave her his hand.

For the Children.

The Cross.

Blest they who seek,
While in their youth,
With spirit meek,
The way of truth.
To them the Sacred Scriptures now display,
Christ as the only true and living way;
His precious blood on Calvary was given
To make them heirs of endless bliss in heaven.
And e'er on earth the child of God can trace.
The glorious blessings of his Savior's grace.
For them he bore
His Father's frown;
For them he wore
The stormy crown.
Nailed to the cross,
Endured its pain,
That his life's loss,
Might be their gain.
Then haste to choose
That better part,
Nor ever dare refuse
The Lord your heart,
Lest he declare:
"I know you not;"
And deep despair
Forever be your lot.
Now look to Jesus who on Calvary died,
And trust in Him alone who there was crucified.

Scolding.

A little girl who had witnessed the perplexity of her mother on a certain occasion when her fortitude gave way under severe trial, said:

"Mother, does God ever fret or scold?"

The query was so abrupt and startling, it arrested the mother's attention almost with a shock.

"Why, Lizzie, what makes you ask that question?"

"Why, God is good; you know you used to call him the 'Good Man,' when I was little—and I should like to know if he ever scolded."

"No, child, no."

"Well, I am glad he don't; for scolding always makes me feel so bad, even if it is not me in fault. I don't think I could love God much if he scolded."

The mother felt rebuked before her simple child. Never had she heard so forcible a lecture on the evils of scolding. The words of Lizzie sank deep in her heart, and she turned away from the innocent face of her little one to hide the tears that gathered in her eyes. Children are quick observers; and Lizzie seeing the effect of her words, hastened to inquire:

"Why do you cry, mother? Was it naughty for me to ask so many questions?"

"No, love, it was all right. I was only thinking how bad I had been to scold so much, when my little girl could hear and be troubled by it."

"O, no, mamma, you are not bad, you are a good mamma, only I wish there were not so many bad things to make you fret and talk like you did just now. It makes me feel away from you so far, like I could not come near you, as I can when you smile and are kind; and oh, I sometimes fear, I shall be put off so far I can never get back again."

"Oh, Lizzie, don't say that," said the mother, unable longer to repress the tears that had been struggling in her eyes. The child wondered what could so affect its parent, but instinctively feeling it was a case requiring sympathy, she reached up and laid her little arms about her mother's neck, and whispered:

"Mamma, dear, do I make you cry? Do you love me?"

"O, yes, I love you more than I can tell," replied the parent, clasping the child to her bosom. "And I will try never to scold again before my little sensitive girl."

"Oh, I am so glad. I can get so near to you when you don't scold; and do you know, mother, I want to love you so much."

This was an effectual lesson, and the mother felt the force of that passage of Scripture, "Out of the mouths of babes have I ordained strength." She never scolded again.—[*Ex*

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Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

THE SIGNS OF THE TIMES.

BY JOHN G. WHITTIER.

A sound of tumult troubles all the air,
Like the low thunder of a sultry sky,
Far-rolling, ere the downright lightnings glare.
The hills blaze red; with challenge and reply,
Treading the darkness, hostile hosts draw nigh:
Behold! The burden of the Prophet's vision—
The thronging hosts! the Valley of Decision!
Day of the Lord!—of darkness, and not light,
Breaking in thunder, and the whirlwind's roar!
Even so, Father! Let Thy will be done;
Turn and o'erturn; end what thou hast begun,
In judgment, or in mercy. As for me,
If but the least and frailest, evermore
Let me be numbered with the truly free,
Who find thy service perfect liberty!
I fain would thank thee that my mortal life
Has reached the hour, (albeit through care and pain,)
When good and evil, as for final strife,
Close dim and dark on Armageddon's plain;
And Michael and his angels once again
Drive, howling, back the children of the night!
Oh, for the faith to read the signs aright,
And, from the angle of Thy own clear sight,
See Truth's white banner floating on before,
And the Good Cause, despite of venal friends
And base expedients, moved to noble ends;
See Peace with Freedom make to Time amends;
And, through its clouds and dust, the threshing-floor,
Flailed by Thy thunder, heaped with chaffless grain!

Original Articles.

For the Crisis.

The Second Advent and Reign of Christ.

Lo, Jesus comes! In glorious state He comes! Seraphic millions crowd around Him, and go before His face. Streams of lambent fire shine forth from His presence, and light up the wide heavens. The earth trembles before His awful majesty. The varied multitudes of unrepented mankind send up an agonizing wail of fear and terror, as the splendor of His glorious form comes to view. Shouts of gladness and thanksgiving, mingled with songs of deep-toned hallelujahs, from the holy throng of waiting saints, welcome the descent of the Blessed One. The legions of infernal spirits, amazed and confounded, stand aghast and expect their final doom. The important morning, which shall introduce the day of great events, now spreads its welcome signals on the mountains.

Thrice welcome day to saints, and angels, and the Lord Himself! Now flee the gloomy shades of earth's long, dreary night away. Now come the general "restitution" times. Now reign, thou Son of Mary and thou Son of God! The three times overturned kingdom of Israel, now take, thou Son of David! Now, "ships of Tarshish," wait to bring the sons of Jacob from afar, well laden with their glittering treasures of silver and of gold, unto the name of the holy One.

Ye monarchs of Sheba, and Seba, and the distant islands, bring now the rich and acceptable offerings of your hands before the Lord's anointed One; and, princes of of the kingdoms of earth, bow down before Him. Serve Him, ye scattered nations, and let Him command your joyful praise. "Judgments" shall now be given to the King, "and righteousness unto the Kings' Son." "He shall judge" His "people with righteousness and" His "poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor, He shall come down as rain upon the mown grass; as showers that water the earth. In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river to the ends of the earth. They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust. He shall deliver the needy when he crieth; the poor also, and him that hath no helper. And He shall live. His name shall endure forever. His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed."

EDWIN BURNHAM.

For the Crisis.

Now or Never.

On the twenty-ninth of December, 1853, the ship Lowell, with nineteen other foundering vessels, was driven ashore at Race point, by a storm that swept the New England coast. The keeper of the lighthouse watching his opportunity, went out between the breaking billows, and extending his arms called upon the poor shipwrecked mariners to fall into them.

Thus one by one he conveyed ashore that helpless and despairing crew. Bravely he trod his tedious pathway, and through the cold spray and the chilling waters rescued every man but one. He was the mate of the ship. The terrors of the scene had turned his brain, and he walked the deck as proudly as when his vessel sat, swan-like, upon the undulating waters. With an air of command he paced the reeling vessel and seemed to have no fear. The brave deliverer of his comrades went to the vessel's side, and amid the roar of the tempest shouted,—"Leave the ship this tide, or you are lost!" The maniac smiled and continued to walk the rocking deck. The last call was disregarded. Soon wave after wave rolled in; the barque was rent and ground in fragments, and the maniac officer perished amid the waves. He might at that time have been saved. He insanely refused the offer, and having refused it there was thenceforth no mortal hand that could rescue him from destruction.

Painful as is the circumstance which we have narrated, it is by no means unparalleled for horror. There are multitudes that inhabit this world, yea, there are those that read this page, whose situations are similar to this. They are in danger. They have launched their barques upon the treacherous tide of time. They have dreamed of safety, and have felt secure. But they are unsafe. The ark of their hopes glides near the lee shore of eternity, and they have never steered for the sunny port of everlasting peace,—the haven of repose. They are far from its quiet scenes. And the tempest is abroad—the tempest that tosses the frail vessels of mortal structure like bubbles on the tide. The deep rolls up its awful swell; the waves lift up their mighty heads; the clouds hang dark on all the arches of the sky; the winds howl in disordered fury o'er the dismal deep; the billows break in thunder on the distant shore; the sea is white with angry foam, and all around tells of ruin, desolation and despair.

But yet, thank God, there is hope. Though you may be without strength—though in you is neither deliverance nor help—though you are all powerless in the storm's dread might,—yet there is hope. There are ebb tides; there are times when circumstances lead us to *think;* there are times when a rescue is possible. And in such times the life boat of God's mercy is launched, the means of deliverance are set before you. Would you know such a time? Would you find out *when* you may be saved? "Behold, *now* is the accepted time; *now* is the day of salvation." To-day, this hour, you may be saved. Now, Jesus stands and calls you to come. Now, he bids you escape for your life. Now, hovering near you, now inviting, beseeching, pleading, he entreats you be saved. Give yourself to him. Fall into his arms. Yield to his requirements. Forsake this wrecked and sinking world. Let go its treasures and its joys,—break away from its thralldom and be saved.

Do you say "I will linger where I am?" If you linger you perish! You are imperilled every moment! The next tide that closes in may be the last. Now you are above the wave,—to-morrow the tempest may howl around and the waves roll as they roll to-day, but they may roll above your head! Why will you remain exposed to the fury of the storm?—why will you still endure the beatings of earth's tempests on your defenceless head?—why will you stay away from peace, and comfort, and quietness?—why will you reject the offered deliverance? Why will you die?

The storm shows no abatement; nothing shall lull its fury,—the pent-up winds of righteous indignation are breaking forth, and soon this world and all its glory shall pass away. Now is the hour of rescue. It may be now or *never.* Will you "leave the ship this tide," or will you wait till the fierce fury of the tempest rolls above your head and the wild waves of ocean howl your mournful dirge? Will you be saved, or will you perish? God help you to escape *now.* Now is the accepted time. Now is the day of salvation. "Leave the ship this tide, or you're lost!"

H. L. H.

For the Crisis.

Clamor.

Uproar and confusion! Often this will be forced upon the humble servants of the Lord who wish to worship in peace. And none of those who are the most inclined to this violation of gospel discipline, (for I am certain that the clamorous person is not, for the time at least, in the spirit of submission to the gospel,) will be willing to admit that they are in fault, or have any evil design. They have some great truth, or vastly important measure, and it must go "if the heavens fall;" and so, like the Jews of our Lord's time, they will clamor and contend for it, as they did for his blood. Such persons find it convenient to put on a holy horror, and shrink with *shrieking* groans from the touch of such unsanctified allotments; and still must speak and must be heard!

The clamorous person will always have an object, and whether with reason or without, will bend all to that point. The term means speaking without giving a reason, but with a determination to secure the end in view, by continuing to speak and even by preventing others from speaking who could give a reason. See how the old Jews set the example. *Pilate,* as bad a governor as he was, said, "why? what evil hath he done?" as much as to say, "I require a reason for the action you demand!" "Away with him! crucify him! he is not fit to live!" was the only response—all speaking at once, or drowning the speaker who could and would reason.

How often have we seen this in the church. Sometimes in church meetings; often in prayer meetings, when some propose some doctrine; often in the public service. Is it right? Nay, verily. Some will be continually contending for their own way, and so by exciting sympathy in some others, will secure friends if they make enemies of others, and, at least, have some notoriety.

I have considered it, for years, one of the curses of the cause—the clamoring for points, views and measures, whether they be right or wrong: that is not the way. I have known the best of meetings and sermons all spoiled, as I judge, by a boisterous, clamorous speech at the close. Is there no remedy? Does the person of clamor rule his own spirit? And if not, does he manifest the spirit of the gospel—of christianity? Does loud, boisterous invective, like repeating a demand without argument, look like the Savior, or like his enemies? or like the lynch law executioners of some parts of our country? Answer this, will you, brother, and the next time that minister, or that brother seems to pounce on you, don't reply in a loud, clamorous manner. Keep quiet! Be peaceable! and let the spray and foam dash on; it will dash in vain! The *Pharos* stands more proudly after all the surf has lashed its base and sides, overleaping its top in vain! So will you, when the boiling wrath of opposers is over.

DELTA.

For the Crisis.

Music.

If you would cheer me in my pilgrimage, let me hear it as it comes gushing forth from away down in the heart's deepest fountain. It is something of a "balm for all my woes." It imparts vigor, renewed vigor to my feeble energies. It lightens my burden, and gives me a sweet foretaste of my heavenly home, and the joys in store for all those who await the coming of ONE long absent. First, the pure, sweet treble notes fall on the ear, then the low, subdued, murmuring tones of the bass commingle; the tenor, to add beauty to beauty, is heard floating in silvery strains through the harmonious air; and last, but not least, the firm, steady, and affectionate alto mingles its melody. All unite—all is harmony, harmony; heavenly, heavenly.

And though our songs are songs of mourning, yet they seem to speak of gladness. They seem to be realized anticipations to the lonely wanderer. They vividly picture to my fancy an innumerable host, and lo! "by the sweet flowing river of life" they are singing a "new song." There the tongue, never here attuned, is chanting immortal anthems in clear, pure, uninterrupted tones, to the Eternal King of glory. Nor man nor angel might add harmony thereto. There the ear that ne'er listened with pleasure to the mingled tones of a choir, now lists with unspeakable delight to the exquisite harmonies of the ransomed ones, as the "immortal notes roll o'er the calm, blue sea." Nor is this all that imagination portrays. Methinks I hear those "golden harps." O, the melody far exceeds that of the "Aolian harp" made by mortal man. It is an ever enduring harp, on which immortal fingers will fall, while new-made domes echo the glorious, heavenly notes. What a scene! It is well worthy its Creator. Well may we devote our time, talents, property, character, and our life even, to be at last accounted worthy a home where all, *all* are popular, and all is glory.

Do not ask why, amid all sorrow, care, and strife, yon pilgrim smiles. He has a hope man cannot give, nor man can take away. He views the city bright. He has heard the songs they sing there. Brother, sister, are you longing for that glad morn to rise? Are you

"Weary and sick of this world's rude strife?"

Do you often look out upon the pure, blue eastern sky, and sigh that He whom we love tarries so long? Or, when surrounded by friends near, dear, and many, do you rest contented, nor "miss him on earth?" Ah no! not if you love him. O, I long for the night to depart, and the morning to dawn. I *am* weary of earth and all its present scenes. I *do* long for unmingled joy. Come, Savior, come! O haste! thou eternal Life Giver! We are dying in the enemy's land. Come quickly!

Come, Savior, come!
Dispel our fears;
Grant us a home
Where fall no tears.

Come, Savior, come!
We long to be
In that blest home,
From sorrow free.

Come, Savior, come!
Creation groans,
While waiting saints
Echo the tones.

Come, Savior, come!
Cries this sad breast,
Grant me a home
Of endless rest.

MARIA.

Danville, C. E.

Do one thing at a time—that's the rule. When you have done slandering your neighbors, then begin to say your prayers.

For the Crisis.

Spiritualism.

The great Apostle Paul informed Timothy that seducing spirits and doctrines of devils should appear in the latter times. The Scripture reads as follows,—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." I do believe we are living *"in the latter times."* False teachers, false christ's and false prophets are prophesied of in the Scriptures, and we have had them in the world for many ages; and in addition, we now have "the spirits of devils working miracles, which go forth to the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty." Then, says Jesus, *"Behold, I come as a thief!* Blessed is he that watcheth, and keepeth his garments."

Seducing spirits appear in new garbs to deceive; they are generally called "rapping" spirits. They appear not very much unlike to European witchcraft which was universally believed in, till the sixteenth century, and are now discoverable in most parts of the earth. That witches and wizards have been found among men is abundantly substantiated by scripture. Let me cite you to a few passages as proof on this point. The first that we notice is found in Lev. 19: 31, "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them; I am the Lord your God." In Deut. 18: 10–11 and 12, we have farther proof. "There shall not be found among you, any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observor of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For," the prophet of the Lord says, *"all that do these things are an abomination unto the Lord."* By the Jewish law such persons were put to death. Ex. 22: 18; Lev. 20: 27. "Thou shalt not suffer a witch to live." "A man, or a woman that hath a *familiar spirit,* or that is a wizard, shall be surely put to death; they shall stone them with stones; their blood shall be upon them."

Witchcraft was looked upon in olden times as a very great crime! It excluded from the kingdom of God! Gal. 5: 20. It is a great sin to place any confidence in persons who profess these powers, to honor, or to aid them by seeking them to interpret dreams, tell fortunes, discover stolen goods &c. Those who thus consult them are abhorred of God.

P. TANDY.

For the Crisis.

Without Hope.

"Without God and without hope"—were the words of fearful import that were impressed on our mind as we gathered with many friends around the coffin and looked in upon the pale still face of one shrouded for the narrow house, who early in life had passed from earth's busy scenes to the region where there is no device, nor knowledge,—where love and hatred are alike perished.

Her life had been, as it were, a summer's day. Affliction and sorrow had never thrown their dark shadows on her pathway. She had left the kind parent's sheltering roof, and the dear home circle, with a tender and devoted husband who could anticipate and supply every want. Her prospects were unclouded. Her plans and hopes stretched far into the future through a long and prosperous life. God was not in all her thoughts. But while eagerly pursuing the baubles of earthly pleasure and wholly engrossed in worldly pursuits, the pale messenger came. That slight indisposition would soon be over—why should she think of dying?—And now she has but a few fleeting hours to live. But the time for the full exercise of reason, and the work of repentance, faith and obedience, is past. Disease grasps every faculty; and with but a dim perception of awful danger and a feeble consciousness of guilt in the sight of her Savior and Judge, she murmurs to the weeping friends bending over her—"I am not prepared as I should be. Don't do as I have done—prepare for death at once." And to her, probation had closed—the day of mercy was ended.

Without the Bible we might have turned away with the infidel exclamation,—"Death is an eternal sleep;" "let us eat and drink for to-morrow we die;" or, with the Spiritualist, have talked of progression and felicity secured to all the human race. But with the revealed will of God to man in our hands, we looked with sadness on the crumbling dust before us, which could not be committed to earth "in sure and certain hope" of a resurrection with the just to glorious immortality.

Strange infatuation!—folly most extreme, to devote the season of health and strength to self and the world, and defer the great work of securing salvation to the hours of pain and weakness,—to hang the hope of heaven on a half conscious prayer gasped with the latest breath!

Alas; how often, how unheeded fall the warning words of the dying upon the ears of the living. Alas; that mortals can forget eternal realities, and chase the mocking phantoms of sinful pleasure,—can neglect the interests of eternity for the concerns of time,—can barter life for death—live without God, and die without hope!

"Hear, O sinner, mercy hails you,
Now with sweetest voice she calls,
Bids you haste to seek the Savior
Ere the storm of vengeance falls;
Hear, O sinner! 'Tis the voice of mercy calls."

A FRIEND.

For the Crisis.

Do You?

Do you pray? I do not mean, do you *bow the knee?* I do not mean, do you *wish* merely? I do not mean, do you *honor God with your lips,* or, in other words, talk *at* God? I do not mean, do you have the *form* of *prayer,* even though eloquent it be, but do you *pray?*—Are your desires unto God so earnest that you *beseech, plead, entreat* with *your whole heart,* wrestling like Jacob of old, unwilling to desist until the blessing comes?

All is not prayer that has the form, that bows the knee and lifts the voice; but this is prayer,—the humble breathings of an anxious heart, as when Job, grievously vexed by Satanic malice, cried unto God, saying, *"Hear, I beseech thee,"*—as when Nehemiah, weeping o'er Jerusalem's broken walls and burned gates, fasted and prayed, saying, "I *beseech* thee, O Lord God of heaven, let thine ear be attentive that thou mayest hear the prayer of thy servant which I pray before thee day and night,"—as when Hezekiah, "sick unto death," turned his face to the wall and entreated for his life, mid sore weeping,—as when Moses besought the Lord for Israel, and chose rather to be blotted from the book of God than be unheard for their forgiveness,—as when the Publican, smiting upon his breast, plead for mercy,—as when Simeon and Anna, just and devout, served the Lord with fastings and prayer, waiting for the consolation of Israel. These were examples of prayer, sincere, fervent, effectual prayer,—prayers that entered into the ears of the Lord God of Sabaoth.

Say now, brother, sister, do you thus pray? When Satan desires you, to sift you, do you, like Job, cry to God? When Christ's cause is suffering, do you, like Nehemiah, sit down to weep and pray day and night? When enemies assault, do you spread the matter before the Lord like Hezekiah when Sennacherib came against him with all his host? When a brother or a sister is overtaken in a fault, do you plead for them as Moses for Israel? When you sin, do you humble yourself like the Publican? While you wait for Israel's Deliverer, are you found where Simeon and Anna were?

Do you pray? Like Daniel do you enter into your chamber three times a day, and do you praise the Lord seven times a day like David? Does your family altar smoke daily with acceptable incense offered unto God? Do you importune God? Are you fervent in your desires? Do you SINCERELY pray? Do you?

[illegible]

From Sr. Crabtree.

Bro. Grant:—I feel again my soul stirred within me to speak to the children through the *Crisis*. I love God with all my heart. David says, 'I will run in the way of thy commandments, when thou shalt enlarge my heart.' I feel that my heart has been enlarged. It is a cross for me to write, but I feel it to be duty, and I will obey. I wish to speak of what God has done for my soul, commencing at the time that I first found the Lord, which was in the autumn of 1850. I had been seeking him for a long time, and well do I remember the night that I found him. Such peace and joy I never knew before. I was alone. I felt that the yoke of Christ was easy; that whereas once I was blind, now I see; that I could fly to the ends of the earth to serve my blessed Lord and Master. I was then among the Methodists. My sister, who has since fallen asleep, was seeking the Lord at the same time. She united with the Methodists. My joy was so great that I felt that I could not conduct myself with propriety, and I dared not tell any one I had found the Lord, so I only said that I meant to keep seeking. They said, "what makes you laugh so? I wish you would not." I soon left the place and fell into temptation, and when I sought the Lord I found him not. My joy was all gone. My earthly hopes were blighted at the same time, but I felt that but lightly, for I had already sunk into the depths of despair, and only wished that I might find rest in the grave; and I was fully determined to destroy my life. I am thus particular because I do not know but I may comfort some poor child who may have felt as I have.

I went to my earthly home and I believe it was said by some that I was not in my right mind. After a long while I left home, and my mind was taken up with new scenes, being thoughtless about myself, I began to recover from that dreadful state. I then thought I would try to serve and obey God, whether I found him or not; but I soon began to reckon myself the Lord's, and to think about being baptized and joining a church. Then I began to consider, is it my duty to join a church in this world? What church shall I join? There were some good christians in the different churches, and I wished to unite with all that were good. I thought that joining churches created selfishness and a party spirit. Then I beheld their pride and felt that if I joined a church I should uphold them in these things. I felt it duty to be baptized, and wanted to sit down to the table of the Lord. I spoke of this once and was told that I must go to the Freewill Baptist's to communion. I did not know as there was another person that felt as I did, with one exception.

In this way I lived two or three years, and two or three times came near being drawn into as many different churches, but God, as I now see, would not suffer it. Praise his Holy Name. In the autumn of 1853 I was greatly depressed in spirit, and inquired, what does the Lord want of me? where shall I go, and whall shall I do? I could bear it no longer, and, Dec. 23d, I again went to my earthly home. My father was deranged and my mother was taken sick, from which sickness she has never recovered. I then knew it was my duty to remain at home. I began to hear about the Millerites and that they had set another time for the Lord's coming, which was in '54. My mother became very sick and distressed in mind, and almost her continual cry to me and my sister was—"pray for me." Our voices had hardly been heard to call upon God, and our poor father, who had established a family altar, was wandering from home devoid of reason. At this time the Millerites were holding meetings in the place. I felt disposed to take no notice of them. My sister was more favorable and mother said, "send for them to come and pray for me;" and we were all glad to have some one come who could cry aloud unto God. Bro. Ross came, who doubtless remembers it. My sister began to go to meeting and she told me about their singing, &c.; and I began to go. They baptized in the place, and I was baptized, and became a confirmed believer.

I feel that the Lord watched over me as a parent watches over an ignorant, foolish child. Truly he has led me in a way that I knew not. I attended the Carmel Conference last June, but felt tried and tempted, infirm in body and mind—did not enjoy the meeting much, but am glad now that I went. I have enjoyed much of God since. The way grows brighter. My path shines more and more every day. In confidence, I can say, it is the height of my ambition to do the things that please God, and is not that enough? Ye worldlings of the present day, O that you would seek a crown incorruptible, and that fadeth not away. And, to the Brn. and Srs. I would say, if you have any thing to write for the *Crisis*, write; don't be afraid nor ashamed of your talents. Those that know me would say I had no talent, and I am glad of it. I have nothing but what I received from God, but I mean to improve upon what God has given me that it may not be said of me—"Thou wicked and slothful servant. . . . Take therefore the talent from him and give it to him that hath ten talents."

Maria Crabtree.

South Hope, Me.

The World's Crisis.

BOSTON, SEPTEMBER 9, 1857.

Campmeeting.

We left Boston, Thursday morning, Aug. 27th, for our appointment at Williamsburg, a town about nine miles west of Northampton. The Lord blessed us during the meetings at W——, and considerable interest was awakened. Two were baptized, and we left some under deep conviction for sin. Many seemed almost persuaded to be christians, but the enemy of all righteousness will spare no effort to prevent the truth from becoming fruitful.

Early Monday morning we left for the Campmeeting at Wilbraham. The day was spent in erecting tents and making other preparations for the reception of our dear Brn. and Srs. who were coming to this feast of tabernacles.

Monday evening, we assembled for the worship of the God of our fathers, and we felt most sensibly that we enjoyed his approbation. The burden of feeling resting upon the minds of those present was expressed by ardent prayer for the salvation of sinners, and earnest exhortation well calculated to arouse to activity in the vineyard of the Lord. All seemed to be of one heart, and fully resolved to unite in laboring for the welfare of all that might come upon the encampment.

Tuesday morning, we listened to an interesting discourse from Bro. H. F. Carpenter, from Rochester, N. Y., well calculated to lead those who listened to seek for more of the spirit of God, and to turn more fully to the Lord for help, and to lean less upon man.

Tuesday afternoon, Bro. A. Ross, from Skowhegan, Me., interested the congregation with evidences showing that the day of the Lord is at hand, and with important practical instruction adapted for these times of peril in which we are now living.

Tuesday evening, Bro. Israel Damman preached a stirring and seasonable discourse, urging all the followers of Jesus to deny themselves of every thing that is not for the glory of God. Those who listened, expressed their approval of the doctrine of holiness by most hearty responses. It is encouraging to see our brethren so anxious to hear pointed, practical preaching.

Wednesday morning the prayer meetings were deeply interesting. Several resolved to become followers of the blessed Jesus, and publicly requested prayers, and the good Lord heard and answered. It is a long time since we attended a campmeeting where such interest was manifested for the conversion of sinners. Bro. George Burnham preached a soul stirring discourse on practical religion, which produced a deep effect upon the congregation.

Wednesday afternoon, Bro. D. T. Taylor preached a most interesting and instructive sermon on the Gospel of Christ, showing very clearly the plan of salvation, as presented in the Bible, and it was evident that the truth took effect in some hearts, from the happy results that followed.

Wednesday evening, Bro. M. Batchelor, from Pownal, Vt., fed the flock of God, and most faithfully warned the sinner, while showing to the audience that Christ had died to give us life, and that none would have eternal life unless they received it from *Christ*, by obedience to his commandments. The prayer meetings at the close of the sermon were deeply interesting, and several were brought into the liberty of the gospel.

This far our campmeeting has been one of the best we have ever enjoyed. There are some twenty-five tents, and a large gathering of Brn. and Srs. from Maine to Penn., from Rhode Island to Ill., whose bright, beaming countenances, and high sounding praises to the Lord, made the place most heavenly to all the lovers of Jesus. Our meeting is in a delightful grove on a verdant hill, at the base of which flows the limpid waters of the Chickopee river, while the thunder of the railroad engines echo afar, shaking the earth around as they speed on their lightning way. More in our next.

For the Crisis.

Boldness.

In the work of God, if anywhere, men should be bold. Why not? Inspiration calls upon us to "come boldly to the throne of grace," that we may receive the blessing of grace. One of the wisest of men declares, that "the righteous are bold as a lion." One of the primitive servants of God is represented as preaching the Gospel with great boldness. The unbelieving community, at one time, were constrained to confess that certain men "had been with Jesus," when they saw their boldness, and knew them to be unlettered men.

Read the history of the people of God from the beginning. Have they been a shrinking, cowering race? No, verily. A Noah stands boldly forth, the preacher of righteousness, in his time. An Enoch boldly walks with God three hundred years, and proclaims the second advent of the Son of God. Abraham boldly separates himself from his father's house, and, at the call of the Lord, goes forth a stranger into a strange land, and dwells among a sinful people, attending, all the while, to the simple worship of the true God. Moses boldly chooses "rather to suffer affliction with the people of God" than to roll in the luxury and splendor of Egypt "for a season." Joshua boldly declares, "as for me and my house we will serve the Lord." Daniel will hold fast the worship of the true God, against the odds of an entire kingdom. The three worthies will boldly declare, "we will not fall down and worship the golden image." The apostles will preach "with great boldness" the doctrine of the resurrection. The martyrs will boldly confess Christ in the face of fire, fagot, and death. Luther will defend the cause of Christ at Worms, "though there be as many devils there as tiles upon the house tops."

Such is the disposition God loves. Such a disposition makes us God-like. O, children of God, assert your divine right. Hold up your heads. Be bold. Never cower to the Devil or the world. You are kings anticipant! You are, by gift, the owners of "all things." Look the world out of countenance. Put hell to the blush! Ride over all opposition. Unfurl your holy banner on high. Lift up your standard, and triumph in your God. Eternal is your joy. The full measure of essential glory is yours!

Edwin Burnham.

For the Crisis.

What a Prayer!—Sharp arrows of the mighty, with coals of juniper on the ends of them! You don't call *that a prayer*, do you? Why, you have just made the throne of grace a whipping post, and walked all your neighbors up there with their jackets off to give them a basting. You have'nt just exactly thanked God that you were not as other men are, but then, he might infer as much from your tone and manner. Why, sir, you have been so busy confessing the sins of all your neighbors and brethren that you entirely forgot your own and you have "flung the braid" so constantly about the devoted backs of others, that I am really afraid you will yet be beaten with many stripes yourself.

Such prayers as that never *ascend*, that's certain; they move horizontally, like clubs, or come down, vertically, on people's heads, like shillalahs. If you want a prayer to reach God's throne just confess your *own* sins, and ask in humble penitence for forgiveness, and for blessing, and you will find there's more peace brought to your own heart by one publican-like cry—"God be merciful to me a sinner," than by a whole legion of these thorny, cross-grained, pugnacious, snarling, fault-finding, horizontal prayers.

O, draw nigh to God! Get above the clouds, and bask in the sunshine of that *love* which worketh no ill to its neighbor, which is the end of the commandment, and the fulfulling of the law. Let this be pure and deep, and you can pray without ceasing, without scolding, I assure you.

H. L. H.

Bro. Grant:—I am still striving to do my Master's will in all things, that I may meet with the applause of high heaven. Praise the good Lord for what he has done for me. He is soon coming to reward his faithful ones. Dear Brn. and Srs., let us be faithful to our charge. Be perfect christians, and the blessing of God attend you.

Your brother waiting and hoping for his soon coming Lord,

Geo. A. Streeter.

No. Dana.

For the Crisis.

A Wonder—and yet Essential.

It is a wonder to see even a christian (so called) who acts in obedience to the great, the "new commandment." This precept to love our neighbor, contains the vital and the only full expression of practical Christianity, in its relations to mankind. The forms of its expression vary, however, according to the conditions and relations of those to whom it applies; whether to parents, neighbors, or adversaries. The *world* will act in opposition to this. They require "an eye for an eye, and a tooth for a tooth." But Jesus says,—"Resist not evil." Let the assailant "smite thee on the one cheek," and then "the other, also!" If he "take away thy coat, let him have thy cloak, also!" Matt. 5: 38-48.

"Recompense to no man evil for evil. . . Avenge not yourselves. . . . Vengeance is mine, I will repay, saith the Lord!" Rom. 12. This word *obeyed*, is practical religion, in our relation to willful and unreasonable men. For, "on the side of the oppressor there is power." The willful bear rule. Hence, every time we strike back, rendering evil for evil, or railing for railing, we provoke violence, and act as do those in power. This is *not* Christian. It dishonors and *denies* the Lord as the avenger of all such.

It is a wonder, in one view, seeing this truth is so simple, so essential, and so replete with consolation to the waiting "remnant," that it is so difficult to be learned. Yet no one does learn it, only as he overcomes the world—the flesh and the devil, and becomes, through grace, "a new creature." The principle, however, is divinely true. Its practical importance can not be over-estimated; for all who assume to avenge themselves do forfeit the promise of divine vindication.

The cross consists (often, at least,) in maintaining this "new commandment," in this relation to unreasonable and wicked men. The whole framework of human opinion, action and association, is constructed in opposition to it; and hence nothing seems so hard for flesh and blood, at times, as to be thought wrong, when surely in the right—as unable to justify the right, when conscious of being altogether able to do so to all candid minds. Yet we must "bear the cross." We must be thus "crucified to the world." Professors generally judge like other men—"outward appearance." They judge by the eye of sense, and not by faith. They are governed by popular opinion, and not at all by the word of God, as such. *Crucifixion* to the world involves feeling, action and a *life* based on this Gospel precept. This must bring us out into direct collision with the world and all mere formal profession; and, of course, all who disobey Christ, and "return evil for evil," will *mis*-judge us by *their* anti-Christian standard.

Jesus and his Apostles are examples of this wonderful, this divinely true principle of action. *To follow the Lord fully*, we must be Christian to this extent—"suffer wrong, and take it patiently." May the Lord forgive all our past failures in this respect. We may witness to the truth on all occasions, and yet act on this precept. So did Jesus,—so did Paul! Benevolence to man and piety toward God demands the truth of us; and the truth is the severest witness we can bring against all its antagonists—against the willful or evil opposers of this essential element of the Christian character.

For years this precept has been looming up before my mind as the primal element of the Christian life. If so, "who then can be saved?"—Bless the Lord, it reads further—"With God, all things are possible."

The Lord be merciful to us poor miserable sinners. Amen.

J. B. C.

From Bro. E. R. Southwick.

Bro. Grant:—My heart is fixed, and my purpose is to serve the Lord; but what can I say or what can I do for the encouragement of those who with me are strangers and pilgrims in a strange land, who are looking for a city which hath foundation, whose builder and maker is God? Dear friends, are we faithful to the grace already given? have we obeyed from the heart that form of doctrine which Jesus himself has delivered unto us? have we fought the good fight? have we kept the faith? If so, let us go on to perfection—endure the cross, despise the shame, and the Lord will give unto us a never fading crown, and eternal life with Jesus, that dear friend.

A friend, is one who cares for another, who makes another's interest his interest. A man that would lay down his life to save the life of another is, indeed, a friend of great price; and who but Jesus ever gave his life for an enemy? One might, peradventure, give his life for one he dearly loved; but was ever love so pure, so perfect, so free as that of Jesus? It is higher than the heavens above; 'tis deeper than the depths beneath. Who would not love such an one? who would not like to associate and dwell forever with such a friend?

O brethren, the world with all its charms is but a bubble; it is like the troubled sea; it casts up mire and dirt. But Jesus has promised deliverance. The Lord, with his mighty and strong arm, will, in due time, appear to those who look for him without sin unto salvation. Blessed hope! The night is far spent, the day is at hand; our deliverer will soon come; heavens and earth proclaim his near approach.

The proclamation, "behold, the Bridegroom cometh!" is made, and he that shall come, will come; he will not tarry. Lift up your heads, redemption is nigh. Be of good cheer, our dear Elder Brother will soon visit us again, and then we shall all go home together. We will enter Paradise restored, together. Bless the Lord, O my soul. Amen. Your brother in hope of Eternal Life.

E. R. Southwick.

Marysville, O.

For the Crisis.

Tales of Trust.

No. II.

It was a cold night in the winter of 184—. A mother sat in a cottage in the city of W——; three little children were sitting by her side, and the fourth, a chubby infant of six weeks old, was nestling in her arms. A cloud passes over that mother's gentle face as she looks upon the little ones around her, and then glances out at the window upon the snow that lies drifted about the door.

But where is that husband? Ah! he has had committed to him a trust for which he must forsake all, even wife and children at the call of duty. Duty has called, and that gentle mother, reared in the lap of easy opulence has said,—"Go, husband, and preach." "Well, but I've no money to leave at home." "No matter, you go and do your duty, and God will take care of us;" and so with a kiss and a tear they parted,—he to weep as he bore the precious seed of truth, and she to strengthen her heart by the promises of the Lord.

But let us look at her store on this chilly winter's night, and let us remember the poor when we roll in luxury or are surrounded by comforts. In that house there is neither flour nor meat, nor bread nor butter. There is a quart of corn meal and about a half a dozen turnips,—and this is all! And then there are those five persons to live on that; who can tell how long?

But hist! look through the casement and see that kneeling group,—tiny hands are lifted up to God and that mother prays for food;—"Give us *this day* our daily bread!"—and so she goes on to unbosom all her griefs before the Lord, until faith is victorious, the clouds disperse, and rising from her knees she sings a song of holy confidence in God. She has gained the victory;—"the Lord will provide."

Hark! who can that be knocking at that front door this dark and tedious night? She goes to the door and opens it, and there, knee-deep in the unshoveled snow, stands a stranger, a tall man dressed in black, with something in his hands. He gives her five loaves of bread, and turning on his heel is lost in the surrounding gloom. There was bread enough and to spare in that house then, and, besides, there were grateful and joyful hearts; for God had fulfilled his word and performed his promise. Years have rolled away since then. Those children are still God's care, and that mother still leans upon the arm of the God of Jacob. Often have I sat by her side, and we have talked of mercies past, and hoped for joys to come. And often, when the prospect looks dark, those five loaves feed the faith and cheer the heart of the discouraged one, and give courage to endure new trials. That night stands like an Ebenezer in one pilgrim's path, and I trust that by God's help she will go in the strength of that meat till she reaches the mount of God, where "they shall hunger no more, neither thirst any more, for the Lamb is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

H. L. H.

For the Crisis.

From Lowell.

Corliss, a partaker of the comfort and consolation there is in the Gospel of Jesus Christ, to you, my Brother, and to all the saints scattered through the States and Canadas:—"Grace to you, and peace from God our Father and the Lord Jesus Christ. I thank my God, making mention of you always in my prayers; hearing (through the Crisis) of thy love and faith, which thou hast toward the Lord Jesus, and toward all the saints; that the communion of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the saints are refreshed" by the Crisis.

M. W. C.

From Eld. A. N. Seymour.

Bro. Grant:—A short time since I preached four discourses in Franciscoville, on the Central R.R. My congregations were large, and, to all appearance, very attentive. May the Lord bless the word spoken, to the edification and sanctification of that dear people. O may that once devoted, united, and happy people, arise. Yes, my dear brethren and sisters, in God's name arise! put all on the *Lord's altar*; keep back nothing; consecrate yourselves anew to God; unite your sympathies, your prayers, your means, energies, and influence together. *Awake!* delay not for an hour; no, not for a single moment. Devote all your energies to the carrying forward of the glorious reform of the gospel—the plan of salvation. Go visit your closets often, and there pray God to revive his work in your own hearts and in the community in which you move. God will answer, and the heavenly fire of truth and love will begin to burn, and your whole being will be enamored with God's love. Its sweetness—O, how pleasant! how sanctifying! how elevating! substantial and satisfying! May you, dear brethren and sisters, linger around and freely drink of this flowing fountain.

Such consecration, such faith, hope and zeal, prepares the individual members of the body of Christ to pray,—"Come, Lord Jesus, and come quickly. Amen. Even so, come, Lord Jesus." Bless the Lord! it furnishes them with an armor for translation, to meet the coming Judge, who will reward the church with all the glories of a coming world. May your unworthy brother, together with all the blood-washed throng, enjoy that approaching festival.

A. N. Seymour.

Reading, Hillsdale Co., Mich.

From Bro. M. Curry.

Bro. Grant:—The perusal of the "World's Crisis," I regard as meat in due season. I like the free and independent course pursued, in giving *every Bible* question a place in its columns.

The great and all absorbing doctrine of the speedy coming of our Lord the second time does and should occupy a *supreme* place in a paper bearing the appropriate title—"*The World's Crisis*." . . .

Though I am poor in this world, by the grace of God I am permitted to possess a claim to the whole earth in its redeemed and restored condition, with all the truly pious, of every age and clime, to be kings and priests unto God, and behold the new Jerusalem, the great metropolis of that world, and walk its golden street in the full possession of an immortal life; there, in the sweet society of our dear Redeemer and all the angels of God, to participate in the sublime pleasures of the patriarchs, prophets, apostles, and all the blood-washed millions that will eternally love and praise their Divine Redeemer. . . .

Dear brethren, let us toil on, looking for the return and loving the appearing of our Life Giver. By the signs of the times we do know that the world is ripe for the harvest, because iniquity is great.

I am proclaiming the gospel of the kingdom on each First day. May the Lord enable me to do my whole duty, and having done all to stand.

Yours in hope of eternal life soon to be revealed by the appearing of the Son of God,

Manning Curry.

Delhi, Ingham Co., Mich.

From Sr. S. Mix.

Bro. Grant:—The time has arrived when again I am your debtor; and in order that this passage of scripture no longer stare me in the face—"Owe no man any thing, but to love one another"—I hasten to meet its demand. Enclosed

you will find the amount requisite for the continuance of our paper for the next six months, and if time lasts beyond, we shall be ready, I trust, still to order it.

And now, dear friends of Jesus, you who are looking and ardently desiring to see him "revealed from heaven," even though it must be "in flaming fire," what shall I say, what can I say, that will be for the edification and comfort of the "little flock?" How can I any more appropriately address you, than in this solemn language of Paul to his Hebrew brethren,—"Let *us* therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." We are nearing the everlasting kingdom in rapid strides, and a moment's delay at any point, or *one act of unbelief*, may throw us far enough in the rear to be shut out of that glorious city, the saints' resting-place in glory, with their all glorious Head. Oh! what a dread thought! "to be *banished* from the presence of the Lord, and from the glory of his power."

My Brn., trials thicken around the church of Christ. O for one united effort on her part to break away from the foe, and to stand in readiness to have "an entrance ministered unto her abundantly," and to obtain salvation through our Lord Jesus Christ. Still "longing for the great salvation," SARAH MIX.

Prospect, Ct.

For the Crisis.

EPITAPH.

BRO. GRANT:—It is so rare that we see the scriptural doctrine of life only at the resurrection inscribed upon tombstones, I was led to copy, from a stone in one of the grave-yards in Marblehead, the following lines to the memory of a youth I knew, who died Sept. 17, 1820.

S. A. PORTER.

East Boston, Mass.

Sleep on, dear youth, exempt from care,
And all the woes the living share,
Sleep on, unconscious of the strife
And every ill of human life.
Though dark and narrow be thy bed,
And cold the pillow of thy head,
Yet here the storms of life are o'er,
Snares shall attend thy youth no more.
Here calmly rest, until the dawn
Of an eternal, blissful morn,
Shall chase away the shades of night,
And wake thee with a glorious light.

From Bro. W. Payne.

BRO. GRANT:—I have often felt I should like to say a word through the columns of your paper, but hitherto have remained silent; and am satisfied it were far better for me ever so to do, than not to speak to the praise of the glory of His grace wherein He hath made us accepted in the Beloved. Yes, apart from Christ Jesus, what is all creative goodness, creative works and righteousness, but filthiness in the sight of God? "Whoso cometh after me," says the Beloved, "and hateth not his *own life*, (yes and his own self-righteous, pharisaic life also, which is showing itself at every step and turn of experience,) *cannot be my disciple.*" Well might the Master say, "take heed and *beware* of the *leaven* (or secret working) of the doctrine of the Pharisees." It is that which robs Christ of all his glory. GREAT SELF is the rock upon which thousands have split, and all *will*, who are not humble enough to come in a wreck of ruins and receive salvation as a *free* GIFT of God without money and without price.

Oh for the Holy Spirit to do his office work upon our hearts; viz., to take of the things of Christ and show them unto us. Yet alas! alas! whither are we fast tending? where is manifested that poverty of spirit, that self-loathing, heart-humbling, sin-hating, and those God-fearing exercises which have ever characterized Jehovah's remnant? The mystery is solved in Rev. 3: 17. And how many are in that deceived state,—they know not their true condition. O, ye ambassadors for Christ, see ye not your solemn position? HOW *many* eyes are turned towards you? *yes*, and those deceived ones too. Often do I think, if the solemnity and responsibility of that office were truly realized, there would scarcely be *one* pulpit man where there are now a thousand. To be mouthpiece for the Lord of Hosts is no trifle. To stand between the living and the dead, and by the word and spirit of inspiration draw the line of demarkation between the righteous and the wicked that shall as certainly *here* determine the fate of either, as at the bar of God, is solemn business to transact; for, says the Savior, "whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

The time has come for all to know the foundation whereon they are building their hopes for the future, that, when the fast gathering storms begin to beat and blow, we may stand calm and unmoved; and, as its violence increases with whirlwind fury and terror, we may cleave still closer to Christ, the solid Rock, and when the indignation is overpast find ourselves saved in the Lord with an everlasting salvation.

Who will survive that final storm? May the Lord, grant a searching spirit, and a godly jealousy over our own hearts—the old man crucified and Christ formed in us the hope of glory. Then shall we hail his coming with delight, for he will bring with him the *crowning grace* of changing these *vile* bodies and fashioning them like unto his own glorious body. Then, with immortal lungs and tongues, heaven's high arches will resound with praises, such as never fell on mortal ear, unto Him that hath loved us and washed us from our sins in his own blood. To Him be glory forever. Amen.

Yours in hope of bearing some humble part in that immortal throng,

WM. PAYNE.

Springfield, Mass.

Letter from Bro. M——.

BRO. GRANT:—There are no doubt a goodly number scattered abroad that would be glad to hear from us in Cheshire. We moved to this place four years ago last fall, from old Kent Mountain, the place noted for the outpouring of God's spirit, and the display of his power in '43 and '44; which were long to be remembered by many brethren and sisters who have worshiped with us there in by-gone days. After arriving at this place, we felt like strangers in a strange land; but we went to work for God; sent for some of his servants to preach the word, and soon, by the blessing of God, quite a number professed faith in his word, and a goodly number of '43 believers made their appearance from under the rubbish where they had been hidden. When '54 passed, a number went over with it; but, thank the Lord, there are a few that still hope to the end, and cannot rest day or night until Jerusalem is made a praise in the earth.

We have preaching once in two weeks; by the assistance of two or three brethren and sisters, we do not send them off with a "God bless you," only. I do wish our brethren might have common sense enough to know that preachers and their families have to eat and drink, and need clothes like other people. If our cause is not worth sacrificing something for, it is not worth having, and let us abandon it at once, and no longer be a trial to those brethren who are trying to sustain God's cause at the risk of all things else.

May the Lord bless you, and we all soon meet in the Kingdom that never shall end. M——.

Cheshire, Ct.

Health Department.

Tea and Coffee.

Many, who use these narcotics, are not satisfied that they are injurious, and that all their tea and coffee money is worse than wasted. Please read the following, as the result of experiments made by Dr. John Cole, a distinguished member of the Royal College of Surgeons in London. In describing the feelings of those who are being injured by the use of *tea*, he says:—

"In a longer or shorter time after taking the beverage, (from a few minutes to two or three hours,) an uncomfortable feeling arises in the stomach—a craving, sinking emptiness—which soon acquires a degree of intensity that is almost insupportable. The hunger-like gnawing and craving are described as being to the last degree painful to endure. The stomach being full, has no effect in preventing its accession; neither does eating relieve it. This is often all that is felt for a long time; but by degrees a fluttering, as of a bird, in the left side, is superadded; and a feeling of fullness pervades the chest, with breathless and frequent sighing. The fullness is more especially felt about the clavicles (or collar bones,) and the root of the neck.

"When black tea or coffee has been taken, considerable excitement often ushers in this succession of phenomena; the face becomes flushed, the eyes sparkle with unusual brilliance; all the earlier effects of intoxication from alcohol are observable—the pulse being full and throbbing, and considerably quickened. If green tea has been taken, the previous excitement is less, or perhaps not at all perceptible; the skin soon becomes pale, the eyes become sunken, the pulse feeble, quick and fluttering, or slow and weak. Whichever may have been taken, in the progress of the affection, the hands and feet often become cold as marble, and bedewed with a clammy sweat. Efforts to warm them are made in vain, even in the hottest weather; a feeling of coldness and numbness also invades the back part of the head.

"This is the milder form of the disease, (if I may so term it,) the one commonly seen; but occasionally a variety of aggravated symptoms arise. To the coldness and benumbed feeling of the back of the head, there is added formication of the scalp, (a sensation as if ants were creeping in it,) violent pain in the head, dimness of sight, unsteadiness in walking and vertigo; and these are accompanied by a fluttering, feeble pulse. To the feeling of fulness of the chest and about the clavicles, are added threatening of suffocation, insensibility, and convulsions. The sufferings felt in the stomach are aggravated to violent spasms. The fluttering at the heart becomes pain, violent palpitation, or enfeebled action, bringing on a sincope, or (fainting.) I may add, here, that the mind does not escape injury, but partakes of the disorder of the body, as seen by the temper becoming peevish and irritable, so as to render the sufferer a torment to all about him."—*Tea and Coffee," by Dr. Alcott.*

Domestic Summary.

FROM CALIFORNIA.

NEW YORK, Sept. 3.—The steamer Illinois arrived at this port at midnight. She brings nearly $1,600,000 in specie and 600 passengers, and connected with the Golden Age, which brought down upward of $2,000,000.

The news from California is unimportant.

The politicians were actively engaged in the Gubernatorial canvass.

The propriety of a Constitutional Convention was discussed in the papers.

The reports from the mining districts continued favorable.

St. Louis, a mining town in Sierra Co., was burnt down on the 25th. Loss $20,000. The Winchester Saw Mills in Grass Valley were burnt the same day. Loss $25,000.

There had been other destructive fires at Sacramento, Shasta, Mokuleme Hill, and other places.

The tules along the Sacramento and San Joaquin rivers have also been in flames for several days past, and considerable fear is felt for the safety of crops, fences, and other valuable property.

The crops are mostly harvested, and have been gathered in good condition. The yield is far better and more abundant than was anticipated a few weeks since. The fruit crops have never been so plentiful as this year.

CENTRAL AMERICA.—There is no political news of importance from Guatemala.

The cholera had broken out among the troops returning from Nicaragua.

A revolution had broken out on the borders of San Salvador, but it had been quelled.

The accounts from Nicaragua are meagre. Gen. Canas still occupied the country with a Costa Rican force, and the Presidential election had not taken place.

The Costa Rican Congress meets on the 7th September, when it is said Mora will be chosen President for life.

NEW GRENADA.—The political intelligence is devoid of interest.

The Decatur has arrived from Panta Arenas with the remnant of the fillibusters—all of them in a destitute condition. Several of them were sent to Francisco, and the balance of them remained, awaiting orders from Washington.

SOUTH AMERICA.—From South America the dates are—Valparaiso the 15th, Callao the 26th of July.

The law of amnesty for political offenders passed the Chilian Congress by a two-thirds vote.

The fever continued to make terrible ravages in Bolivia.

The revolution in Peru continued. Vivanco was at Arequipa, and the President, with Gen. San Roman, was about to attack him.

Foreign News.

THREE DAYS LATER FROM EUROPE.

NEW YORK, Sept. 2.

Steamer Vanderbilt arrived off Sandy Hook, this, noon, with Liverpool dates of the 22d inst., three days later than those of the former arrival.

She brings highly important news from India. Gen. Barnard and Sir Henry Lawrence are dead.

Cawnpore had been re-captured. There had been a great massacre of Europeans there. The rebels were defeated in three engagements.

The Gevaliar Contingent had mutinied.

The Transit steamer has been lost in the Straits of Sunda, but the troops on board were saved.

A sanguinary attack had been made upon the Jews at Tunis.

The English representatives in Persia demands the immediate evacuation of Herat by the Persian army.

Schamyl had been defeated in engagements in Circassia. The Russians captured several important posts.

A telegraphic despatch from Constantinople announces that the Sultan has communicated to those Ambassadors who had suspended relations with the Porte, that he is occupied with the formation of his new Ministry, and that until the Cabinet is reconstructed diplomatic intercourse cannot be resumed.

Intelligence from Tunis of the 13th announces that a sanguinary disturbance took place three days before, against the Jews, and even the Christian were menaced. Several persons were killed, and the English Consul insulted. Military measures of repression were adopted, but not until some grave disasters had taken place.

The Russians were stated to have been defeated on the banks of the Kurah. They lost six guns and 64 pack horses. It is said that Schamyl, with 25,000 Circassians, had also defeated the Russian army, which attempted to dislodge him on the banks of a river commanding some passes. After a battle, which lasted some ten hours, the Russians were driven across the river. Several fortified places, built at great cost by the Russians for the maintenance of their communications, fell into Schamyl's hands.

Dispatches from Teheran had been received at the Foreign office in Paris. The news of the Bengal mutiny had produced a profound sensation in Persia. Fearing disturbance, the Shah had determined not to reduce his army for the present.

By telegraph from Trieste we learn that Mr. Murray had demanded from Persia the immediate evacuation of Herat.

THE ATLANTIC TELEGRAPH.

A meeting of the Directors of the Atlantic Telegraph Company was held at Liverpool on the 19th ult. The Engineer's report detailed the progress of paying out until the accident occurred. The machinery only requires some slight improvement. The cable is everything that can be desired, and the engineer has greater confidence than ever as to its final result.

FOUR DAYS LATER FROM EUROPE.

ST. JOHNS, N. B., Sept. 5.

The U. S. Mail Steamship Arago, Capt. Lines, from Havre and Southampton 26th ult., passed Cape Race at about noon of Thursday, 3d inst. Her advices, which are four days later than those received by the Vanderbilt at New York.

Parliament had been prorogued.

It was reported that Lord John Russell was about to be elevated to the Peerage.

French ships of war are ordered to render every aid in their power to the French vessels proceeding to India with troops.

The news from Algeria is favorable to the French arms.

The differences between the cabinets of Turin and Naples are unsettled, and matters look decidedly unfavorable in that quarter.

The cholera is abating at St. Petersburg.

The harvest in Turkey had proved bightly successful.

The Shah of Persia was increasing his army.

The Queen of Madagascar has recommended the persecution of Europeans by her subjects.

Obituary.

Died in Clarksburg, Mass., July 25th, 1857, Lucy Ann, daughter of Joseph A., and Lydia C. Harris, aged four years eleven months and ten days.

Thus fond parents are bereft of a lovely daughter. Numerous relatives and friends sympathize with them in their affliction. Sermon by the writer.

"This blooming flower was clip'd at morn
By death's resistless power,
From parents' fond embraces torn,—
Thus fades the loveliest flower.

In the same place, Aug. 10, Ruth M., aged three months and four days. Also, Aug. 12th Seymour G., aged three months and six days, son and daughter of Charles S. and Eliza A. Gates.

These little twin babes now rest in an early grave; but Christ will bring them again from the land of the enemy, when they will live eternally in the kingdom of God. Sermon by the writer.

"Their fragile forms low in the grave's extended,
Dimmed those bright eyes and stilled the fleeting breath;
Their suff'rings are forever ended,
And side by side they sleep the sleep of death.

'Tis meet to weep, yet, while those tears are flowing
For those who sleep so early in the grave,
May we see through the darkness sweetly gleaming,
The power of Him whose mighty arm can save.

He soon will come, yet while he is descending,
The sleepers in their graves will hear his voice,
And will come forth with songs of joy unending,
And in his kingdom evermore rejoice."

ISAAC BLANCHARD.

Stamford, Vt, Aug. 1857.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

New Hampshire State Conference.

BRO. GRANT:—Being appointed at the last Conference, to fix on the time and place for holding the next State Conference, I take this method to notify the friends that the *time* for holding it, will probably be somewhere from the first to the middle of Oct.; but in regard to the *place*, it is not yet decided. A few brethren at Loudon Village have expressed a wish to have it holden with them. Shall it be there? or is there some place better calculated to convene the meeting?

Will those interested write me on the subject that I may be able to fix on the best place? Hope the friends will speak soon, that I may have time to give seasonable notice.

T. M. PREBLE, Committee.

East Weare, Aug. 17, 1857.

Tent Meeting.

The Lord willing, a tent meeting will be held in Lanesville, Conn., on the line of the Housatonic R. R., 30 miles north of Bridgeport, commencing Wednesday, Sept. 16th, and continuing over the following Sabbath. All, who can, are invited to attend. Provision will be made for the accommodation of all those from other places, as far as possible. The ministering brethren are invited to attend as the way may be opened, and preach the Word as the Lord shall direct. Those coming on the cars will purchase tickets for New Milford, and inform the conductor that they wish to stop at *Lanesville Station.* The 6.15 A. M. and 6.35 P. M. train from Bridgeport, arrive and stop at Lanesville at 10 o'clock, A. M. and 8.45 P. M.

LEVI R. TEEPLE, and L. MILLS,
For the Brethren.

Tent Meeting.

There will be a Tent Meeting in East Farnham, C. E., commencing September 9th, at five o'clock, P. M., and continuing over the Lord's day. We wish Bro. Edwin Burnham to come and preach the word; also other preaching brethren. The Brethren will do all they are required to sustain the meeting.

JOHN CHAPMAN,
In behalf of the Brethren.

Grove Meeting.

Providence permitting, there will be a grove meeting at or near Edenboro, Erie Co., Pa., commencing Friday, Sept. 4th, and continuing over Sunday.

Also a conference to be held in the Advent Chapel, Blooming Valley, Crawford Co., Pa., commencing Friday evening, Sept. 11th, to continue over next First-day. We earnestly solicit the friends of our soon coming King to come and enjoy this feast with us. Our hearts are open to receive, and our homes to entertain you. J. WENDELL.

Conference Notice.

Providence permitting, the Iowa and Minnesota Reformed Christian Conference will meet at Strawberry Point, Clayton County, Iowa, on the 7th of Oct., 1857, and to continue over the Sabbath.

Dear Brn.:—We hope there will be a general attendance of ministers and delegates from every church in the bounds of the conference. It may be expected that Eld. Wm. Sheldon will be present from Minnesota with tracts to spread free, and to preach the word of life, and hope others will come, also. Strawberry Point is situated 30 miles from Dubuque, and thirty miles from the Missisipi River. Provision prepared for man and beast.

When you come inquire for the subscriber,
PETER S. W. DEYO.

CONFERENCE at North Hermon, commencing Thursday, Sept. 17th, at 1 o'clock, P. M., and continuing over the Lord's day.
EDWIN BURNHAM.

P. S. Friends generally invited to attend.

Bro. Edwin Burnham appoints to preach at Portland, Sept. 13th. If supplied, please write *immediately.*

Tent Meeting.

There will be a tent meeting holden in Somers, Ct., to commence on Thursday evening, Sept. 10th, and continue over the following Sunday. Said meeting will be held on Bro. Hoods' land, one mile northeast of Somer's Street, near the Burbank road. Those who wish to come with provisions, &c., can do so, as arrangements will be made for lodging, &c. Inquire for Col. Gaius Wood.

W. S. CAMPBELL.
J. TURNER.

P. S. My appointment at Scitico, Ct., the third Sunday in Sept. W. S. C.

Bro. T. M. Preble appoints to preach at New London, N. H., in the Burpee School House, West part of the town, Sept. 13. East Weare Village, N. H., at the Free Meeting House, Sunday, Sept. 20.

Bro. L. L. Howard appoints to preach at Lawrence, Mondny Sept. 7; Salem Sept. 8; Portsmouth, Sept. 9; Dover, Sept. 10; Bideford, Sept. 11.

Providence permitting, I will preach at
Vernon, Vt., Sunday, Sept. 20th
West Brattleboro, in the evening, where the brethren may appoint, Sept. 22d
North Springfield, Sunday, Sept. 27th
WM. SUTHERLAND.

Bro. I. Damman appoints to preach as follows:
Lawrence, (eve.) Sept. 24th
Lynn, Dye-house, (eve.) Sept. 25th
North Searsport, Me., Sat. P. M. and Sunday following, Sept. 26th and 27th
Will some one of the brethren meet me at Searsport Wharf on the arrival of the Saturday boat from Portland. I. DAMMAN.

APPOINTMENTS ALTERED.

I. Damman appoints to preach at Concord, N. H., Sept. 27th, instead of the 20th. Manchester 28th; Lowell 29th; Lawrence, Mass., 30th; Lynn, Oct. 1st; Searsport, Me., Oct. 4th.

Bro. L. Boutell appoints to preach at
West Poland, Me., Sunday, Sept. 27th
Carmel, Me., Sunday, Oct. 4th

Providence permitting, I will preach in
Portsmouth, Sept. 13th
M. GRANT.

Bro. F. H. Berrick appoints to preach in
Boston, Sept. 13th and 20th

Bro. J. Couch appoints to preach in Salem, Sept. 13th. Bro. Ross, Sept. 20th.

Providence permitting, we will hold meetings in Bakerville, Ct., (probably at the school house,) Sept. 16th, 17th and 18th.
East Otis 23d, 24th, 25th, 26th and 27th.
M. GRANT.
S. G. MATHEWSON.

A protracted meeting at Woodstock, Province of N. B., will commence on Thursday evening, before the third Sunday in October, and continue over the Sabbath. All the *friends* in that region are invited to "come up to the feast!" I expect to attend.
EDWIN BURNHAM.

A REQUEST.—Will Bro. Edwin Burnham please give an explanation (through the Crisis) of the following passages: 1st. Matt. 10: 28. 2nd. Cor. 5: 8.
Yours in hope of eternal life,
F. H. WHITAKER.
Wilmington, Vt.

Providence permitting, I appoint to preach at
East Hartford, Ct., Tuesday evening, where Bro. Hart may appoint, Sept. 15th
Pontiac, R.I., Wednesday evening, Sept. 16th
Meet me at Riverpoint, middle train, if possible.
Peacedale, Thursday evening and the following Sunday, Sept. 20th
Lafayette, Tuesday evening, Sept. 22d
Plymouth, Thursday evening and the following Sunday, Sept. 27th
Boston, Sept. 29th
Roxbury, Wednesday evening, Sept. 30th
H. F. CARPENTER.

Tent or Grove Meeting.

There will be a Tent or Grove Meeting at Shelburn Falls, Mass., commencing Thursday evening, Sept. 17th, and continuing over the Sabbath. The object of this meeting is to spread the light of the Gospel. It is hoped that there will be a gathering of the faithful.
J. HEMENWAY.
H. W. PRATT.

Conference.

Providence permitting, there will be a Conference in Danbury, N. H., at the Knowlton School house, to commence Friday, Oct. 2d, at 7 P. M., and continue over the Sabbath. We expect there will be a general attendance of the brethren from the towns around; also, we expect that there will be some of the Lord's Ministers there to preach the word.
B. P. MANNING, for the Brethren.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received, otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

J. B. Paine 130, W. Allen 137, P. Tandy 106, L. S. Breckenbridge 130, A. D. Smith 130, H. Shannon 130, H. N. Smith 130, J. Diman 130, E. Hodgon 117, M. Kearley 104, J. A. Burr 130, J. C. Pease 130, T. M. Storer 130, A. Gifford 130, $1 each.

L. Newcome 140, A. L. Goding 110, S. L. Searle 104, $2 each.

Elisha Mitchel $3; W. Simes $3.

☞ We are obliged to defer the publication of the remainder of this week's receipts till the next paper.

A. Tongman—All right.

Elder F. H. Berick's P. O. Address is Boston, Mass., for the month of September.

B. P. Manning's P. O. address is Oil Mill Village, N. H.

Canada Subscribers

And all others in the *British Provinces* will remember that we have to *prepay* the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Postage.

The postage on the Crisis, *if prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If no, prepaid, it will be half a cent a number in the State and one cent out of it.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS 167 Hanover street, Boston, Mass.

The Saint's Inheritance. By Wm. Shepherd Price 8 cents—pos. 1 ct.

Treatise on Matt. xxiv. By I. C. Welcome. Price 33 cents—postage 6 cents.

THE THREE KINGDOMS, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

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FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

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NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

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The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts.—postage 1 ct.

The Voice of the Church on the Reign of Christ By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts.—postage 10 cents.

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Poetry.

For the Crisis.

THE WATCHER.

BY JOSEPH H. TURNER.

How dreary hangs the night
Its heavy blackness on my watching eyes!
Darkness is thick to feeling, and the skies
Are shadowy above me. Listless lies
Yon cloud—no morning gleams above it rise—
No rosy morning light!
Faint grows the light within my weary soul,—
Faint, did I say? No, I'll not faint so near the goal:
The darkest hour is ever nearest day,
And very soon the gorgeous gleaming ray
Of rosy morn from yond the East shall gush
And drive hence darkness by its gleaming flush!
E'en now, methinks, I hear the stepping steeds
Of day. Up Aurora's chariot speeds!
I hear the echo of its rumbling wheels,—
Oh, how their music my sad spirit thrills!
Peace, peace, my heart! But a little longer
And the bright morrow shall make thee stronger.
Peace! one hour more abide duty's behest,
To-morrow's brilliant sun shall make thee blest.

For the Crisis.

THE INVALID'S INQUIRY.

These pains, that rack my mortal form,
Are hast'ning me thro' life's dark storm;
These ills, these many ills and woes,
Would hail with joy death's long repose.

The tremb'ling hand, the beating heart,
Bid life's bright gems from me depart;
The placid brow, the aching head,
Would fain be numbered with the dead.

Where is a land that fears no woes,
That never a death-victim knows?
Tell me, ye wild winds, tell me, where?
And may I rest forever there!

Where is that "land of endless rest?"
Where is a balm for this sad breast?
O angels! will ye waft me there,
Where reign the noble and the fair?

Is it beyond yon azure sky,
Where that blest resting-place doth lie?
"No," Jesus whispers, "no, not there,"—
Then, Savior, tell me, tell me, where?

Lo! when the great life-trump shall sound,
And pierce the vaults beneath the ground,
These pains shall ne'er torment me more,
For death's rude power is ever o'er.

Roll on, ye mighty wheels of Time,
O, speed me to that healthful clime!
Who, who would dwell forever here,
While death bears away? O, Lord, appear!

MARIA.

Danville, Shipton, C. E.

Original Articles.

For the Crisis.

Conversations on Bible Truth.

BY M. MATTHEWS.

No. I.

BRO. GRANT:—I send you the following communication which, if you think proper, might be placed in some remote column of the Crisis. In reply to mine, I received a letter from one of opponent's members, and from it I take a few extracts. The writer considers me on very dangerous ground, but I think that ground is high and holy. free from danger. If my worthy correspondent could be once started upon the right path, she would prove firm and unmovable as a huge rock. Our communications might be summed as follows:

You have had many precious opportunities of hearing God's truth but alas! have firmly closed the eye of your understanding against it, declaring, with others, that you neither wished nor would consent to hear it . . .

"Yes, I have had 'precious opportunities,' but not of hearing the truth to which you refer. Am not guilty of closing my eye against the truth of God. You cannot find a person who loves the truth, and would sacrifice more for its cause, than I." . . .

This immortal-soul theory seems to rob Christ of his resurrection, making death, "the last *enemy* that shall be destroyed," says Paul, a substitute. Death gives the robe, the palm, the crown, the victory and life. And O! in the name of common sense, what a life, and what a victory. A grave is groaning to receive its prey,—the dying man yields—and lo! some learned being, in shape resembling a man, comes along with his long face, and endeavors to give the mourner's o'er a "departed spirit," a "few words of comfort." He pictures to their imagination a large thistle-blow land where departed spirits enjoy countless pleasures; and with all the solemnity of a judge quotes that sweet sentence, which is applicable to the resurrected saint alone,—"O grave, where is thy victory."

Not being content with a home on this earth, where you were born and nurtured, you are intending to take an upward flight where you may abide eternally, forgetful of you "old home," as it is left to burn to cinders. According to your own words, you will there stand an immaterial being, around an immaterial throne, rendering praises to an immaterial God, who rules and reigns in an immaterial Kingdom, over ditto subjects. Why, if I might be allowed to "judge by the Word of Truth," I would at once pronounce you a great immaterial nothing-at-all. Do not think me uncharitable; for I never could subsist on chaff or any other unsubstantial *stuff*,—I can call it no better. If there is something real promised to a reality, why not "earnestly contend" for that and that alone? I wonder if you really think that being changed to a shadow at death, is being made like Jesus—who "only hath immortality"—at his appearing and kingdom? Wonder if that land I have described is the *earth* promised the meek as an inheritance? O that all would let God mean as he says! Away with mysticism! Give us something that has length, and breadth, and height, and depth. What more do I ask than those many promises contained in my Bible? What more can I ask than to be numbered with that blessed host who "*shall inherit the* EARTH?" Matt. 5: 5. He has promised to "change these vile (or humbled) bodies, and fashion them like his own glorious (glorified, immortalized) body." When? Not at death, but "*at his appearing and kingdom.*"

You have said that *mind* is immortal. If so, I pity all idiots. Don't you? Let us see what mind is. It certainly is nothing more or less than organized matter. Hence a difference between man and a beast. Some men have a larger share of organs than others. So with the animal creation. Some men have "tune"—an organ—more fully developed than others. Well, would you suppose by this that there was a deficiency in the immortal soul of the latter? So it seems. I think I could *convince* you that that great immortal soul of yours is no soul; but whether you would "own up" or not is uncertain. That is a great test to honesty. I mean, if you follow the indications of some of your "teachers."

Your mind is in your head now, and when you die I expect it will be with your body, in the grave, dependent on a resurrection (not a "new creation," as you suppose,) for reaction. Like a mill without water, or an engine without steam, is mind without the spirit, (not immortal,) or breath. Mind alone can no more constitute an immortal saint, than mind alone constitutes a mortal saint. And more, the Psalmist says, "when a man dies . . . *his thoughts perish*,—the very opposite of salvation. Now show me a being, mortal or immortal, without "thoughts," and I will show you a —perfect idiot. Show me a mind distinct from the body, or head, rather, and I'll show you what you never saw before. Fair offer, that. If mind is all that is to be "changed in a moment, in the twinkling of an eye, at the last trump," well might the apostle add, "then are we of all men most miserable."

"Who says the resurrection is of no importance? Indeed, I think it will be a very important event when the trump shall sound, the dead shall arise, some to everlasting life and some to everlasting contempt. We ought seriously to ask ourselves, to which class shall I belong? Now if you speak so lightly of the immortality of the soul, and of heaven as our future and eternal home, don't boast of 'believing the truth.' M——, I wish you to examine well the foundation of your hope, and see it it is based on the words of 'Him who spake as man never spake.'"

"From what I hear of the doctrine you believe, I should infer that the change of heart is entirely lost sight of. You think that if any one will only believe that the Lord will *soon* come, the trump *soon* sound, it will be enough to build their hopes for Heaven upon. I should like to know where there is a denomination, believing the Bible, that does not expect Jesus to 'so come in like manner' as he was seen to ascend. You say 'fables will not save us in that day.' No, nor will the 'cunningly devised fables' that you have embraced, save you."

Was'nt that a mis-quotation? I have heard of such things. Does'nt it read thus?—"The *bodies* that sleep in the graves shall come forth," &c. No, it does not. How some folks wish it did. God has said man shall "surely die," his "thoughts perish," &c., &c.; and if you think I, little insignificant I, will look right up to him and say, with a certain old personage—"thou shalt *not* surely die," you will probably find your mistake ere long. I beg to say, without "boasting," that I honor my Creator in a higher sense than that. Think I am just as glad of advice as any little girl, and as willing to receive it, provided it is good. But in a matter that concerns my own eternal welfare, I dare not rely on anything short of a "THUS SAITH THE LORD." When he says die, die say I; when He says live, I say Amen! I have "examined the foundation of my hope," and find it to be that erection of the apostles and prophets,—with Jesus Christ for the "chief corner stone." It isn't very popular now, nor does it appear very substantial to those who never stood upon it, yet I *know* it will sustain me till I stand upon the mighty, mid-air platform, described by John on Patmos Isle. Then both truth and error will be made manifest. Amen.

In regard to the "change of heart," (or, in reality, change of mind,) I will be very brief at present. I will make a proposition, viz.: show me a man who believes that Jesus will *soon* come, &c., and if he has felt the power of that coming, and received the truth in the love of it, I can instantaneously show you a man whose heart (mind) has experienced a change, if there is any such thing as changing, or repenting. It was the *gospel* that was intended by God to effect the "change:" not preaching about the unabating heat of a certain flame. Gospel, is tidings of approaching joy. Is it tidings of joy,—is it "good news" to hear continually of a gloomy, infernal region, in some indescribable place? Ask yourself. The prophets, apostles and Jesus Christ, *always* spiced their discourses with "Behold I come quickly," or something similar. But in this wise age it is "lost sight of." There is one denomination (the Episcopal) that make it a rule to preach the coming of Jesus once a year. Well, that is better than their neighbors; still, it is not enough. "Preach the gospel," embraces all the different points of the ancient faith. So let it be.

In a book before me I read,—"Dust thou art, and unto dust shalt thou return," —"shalt not arise till the heavens be no more;" "behold I come quickly;" "blessed is he who shall be found watching;" "blessed are the meek, for they shall inherit the earth;" "Nevertheless we . . . look for a new heaven and a new earth wherein dwelleth righteousness," &c. Sister, dear sister, say honestly, do you consider *these* as fables? Dare you assert it? Be very careful what you pronounce error. If I had said, man shall *not* surely die—blessed are the meek, for they shall inherit heaven, &c., then you might justly accuse me of embracing the "cunningly devised" fabl es of men.

For the Crisis.

Growing in Grace.

When I see christians trying to live with a conscience void of offence toward God and man, I know they are *growing in grace.*

When I see christians loving to glorify God in *all* they say and do, I know they are *growing in grace.*

When I see christians loving to adorn their profession by a "well ordered life," I know they are *growing in grace.*

When I see christians trying to overcome the "lust of the flesh" and the "pride of life, I know they are *growing in grace.*

When I see christians *hungering* and *thirsting* after righteousness, desiring to live *pure* and *holy*, I know they are *growing in grace.*

When I see christians loving to attend the family altar, I know they are *growing in grace.*

When I see christians loving to *watch* and *pray*, I know they are *growing in grace.*

When I see christians bridling their *tongues* that they speak no guile, I know they are *growing in grace.*

O for a deeper work of grace,
A closer walk with God!

G. W. GILLESPIE.

For the Crisis.

Notes of Tour.

No. VII.

DEAR BRO. GRANT:—My last was dated at Chicago. I came by "Lightning Express"—*singular name*—a name which we now see all over the West upon bills advertising the time of trains, and how could it have come into use, but by the Divine care, that names and facts in our times should show that they have been mirrored in the vast prophetic delineation, surely pointed out by the predictive index. That finger points to a flaming placard, which no man can mistake, even if he is running —☞ "In the Lord's preparation day, the chariots shall run like the lightnings!"

I came to the place of my appointment for July 19, and began the work by visiting a few families, preparatory to the labors of Sunday. This, *I think*, does the people good, and it does the preachers good, too. When they live away upon prairie or barren, in cabin or cottage, they love to see the preacher, love to ask him questions of the "Father land," of the saints—"East" or "West" they love it; and love to ask after all who are going to it. I have many inquiries to answer concerning the *Crisis*, and often persons exclaim,—"Oh! do you know Bro. Grant?" Hence, I guess—for I came from where they guess—you are "an apostle to them," without question.

I cannot but think of that beautiful world beyond the wilderness, when I suffer the sultriness of this country. There are scenes indescribably grand; tempests and gales terrific, fearful and devastating; wind, lightning, thunder, hail, hurricane, darkness of desolation and sunshine of glory; these have been all around me of late! Earth's generous and abundant bosom bearing rich returns to the husbandman; anon, elemental storms, whose track of ruin lays waste his treasures and his hopes. Nature in every form, with every smile, and beautified by varied art—all sleeping in the quiet loveliness of summer—in an hour the hail-cloud rolls along; the night-pall shrouds the sun-lit morn; the ice-torrent pours; the rain-wind rages; miles of harvest fields lie waste, and the fury passes on!

Yes, thou art cursed, O earth! fearfully cursed in all thy elements.

"O, exiled Paradise,
O, how we long for thee!
When wilt thou robe the earth,
When plant Life's healing tree?"

Ah, when will immortal smiles in nature, spread to every part of the world, and no power of ruin lurk behind?—Our meetings were good.

W. S. C.

Buchanan, Mich., July 20.

THE RESURRECTION.

BRO. GRANT:—Having read a few lines on the Resurrection in an old paper the other day, which struck my mind as being very beautiful, I thought it might perhaps cheer the heart of some lone pilgrim traversing this sin-cursed earth, as it has done mine. I pen it for the *Crisis* if you think proper to insert it.

To the sentiment expressed in these lines my heart responds Amen. Dawn, blessed morning, dawn, and let the sleeping saints awake, arise and sing. God grant it may be soon, for I am weary of this ceaseless strife and toil. Yours in hope of eternal life through Jesus Christ at the resurrection morning,

Lowell Mass. EMILY H——.

"Awake! commands a voice which shakes the earth,
And penetrates with power the tufted graves.
Awake! ye dead, arise! let now time's anguish
Be forgotten with thy long, thy heavy sleep!
Hear ye the voice of God—no more 'tis night!
The day is come—the last—the closing day
Of time's career—God wills it thus to be!
The earth, the sea, and the heavens tremble,
Angels in vast assemblies hover down.
Now on his throne, the Son of Man in solemn
Majesty appears, and from his sight, aghast,
The mountains flee away! The deep gives forth
Its charge, and Adam's children, all, with hope
And fear collect around the Judgment seat!
Here will be shouting, weeping and despair.
* * * * * *
Great joy, oh Jesus! will thy coming give
To those who in thy footsteps humbly tread,
Through thorny paths, with grief and toil oppressed,
For then thyself will change the thorns to palms
And sorrow's cries to ceaseless songs of joy.
I look upon my grave with sweet delight,
For thou, my Savior, will protect me there.
And when awhile I've rested in its shade,
Thou from on high wilt rouse me from my slumbers,
And in thy presence bid me live and reign."

For the Crisis.

Death.

Death is the greatest enemy of the human family. Nothing else causes as many pains, groans, and tears; and no visitant is so unwelcome to the inmates of a quiet, peaceful home, as death. From the king on his throne to the vilest outcast walking the street, he is a terror. He has not one solitary friend. Sin was his origin; and God, who "hates all manner of sin," will soon prove his destruction.

MARIA.

Danville, C. E.

From Bro. J. H. Stevens.

BRO. GRANT:—I feel like saying a few words to my fellow pilgrims through the *Crisis*. It has been two years and a half since I left Maine with my little family to seek a home in this western country, and I have not seen but one of the same faith land hope with me since I have been here I am truly a pilgrim and stranger, and long to be with the little band with whom. I have enjoyed so many sweet seasons in days past; but, alas! it cannot be. My daily prayer, from an honest and sincere heart, is, "Thy Kingdom come."

Cheer up! ye poor despised members of my Father's family, one and all; we are almost there; very soon we shall meet in that bright world to part no more forever. My faith grows stronger as time passes on.

Pray for us, that we may continue in the strait and narrow path that leads to eternal life, and finally enter into that rest that remains for the children of God.

Monroe, Wis. J. H. STEVENS.

Choice Selections.

The Man of One Book.

Where will you look for him in the present day? Notwithstanding the high prices of provisions, there is one kind of gluttony to which the rich and the poor, the learned and the unlearned, are alike addicted, and an *helluo librorum*, a book gourmand, indulges his appetite to repletion, undisturbed by the fears of a short crop of the cereals or other necessaries of life. The ancients give sound advice on reading: that we should read much, but not many books; but our gluttons scout it, and reply, "They had no monthly lists of new publications." Yet there was a time when the maxims of Pliny and Seneca were held in high esteem, and amidst the multiplicity of books there could be found the *man of one book*, preserving an uninterrupted intercourse with some author whom he had chosen as his favorite, saturating his mind with the excellences of his genius, and shaping his faculties insensibly to himself by his great model. Sir William Jones, his biographer, tells us, "he *invariably* read through every year the works of Cicero, whose life, indeed, was the great exemplar of his own." When Lord Clarendon was writing his history, he constantly studied Livy and Tacitus, in order to acquire the full, flowing style of the one, and the portrait-painting of the other. Voltaire had usually on his table the *Athalie* of Racine, and the *Petit Careme* of Massillon. The tragedies of the one were the finest model of French verse, the sermons of the other of French prose. The celebrated Bourdalone re-perused, every year, Saint Paul, John, Chrysostom, and Cicero. These, says a French critic, were the sources of his masculine and solid eloquence. Grotius had such a taste for Lucan, that he always carried a pocket edition about him, and was often seen to kiss his hand-book with the devotion of a true votary. If this anecdote be true, it is supposed that the elevated sentiments of the stern Roman were probably the attraction with the Batavian republican. The favorite author of the great Earl of Chatham was Barrow; on his style he had formed his eloquence, and had read his great master so constantly as to be able to repeat his elaborate sermons from memory. Lord Burleigh always carried Tully's "Offices" in his pocket; Charles V. and Bonaparte had Machiavel frequently in their hands; and Devila was the perpetual study of John Hampden, who seemed to have discovered in that historian of civil wars those which he anticipated in the land of his fathers. But to recur to the question which we have just started. The class has not become extinct, and whilst they may be found in divers ranks and circles, there is only one that can furnish the highest and noblest exemplars. Years ago we made the acquaintance of such a man. "To-morrow," said the venerable Huguenot, "if I live to see it, I complete my seventieth year, and with it the reading through of my Bible for the *fortieth time*, and I thank the Lord that by His blessed Spirit it has been of eternal profit to my soul."

Vain would be the attempt to stop the press in its incessant manufactory of a good and evil literature, or to circumscribe that invisible circle of human knowledge which is perpetually enlarging itself; but noble, indeed, is his position, who, amidst the multiplicity of books, still continues in this way to be the MAN OF ONE BOOK. The christian knows assuredly that the impress of divinity is on all its pages; every event is there seen by its light from God, every doctrine tends to glorify him, and every precept to bless His creatures. Reader! ask thyself one question; ART THOU THE MAN OF THIS ONE BOOK?—*Protestant Churchman.*

From the Christian Messenger.

Seven-by-Nine Religion.

There is a great deal of religion in the world confined within a very small compass. Its eyes are entirely closed to the woes of others, and the heart has never learned to expand. The apartment is so small where it lives—if it can be called a life—that association is not possible. It is wound up in its own web, and says to others "*hands off.*" It looks straight down its nose when it meets a brother, for the labor of using the tongue for salutatory purposes is too great to warrant this indulgence, and its strength must be preserved for other labors. When it looks at the faults, or the supposed faults of others, it displays great ability in forgetting its own errors in by-gone years. There is no room for the meek and liberal Savior, and none to spare for the occupancy of his true friend. It wants to live alone, and stealthily, wolf-like, panther-like prowl abroad, to take its prey and then seek its seven-by-nine repose and smile over the ruin it has wrought. Some ministers and some churches are keyed on this seven-by-nine principle. They have never thought of *growth* —they do not understand expansion, and therefore die *less* than they lived. The apostles used to say "our heart is enlarged." Their growth was so great that they mounted up on wings as eagles, and on the wings of universal love for man, flew to preach the everlasting gospel to every creature. Early christians were of the same stamp, but how have they degenerated. There is but one creature in the animal kingdom that is larger at its birth than it ever is afterwards, and a person with seven-by-nine religion is its nearest relative.

PEN POINT, JR.

IT is the work of a philosopher to be every day subduing his passions, and laying aside his prejudices.

No vices are so incurable as those which men are apt to glory in.

The Baptism of Fire.

"Suppose we saw an army sitting down before a granite fort, and they told us that they intended to batter it down, we might ask them, 'How?' They point to a cannon ball. Well, but there is no power in that; it is heavy, but not more than half a hundred, or perhaps a hundred weight; if all the men in the army hurled it against the fort, they would make no impression. They said, 'No; but look at the cannon.' Well, but there is no power in that. A child may ride upon it, a bird may perch in its mouth. It is a machine, and nothing more. 'But look at the powder.' Well, there is no power in that; a child may spill it, a sparrow may pick it. Yet this powerless powder and powerless ball are put in the powerless cannon; one spark of fire enters it, and then, in the twinkling of an eye, that powder is a flash of lightning, and that cannon ball is a thunderbolt, which smites as if it had been sent from heaven. So it is with our church machinery of this day; we have all the instruments necessary for pulling down strongholds, and O, for the baptism of fire."—*Arthur.*

HINDERANCE TO GROWTH IN GRACE.—The influence of worldly relatives and companions; embarking too deeply in business; approximations to fraud for the sake of gain; devoting too much time to amusements; immoderate attachments to an earthly object; acrimonious controversies, whether religious or political; attendance on an unbelieving or unfaithful minister; languid and formal observance of religious duties; frequent omission of religious duties; shunning the society and religious converse of christian friends; relapse into known sin; oversight, and of course non-improvement of graces already attained.

For the Children.

The Boot Black—A Story for Boys.

Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

Longfellow.

About a hundred years ago, there lived in the city of Oxford, England, a boy whose name was George. He was very poor, so much so that he was compelled to clean the boots of the students at the University to obtain money with which to buy the necessaries of life. His countenance was of no ordinary appearance. His eye was keen and piercing; his forehead noble and lofty; and every feature of his face was perfectly developed. By his easy and polite manners, his obliging disposition, and his warm and generous nature, he soon won the confidence and esteem of many of those upon whom he waited. The poverty of clothing served better to show the richness of a mind which needed only cultivation to make it one of the brightest in the whole country. The students of the University seeing such noble qualities in the lowly and the humble boot-black, determined to educate him, and many of them devoted no little share of their time to that purpose. They found him ready, willing and studious. He lost not a moment of his precious time; but applied himself diligently, perseveringly, to his studies, and soon became an equal, if not a superior to some of his instructors.

His advance in merit was very rapid; so great was it that numbers were unable to recognize in the gifted and talented young man, the once poor and needy boot-black. About this time there was a great change in the religion of England. There arose a sect, which, from the peculiar habits of its members, their strict observances of the Sabbath, their faithful reading of God's Word, their frequent and stated engagements in prayer, was called Methodist. With this party George immediately connected himself, and soon became one of the ablest and most consistent members. The youths, who once sought his company, now treated him with sneering contempt.

Those who once considered him a young man of extraordinary abilities, then considered him a reckless fanatic, and avoided his society as they would have a worthless drunkard. All this did not move him. He was as firm as a rock. Nothing could change him. Like Moses, he preferred a life of christian consistency to the enjoyment of sin for a season. His unchanging conduct won for him many warm and ardent admirers, and numbers who formerly branded him as a fanatic became his best friends. I have not time, children, to say more concerning the character of this interesting young man. It will be sufficient to add, that he soon became one of the most pious and talented preachers in England, and such numbers flocked to hear him that the largest house in London could not contain them.

He preached in the open fields to thousands upon thousands; and the great amount of good which he did, eternity shall tell. Dear boys, do not mind the sneers of your companions. Do your duty, let the consequences be what they may. Be industrious, energetic. Don't mind difficulties. They only make your arm stronger, your heart braver. If this poor boy could arise from the lowly position of a boot-black to that of one of the most pious and eloquent preachers England ever produced, cannot you go and "do likewise?" You have no idea what you can do till you try. Energy, combined with earnest prayer, will accomplish the most difficult task.

Boys, would you like to know the name of the boy who blacked the boots of the students at Oxford University? It is GEORGE WHITFIELD.—*Ex.*

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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private*.

Over all communications for the paper, write *For the Crisis*.

Over all business matters, write *Business*.

Poetry.

For the Crisis.

LEANING ON JESUS' BREAST.

Hither my doubting heart shall hie,
When friends are far and foes are nigh;
Here shall the burdened soul find rest,
Leaning like John on Jesus' breast.

Hither, as in the sheltering rock
The traveler 'scapes the tempest shock,
So will I mid earth's howling waste,
From dangers to thy bosom haste!

Hither, as to the gushing stream,
Whose floods in crystal brilliance gleam,
So comes my soul, athirst and sad,
To streams that make the thirsty glad.

Hither I haste, for 'tis my home;
Here I abide, no more to roam;
Here will I stay, of joy possesst,
And lean like John on Jesus' breast.

H. L. H.

Conesus, N. Y., May 22, 1857.

Original Articlse.

For the Crisis.

Now.

There are sometimes moments the neglect of which can never be remedied. The golden opportunity departs never to return—the die is cast, and, though years of regret may succeed each other in their slow and tedious course, yet in all their changeful scenes they never bring back again the squandered privilege—the misimproved opportunity. This is true in the affairs of time, and doubly true in the concerns of eternity.

To-day we stand where we can grasp all purchased and promised blessings. We stand upon a pedestal and they are within our reach. Anon we step off, we are crowded away and we never can regain our footing. That pedestal is *now!* *Now* we may seek God. *Now* we may pray. *Now* we may find peace in believing. *Now* we we may give all diligence to make our calling and election sure. *Now* we may flee for refuge to lay hold on the hope set before us,—all these privileges are within our grasp, but they all depend upon this point, upon *now*. "*Now* is the accepted time. *Now* is the day of salvation."

The day of decision and determination is upon us. The individual need not wait for the final adjudication to decide his destiny. He decides it for himself in each departing hour; it rests upon the important *now*. Eternity with all its joyous light, or with all its gathering blackness, depends upon *now*. Now we may lay hold on eternal life. Towards this point the past all converges,—from this point the future all expands. Now is the seed-time of eternity to come,—now the day of penitence for sins that are past. Now we may recall the past so much that its errors and faults may be forgiven and its iniquities be remembered no more; but when we pass this point the future is all uncertain. We stand now in the speeding current of events; our foot rests now upon a rock,—if we misuse that footing we may be swept down the gulf-stream of despair. Now we may cast our anchor within the vail,—to-morrow we may be drifting round the maelstrom of ruin or wrecked upon the lee shore of eternity.

Man of God! remember the importance of this hour. Your fair purposes and cherished plans of future labor may all be blighted; your opportunities may slide like quicksands beneath your feet. *Now* is yours, now you can pray, *now* you can labor, *now* you can seek the lost, *now* you can rescue the perishing, *now* you can feed the hungry, *now* you can clothe the naked, *now* you can minister to the distressed, *now* you can comfort the outcast, *now* you can visit the fatherless and the widow in their affliction, now you can prepare yourself to hear that voice—"I was hungry and ye fed me, I was thirsty and ye gave me drink." All the joys of the present, all the glories of the future depend upon *now*. Now is the golden grain from which all the garnered harvests of eternity are to spring. Now is the tiny seed from which all the gorgeous flowers of Paradise shall bloom. Treasure up this hour. Grasp its fleeing moments—stamp them with the holy impress of obedience and of love. O work *now* for Christ, who died to redeem you and save you.

Man of the world! you know something of the importance of *now*. You attend to it in seed-time and in harvest. You regard it in business and in pleasure. You watch your oppotunities, you take care of the affairs of time, you improve the present hour, you take care of opportunities afforded by this hour. Now then, I bring to your mind issues of greater importance than any earthly affairs. Issues that reach in their vast results throughout the mighty roll of endless ages. Issues that outweigh the world in wondrous importance.

H. L. H.

For the Crisis.

The Single Eye: Its Object.

The "single" eye is one that sees things singly and separately, so as to distinguish them clearly, one from the other. It perceives God and his will supreme and sovereign, unerring and eternal; and all created beings it sees in their subordinate and dependent relations to God and each other. It never confounds things human and divine, earthly and heavenly; but sees them distinctively, and acknowledges them each as they are.

The "evil" eye sees things confusedly—it confounds things human and divine, like a man looking at objects in the dusk of evening. Things, in themselves altogether distinct, seem then to coalesce and run together; and the mind is left confused and in doubt as to matters the most simple and essentially separate.

The "single" eye is thus a figure—expressive of the only right aim and object of the christian life. If the grand aim of our life is to "please God," our Heavenly Father, then we have the "*one* Master;" then the eye is "single," and all other things take their inferior and relative positions before our mind.

The evil eye, however, does not see God, nor God's promise, clearly; hence, self, and those who minister to self oft, assume an importance above all that is called God! In this mental and moral condition a large class of professors live—judging "by their fruits;" and by consequence, they feel and say that they must "*love*" themselves—must "*avenge*" themselves, and must "take thought" for themselves! These do not see the promise of Divine protection to those whom they malign and injure, nor do they see that God is the "Avenger of all such." "The light," in such, becomes darkness! "How great is the darkness" that leaves a poor mortal worm to assume the office of "avenger." This is the place of Almighty God!

The test of this singleness of eye lies in the fact of our seeing such palpable distinctions.

The proof that we thus see—that our eye is indeed "single," consists in our acting in obedience to such clear and distinctive perception; for, "by their fruits ye shall know them." The action, or outward life, is the only true index to the heart—the undivided and inward aim or object of life. The action shows what the "eye" perceives. "Fellowship with Him" brings us into light as he is in the light. This is the intellectual and moral condition expressed by the single eye; for its fruit or result is full of light. This class see and *speak* as did Christ; and this is the "fellowship"—having views and the spirit in *common* "with the Father and his Son Jesus Christ." 1 Cor. 1: 7.

The "single" eye sees, approves, and conforms to the revealed will of God. Such are "full of light as when the bright shining of a candle giveth thee light." "In thy light (Lord) they see light." *This light*, and blessed sight, seems to embrace every thing, as if they who are here spoken of had all knowledge. But there is a limitation often made by the number or nature of the subjects themselves. For instance. The "fullness of light" is God's light. In that "full light" there are "*four beasts*—four kingdoms"—that reach on to "the kingdom of God." Dan. 7. As the mind with a "single eye" sees that this series is limited to "four" by the light of God, it is "FULL OF LIGHT!" It cannot see or know any more as to that!

Thus with regard to the equality of believers before God. In seeing the Divine mind on this subject clearly expressed, and approving and acting on it, the mind is "*full* of light;" for the wisdom of God is unfathomable and unfailing fullness. There is no higher, no *full*-er, no diviner light. This assertion—"full of light"—is not confined to one stage of christian enlightenment. Many such texts are comprehensive of the whole present progress and blessed destiny of "the children of light;" like Rom. 8: 28. The language applies here as far as the "*eye is single*" and *sees* truth as God has given it. This cannot be improved or increased. But the "*full*" import of this text will be fully known when "we shall *see* as *we are seen*." We shall then be "full of light" as to all things.

J. B. C.

For the Crisis.

Simplicity.

There is a charm in simplicity, especially when it is manifested in the work of God. The Bible, the great standard of Christianity, is a simple book. Its historical details are simple. The holy precepts which it inculcates are simple. The prophecies which it contains, when they are understood, are found to be simple. How plain and simple are the teachings of Jesus, contained in the New Testament! No wonder, when he uttered his discourses, that the common people heard him gladly. Common people always love to hear that which is simple and direct, rather than that which is complex and abstruse; and that is the reason why simple preachers draw large congregations, when others secure the attention of but few.

How interesting it is to be present in the prayer-meeting when everything is conducted with simplicity! How sweet are those simple, short, fervent, humble prayers! How melodious those lively, animating songs of praise, sung by those who possess the spirit of praise, in the simplicity of the Spirit! How comforting to hear each one tell of the love of Christ, and his and her disposition to serve Him, in brotherly simplicity, without manifesting any disposition to "show off!" Let the minister of the Lord, especially, cultivate simplicity. Let him study the Bible, learn the great system of truth, and then, in the most direct and simple form, express the truth to his dying fellow-men—avoiding as much as possible display, or show of learning.

The work of judgment will be awfully simple! "Every one of us shall give account of himself to God." "God will bring every work into judgment, with every secret thing." The future kingdom of Christ will be gloriously simple! He will "reign on the earth, on mount Zion, in Jerusalem, on the throne of David, over the house of Jacob forever"—the twelve apostles shall be his princes—the immortal saints shall be his cabinet. In short, all the economy of God, past, present and future, was, is, and shall be, simple. Let us think of these things, and seek to be simple.

EDWIN BURNHAM.

For the Crisis.

Confess your Faults.

Yes, dear brethren and sisters, *confess your faults*. It is too bad that so much is said about "others' faults," and all because you do not *confess* them. We are *all* of us subject to this disease; we all have *faults*. Now just remember, when you are talking about *others'* faults, others may be talking about *your* faults. Perhaps some of your brethren and sisters are trying to *overcome* their natural propensities, though at times they may stumble and wander away; then how trying it is to have some one find fault, perhaps censure, and disfellowship them, when a kind word of exhortation and encouragement would strengthen them to overcome the sins that "make them mourn," and they would go on their way rejoicing.

There are but few that love the Lord, and as this is a *trying time*, let us have *charity* which is the bond of perfectness. Let love be without dissimulation, and let patience have her perfect work. O let brotherly love continue!

"Teach me to feel another's woe,
And hide the "faults" I see;
What mercy I to others show,
That mercy show to me."

G. W. GILLESPIE.

For the Crisis.

Will You Remember

That there is still more to be done? That you cannot stop preaching, praying, singing, exhorting, giving according to the ability that God hath given you, and the same amount of labor be accomplished and the same amount of good done, that might be hoped for if you shall act faithfully? Somebody must still go forth to speak the things of this life to a wrath-doomed world! Some must bear the cross and use self-denial, and with patience endure to the end,—and, thank God! some will.

Just look, for a moment, and consider that your own precious hopes were inspired by the gospel being brought to you. Some preacher came along, or somebody was converted; and he spake to you. Some tract was written and given—or perhaps you bought it; but it was offered by some *pilgrim* brother who devoted his time to the work. Now, the tract must have been written and printed. It took time and money. The preacher had to go out—leave his family—give his time—spend his strength,—and who is to supply his necessities? make up for the loss on his part? for his wife and children must have bread and shelter. You say he must keep at work. It must be preached to others. Then if he must keep doing, you must *keep giving*. See if your minister has the things at home his family need. See if he has means to go to preach the gospel, and to keep from debt.

Some will have a fearful account to give, who hoard up, and will even shut up the bowels of their compassion when they know *the brother preacher*, traveling, has need. Ask the Lord, ask yourself, ask (nay, ask no more, but act,) if that preacher's family is supplied in his absence.

NAPHTALI.

For the Crisis.

The Chastening of the Lord.

"*As many as I love, I rebuke and chasten.*"—Rev. 3: 12.

Sorrowing pilgrim, what couldst thou wish for more than this? Thy furnace is severe; but look at this assurance of him who lighted it. Love is the fuel that feeds its flames. Its every spark is love, kindled by a Father's hand, and designed as a special pledge of a Father's love. How many of his dear children has he so rebuked and chastened; and all, *all* for one reason—*I love them*. The Apostles, Patriarchs, and Prophets, passed through these furnace fires; *there* they were chosen,—*there* they were purified, sanctified, and made "vessels meet for the Master's use." The dross and the alloy was purged, that the pure metal might remain. And art thou to claim exemption from the same discipline? Art thou to think it strange concerning these same fiery trials that may be trying thee? Rather exult in them as thine adoption privilege.

Envy not those that are strangers to the refining flames, who are "without chastisement;" rather, surely, the severest discipline, with a Father's love, than the fullest earthly cup without that Father's smile. And what after all is the severest chastisement compared to an eternal weight of glory? Surely, in the light of eternity, the heaviest pang of earth is indeed a light affliction. Not one of thy tears shed for nought; thy heavenly Father loves thee too much and too tenderly to bestow harsher correction than thy case requires. Is it loss of health, or loss of wealth, or loss of beloved friends? Perhaps there was a *need be*. Often through aching hearts we are forced to exclaim, "Thy judgments are a great deep." O, what a pillow to rest thy aching head—that there is not a drop in all thy bitter cup but what a God of love saw fit to be absolutely necessary. Wilt thou not trust him, even though thou canst not trace the mystery of his dealings? not prying into the "*why* is it," or "*how* is it," but satisfied that "so it is," and therefore all will be well.

Weary and faint one, thou hast an Omnipotent Arm to lean upon. "He fainteth not, neither is he weary." Listen to his gracious assurance,—"Fear not; for I am with thee. Be not dismayed; for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee by the right hand of my righteousness." Canst thou not say with the afflicted servant of God, "Although he slay me yet will I trust in him?"

LUCIA D. CANNON.

Pleasant Valley, Ct., Sept. 3d, '57.

For the Crisis.

Prayer Meetings.

BRO. GRANT:—I wish to communicate a few thoughts upon prayer meetings. I believe a great many blessings are lost or never enjoyed, for the want of a union in prayer for the Spirit; for I believe in having the Spirit as well as the word, and we are lame without both, and the Spirit never will be given but in answer to prayer. This is implied in many passages of scripture. Christ referred his disciples to earthly parents giving good gifts to their children, and says,—"how much more shall your Father in Heaven give the Holy Spirit to them that ask him." And when he was baptized, it is said, that, he praying, the Holy Spirit descended upon him. And when the disciples returned from the ascension it is said of them that "they all continued in prayer with one accord." Other passages might be quoted, but these are sufficient.

How often is it the case in prayer meetings, especially at campmeetings, that a few will pray for the Spirit, and some one will commence and lead off to something else, and perhaps tell all about his trials and hopes and many other things which had much better not be referred to in prayer; and when the meeting closes there is not so much spirituality in it as when it commenced; or, if not so, it is dampened by not continuing to pray for the Spirit until it is given. There are many other things respecting prayer meetings which serve to retard their efficiency, but I have not time to refer to them now, except one, which is long exhortations. These, no doubt, serve to try many brethren, and hinder the Spirit's working. Let us be wise in all our ways.

D. N. SMITH.

Boston.

For the Crisis.

"It is Written,

Be ye holy; for I am holy." There is no command in the Bible more important than this,—"Be ye holy." And it should constantly engage the serious and prayerful attention of every one "that desireth life, and loveth many days, that he may see good." It is a question of no trifling importance,—How shall we *be holy*?

We learn of the children of Israel, that the Lord did sanctify them, and then, having sanctified them, he required that they should sanctify themselves and be holy. Lev. 20: 7, 8. We inquire, how did the Lord sanctify that people? Answer. In having "chosen them to be a special people unto himself, above all people upon the face of the earth." Deut. 7: 6. And in having "separated," or "severed" them from other people. Lev. 20: 24, 26. I understand that these terms, "chosen," "separated," "severed," give the true and proper sense of "sanctify."

Again, we inquire, how were the people to sanctify themselves? Answer. Lev. 11: 43, 44,—"Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy; neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth." Chap. 18: 1, 3,—"And the Lord spake unto Moses, saying, "speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances." In the 20th chap., v. 7, the command—"Sanctify yourselves," is given in connection with a prohibition against the sin of giving their "seed unto Molech," and of turning "after such as have familiar spirits, and after wizards." Verse 23,—"And ye shall not walk in the manners of the nations which I cast out before you; for they committed all these things, and therefore I abhorred them." From these scriptures it is very evident,

1. That the people were to *choose* between the "manners" and "ordinances" of those wicked nations, and the "statutes and judgments of the Lord their God."

2. That they must give effect to their choice in separating themselves from all those abominable things.

3. That in doing this they sanctified themselves according to the Lord's commandment.

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All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. Miles Grant, Boston, Mass.

Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private*.

Over all communications for the paper, write *For the Crisis*.

Over all business matters, write *Business*.

Poetry.

For the Crisis.

LEANING ON JESUS' BREAST

Hither my doubting heart shall hie,
When friends are far and foes are nigh;
Here shall the burdened soul find rest,
Leaning like John on Jesus' breast.

Hither, as in the sheltering rock
The traveler 'scapes the tempest shock,
So will I mid earth's howling waste,
From dangers to thy bosom haste!

Hither, as to the gushing stream,
Whose floods in crystal brilliance gleam,
So comes my soul, athirst and sad,
To streams that make the thirsty glad.

Hither I haste, for 'tis my home;
Here I abide, no more to roam;
Here will I stay, of joy possesst,
And lean like John on Jesus' breast.

H. L. H.

Conesus, N. Y., May 22, 1857.

Original Articlse.

For the Crisis.

Now.

There are sometimes moments the neglect of which can never be remedied. The golden opportunity departs never to return—the die is cast, and, though years of regret may succeed each other in their slow and tedious course, yet in all their changeful scenes they never bring back again the squandered privilege—the misimproved opportunity. This is true in the affairs of time, and doubly true in the concerns of eternity.

To-day we stand where we can grasp all purchased and promised blessings. We stand upon a pedestal and they are within our reach. Anon we step off, we are crowded away and we never can regain our footing. That pedestal is *now!* *Now* we may seek God. *Now* we may pray. *Now* we may find peace in believing. *Now* we we may give all diligence to make our calling and election sure. *Now* we may flee for refuge to lay hold on the hope set before us,—all these privileges are within our grasp, but they all depend upon this point, upon *now*. "*Now* is the accepted time. *Now* is the day of salvation."

The day of decision and determination is upon us. The individual need not wait for the final adjudication to decide his destiny. He decides it for himself in each departing hour; it rests upon the important *now*. Eternity with all its joyous light, or with all its gathering blackness, depends upon *now*. Now we may lay hold on eternal life. Towards this point the past all converges,—from this point the future all expands. Now is the seed-time of eternity to come,—now the day of penitence for sins that are past. Now we may recall the past so much that its errors and faults may be forgiven and its iniquities be remembered no more; but when we pass this point the future is all uncertain. We stand now in the speeding current of events; our foot rests now upon a rock, if we misuse that footing we may be swept down the gulf-stream of despair. Now we may cast our anchor within the vail,—to-morrow we may be drifting round the maelstrom of ruin or wrecked upon the lee shore of eternity.

Man of God! remember the importance of this hour. Your fair purposes and cherished plans of future labor may all be blighted; your opportunities may slide like quicksands beneath your feet. *Now* is yours, now you can pray, *now* you can labor, *now* you can seek the lost, *now* you can rescue the perishing, *now* you can feed the hungry, *now* you can clothe the naked, *now* you can minister to the distressed, *now* you can comfort the outcast, *now* you can visit the fatherless and the widow in their affliction, now you can prepare yourself to hear that voice—"I was hungry and ye fed me, I was thirsty and ye gave me drink." All the joys of the present, all the glories of the future depend upon *now*. Now is the golden grain from which all the garnered harvests of eternity are to spring. Now is the tiny seed from which all the gorgeous flowers of Paradise shall bloom. Treasure up this hour. Grasp its fleeing moments—stamp them with the holy impress of obedience and of love. O work *now* for Christ, who died to redeem you and save you.

Man of the world! you know something of the importance of *now*. You attend to it in seed-time and in harvest. You regard it in business and in pleasure. You watch your oppotunities, you take care of the affairs of time, you improve the present hour, you take care of opportunities afforded by this hour. Now then, I bring to your mind issues of greater importance than any earthly affairs. Issues that reach in their vast results throughout the mighty roll of endless ages. Issues that outweigh the world in wondrous importance.

H. L. H.

For the Crisis.

The Single Eye: Its Object.

The "single" eye is one that sees things singly and separately, so as to distinguish them clearly, one from the other. It perceives God and his will supreme and sovereign, unerring and eternal; and all created beings it sees in their subordinate and dependent relations to God and each other. It never confounds things human and divine, earthly and heavenly; but sees them distinctively, and acknowledges them each as they are.

The "evil" eye sees things confusedly—it confounds things human and divine, like a man looking at objects in the dusk of evening. Things, in themselves altogether distinct, seem then to coalesce and run together; and the mind is left confused and in doubt as to matters the most simple and essentially separate.

The "single" eye is thus a figure—expressive of the only right aim and object of the christian life. If the grand aim of our life is to "please God," our Heavenly Father, then we have the "*one* Master;" then the eye is "single," and all other things take their inferior and relative positions before our mind.

The evil eye, however, does not see God, nor God's promise, clearly; hence, self, and those who minister to self oft, assume an importance above all that is called God! In this mental and moral condition a large class of professors live—judging "by their fruits;" and by consequence, they feel and say that they must "*love*" themselves—must "*avenge*" themselves, and must "take thought" for themselves! These do not see the promise of Divine protection to those whom they malign and injure, nor do they see that God is the "Avenger of all such." "The light," in such, becomes darkness! "How great is the darkness" that leaves a poor mortal worm to assume the office of "avenger." This is the place of Almighty God!

The test of this singleness of eye lies in the fact of our seeing such palpable distinctions.

The proof that we thus see—that our eye is indeed "single," consists in our acting in obedience to such clear and distinctive perception; for, "by their fruits ye shall know them." The action, or outward life, is the only true index to the heart—cherished and inward aim or object of life. The action shows what the "eye" perceives. "Fellowship with Him" brings us into light, as he is in the light. This is the intellectual and moral condition expressed by the single eye; for its fruit or result is full of light. This class see and *speak* as did Christ; and this is the "fellowship"—having views and the spirit in *common* "with the Father and his Son Jesus Christ." 1 Cor. 1: 7.

The "single" eye sees, approves, and conforms to the revealed will of God. Such are "full of light as when the bright shining of a candle giveth them light." "In thy light (Lord) they see light." *This light*, and blessed sight, seems to embrace every thing, as if they who are here spoken of had all knowledge. But there is a limitation often made by the number or nature of the subjects themselves. For instance. The "fullness of light" is God's light. In that "full light" there are "*four beasts*—four kingdoms"—that reach on to "the kingdom of God." Dan. 7. As the mind with a "single eye" sees that this series is limited to "four" by the light of God, it is "FULL OF LIGHT!" It cannot see or know any more as to that!

Thus with regard to the equality of believers before God. In seeing the Divine mind on this subject clearly expressed, and approving and acting on it, the mind is "*full* of light;" for the wisdom of God is unfathomable and unfailing fullness. There is no higher, no *full*-er, no diviner light. This assertion—"full of light"—is not confined to one stage of christian enlightenment. Many such texts are comprehensive of the whole present progress and blessed destiny of "the children of light;" like Rom. 8: 28. The language applies here as far as the "*eye is single*" and *sees* truth as God has given it. This cannot be improved or increased. But the "*full*" import of this text will be fully known when "we shall *see* as *we are seen*." We shall then be "full of light" as to all things.

J. B. C.

For the Crisis.

Simplicity.

There is a charm in simplicity, especially when it is manifested in the work of God. The Bible, the great standard of Christianity, is a simple book. Its historical details are simple. The holy precepts which it inculcates are simple. The prophecies which it contains, when they are understood, are found to be simple. How plain and simple are the teachings of Jesus, contained in the New Testament! No wonder, when he uttered his discourses, that the common people heard him gladly. Common people always love to hear that which is simple and direct, rather than that which is complex and abstruse; and that is the reason why simple preachers draw large congregations, when others secure the attention of but few.

How interesting it is to be present in the prayer-meeting when everything is conducted with simplicity! How sweet are those simple, short, fervent, humble prayers! How melodious those lively, animating songs of praise, sung by those who possess the spirit of praise, in the simplicity of the Spirit! How comforting to hear each one tell of the love of Christ, and his and her disposition to serve Him, in brotherly simplicity, without manifesting any disposition to "show off!" Let the minister of the Lord, especially, cultivate simplicity. Let him study the Bible, learn the great system of truth, and then, in the most direct and simple form, express the truth to his dying fellow-men—avoiding as much as possible display, or show of learning.

The work of judgment will be awfully simple! "Every one of us shall give account of himself to God." "God will bring every work into judgment, with every secret thing." The future kingdom of Christ will be gloriously simple! He will "reign on the earth, on mount Zion, in Jerusalem, on the throne of David, over the house of Jacob forever"—the twelve apostles shall be his princes—the immortal saints shall be his cabinet. In short, all the economy of God, past, present, and future, was, is, and shall be, simple. Let us think of these things, and seek to be simple.

EDWIN BURNHAM.

For the Crisis.

Confess your Faults.

Yes, dear brethren and sisters, *confess your faults*. It is too bad that so much is said about "others' faults," and all because you do not *confess* them. We are *all* of us subject to this disease; we all have *faults*. Now just remember, when you are talking about *others'* faults, others may be talking about *your* faults. Perhaps some of your brethren and sisters are trying to *overcome* their natural propensities, though at times they may stumble, and wander away; then how trying it is to have some one find fault, perhaps censure, and disfellowship them, when a kind word of exhortation and encouragement would strengthen them to overcome the sins that "make them mourn," and they would go on their way rejoicing.

There are but few that love the Lord, and as this is a *trying time*, let us have *charity* which is the bond of perfectness. Let love be without dissimulation, and let patience have her perfect work. O let brotherly love continue!

"Teach me to feel another's woe,
And hide the "faults" I see;
What mercy I to others show,
That mercy show to me."

G. W. GILLESPIE.

For the Crisis.

Will You Remember

That there is still more to be done? That you cannot stop preaching, praying, singing, exhorting, giving according to the ability that God hath given you, and the same amount of labor be accomplished and the same amount of good done, that might be hoped for if you shall act faithfully? Somebody must still go forth to speak the things of this life to a wrath-doomed world! Some must bear the cross and use self-denial, and with patience endure to the end,—and, thank God! some will.

Just look, for a moment, and consider that your own precious hopes were inspired by the gospel being brought to you. Some preacher came along, or somebody was converted; and he spake to you. Some tract was written and given—or perhaps you bought it; but it was offered by some *pilgrim* brother who devoted his time to the work. Now, the tract must have been written and printed. It took time and money. The preacher had to go out—leave his family—give his time—spend his strength,—and who is to supply his necessities? make up for the loss on his part? for his wife and children must have bread and shelter. You say he must keep at work. It must be preached to others. Then if he must keep doing, you must *keep giving*. See if your minister has the things at home his family need. See if he has means to go to preach the gospel, and to keep from debt.

Some will have a fearful account to give, who hoard up, and will even shut up the bowels of their compassion when they know *the brother preacher*, traveling, has need. Ask the Lord, ask yourself, ask (nay, ask no more, but act,) if that preacher's family is supplied in his absence.

NAPHTALI.

For the Crisis.

The Chastening of the Lord.

"*As many as I love, I rebuke and chasten.*"—Rev. 3: 12.

Sorrowing pilgrim, what couldst thou wish for more than this? Thy furnace is severe; but look at this assurance of him who lighted it. Love is the fuel that feeds its flames. Its every spark is love, kindled by a Father's hand, and designed as a special pledge of a Father's love. How many of his dear children has he so rebuked and chastened; and all, *all* for one reason—*I love them*. The Apostles, Patriarchs, and Prophets, passed through these furnace fires; *there* they were chosen,—*there* they were purified, sanctified, and made "vessels meet for the Master's use." The dross and the alloy was purged, that the pure metal might remain. And art thou to claim exemption from the same discipline? Art thou to think it strange concerning these same fiery trials that may be trying thee? Rather exult in them as thine adoption privilege.

Envy not those that are strangers to the refining flames, who are "without chastisement;" rather, surely, the severest discipline, with a Father's love, than the fullest earthly cup without that Father's smile. And what after all is the severest chastisement compared to an eternal weight of glory? Surely, in the light of eternity, the heaviest pang of earth is indeed a light affliction. Not one of thy tears shed for nought; thy heavenly Father loves thee too much and too tenderly to bestow harsher correction than thy case requires. Is it loss of health, or loss of wealth, or loss of beloved friends? Perhaps there was a *need be*. Often through aching hearts we are forced to exclaim, "Thy judgments are a great deep." O, what a pillow to rest thy aching head—that there is not a drop in all thy bitter cup but what a God of love saw fit to be absolutely necessary. Wilt thou not trust him, even though thou canst not trace the mystery of his dealings? not prying into the "*why* is it," or "*how* is it," but satisfied that "so it is," and therefore all will be well.

Weary and faint one, thou hast an Omnipotent Arm to lean upon. "He fainteth not, neither is he weary." Listen to his gracious assurance,—"Fear not; for I am with thee. Be not dismayed; for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee by the right hand of my righteousness." Canst thou not say with the afflicted servant of God, "Although he slay me yet will I trust in him?"

LUCIA D. CANNON.

Pleasant Valley, Ct., Sept. 3d, '57.

For the Crisis.

Prayer Meetings.

BRO. GRANT:—I wish to communicate a few thoughts upon prayer meetings. I believe a great many blessings are lost or never enjoyed, for the want of a union in prayer for the Spirit; for I believe in having the Spirit as well as the word, and we are lame without both, and the Spirit never will be given but in answer to prayer. This is implied in many passages of scripture. Christ referred his disciples to earthly parents giving good gifts to their children, and says,—"how much more shall your Father in Heaven give the Holy Spirit to them that ask him." And when he was baptized, it is said, that, he praying, the Holy Spirit descended upon him. And when the disciples returned from the ascension it is said of them that "they all continued in prayer with one accord." Other passages might be quoted, but these are sufficient.

How often is it the case in prayer meetings, especially at campmeetings, that a few will pray for the Spirit, and some one will commence and lead off to something else, and perhaps tell all about his trials and hopes and many other things which had much better not be referred to in prayer; and when the meeting closes there is not so much spirituality in it as when it commenced; or, if not so, it is dampened by not continuing to pray for the Spirit until it is given. There are many other things respecting prayer meetings which serve to retard their efficiency, but I have not time to refer to them now, except one, which is long exhortations. These, no doubt, serve to try many brethren, and hinder the Spirit's working. Let us be wise in all our ways.

D. N. SMITH.

Boston.

For the Crisis.

"It is Written,

Be ye holy; for I am holy." There is no command in the Bible more important than this,—"Be ye holy." And it should constantly engage the serious and prayerful attention of every one "that desireth life, and loveth many days, that he may see good." It is a question of no trifling importance.—How shall we *be holy?*

We learn of the children of Israel, that the Lord did sanctify them, and then, having sanctified them, he required that they should sanctify themselves and be holy. Lev. 20: 7, 8. We inquire, how did the Lord sanctify that people? Answer. In having "chosen them to be a special people unto himself, above all people upon the face of the earth." Deut. 7: 6. And in having "separated," or "severed" them from other people. Lev. 20: 24, 26. I understand that these terms, "chosen," "separated," "severed," give the true and proper sense of "sanctify."

Again, we inquire, how were the people to sanctify themselves? Answer. Lev. 11: 43, 44,—"Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy; neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth." Chap. 18: 1-3,—"And the Lord spake unto Moses, saying, "speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances." In the 20th chap., v. 7, the command—"Sanctify yourselves," is given in connection with a prohibition against the sin of giving their "seed unto Molech," and of turning "after such as have familiar spirits, and after wizards." Verse 23,—"And ye shall not walk in the manners of the nations which I cast out before you; for they committed all these things, and therefore I abhorred them." From these scriptures it is very evident,

1. That the people were to *choose* between the "manners" and "ordinances" of those wicked nations, and the "statutes and judgments of the Lord their God."

2. That they must give effect to their choice in separating themselves from all those abominable things.

3. That in doing this they sanctified themselves according to the Lord's commandment.

If this is the right view of the matter, then it will be manifest at a glance that to *be holy* is more than to be sanctified; that holiness is a higher state than sanctification. I am led to this conclusion from other considerations. The Lord had sanctified the people, but they were not *therefore* a "holy people," for Moses declares unto them, Deut. 9: 7,—"From the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord." (See the catalogue of their sins, which Moses presents before them in this chap.) Again, it is very easy to perceive how the people might have kept themselves from those abominations which the Lord had forbidden, and yet have been sadly deficient in doing that which was "right and good in the sight of the Lord" their God. The Lord had chosen them to be a holy people unto himself, but it remained for them to decide whether they *would* be that holy people or not. Hence it is said,—"choose life, that both thou and thy seed may live." Deut. 30: 19. And again; "choose you this day whom ye will serve." Josh. 24: 15. And, although they did then choose the Lord to be their God, to serve and to obey him, (ver. 21, 22,) yet that did not by any means prove that they *would* serve and obey him; for they very soon gave evidence that they *did not*, but sinned against the Lord in departing from him. "Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it; that thou mightest fear the Lord thy God, to keep all his statutes and his commandments. * * * And thou shalt love the Lord thy God with all thy heart, and with all thy might. * * * And it shall be our righteousness if we observe to do all these commandments before the Lord our God, as he hath commanded us. Deut. 6: 1, 2, 5, 25.

I understand, therefore, as the conclusion of the whole matter, that the people were sanctified when they consented

to do evil; and that the Lord accounted them *holy* when they had *learned to do well*, as the Lord had commanded them.

If the Lord permit, I purpose to pursue this subject through the New Testament, and endeavor to ascertain what it is under the *new covenant*, to sanctify ourselves, and be holy. For "it is written, be ye holy; for I am holy." R. W.

Newark, N. J., Aug. 30, '57.

Selected for the Crisis.

Don't Fret.

Has a neighbor injured you?
Don't fret—
You will yet come off the best;
He's the most to answer for;
Never mind it, let it rest,
Don't fret.

Has a horrid lie been told?
Don't fret—
It will run itself to death,
If you let it quite alone,
It will die for want of breath;
Don't fret.

Are your enemies at work?
Don't fret—
They can't injure you a whit;
If they find you heed them not,
They will soon be glad to quit;
Don't fret.

Is adversity your lot?
Don't fret—
Fortune's wheel keeps turning round;
Every stroke will reach the top,
Which like you is going down.
Don't fret.

For the Crisis.

Short and Profitable Sentences for Christians.

(SELECTED BY P. TANDY.)

76. A Christ-like sufferer is an honor to religion.

77. The fountain of salvation is always open; you may take of its waters freely.

78. No state of soul is worse than lukewarmness! God says, "I would thou wert either cold or hot."

79. Jesus is pleading for you; therefore be encouraged to fight the good fight of faith.

80. Christ is able to help you, and he is as willing as he is able; trust in him; prove him in every trial.

81. We can only exalt the Redeemer's grace, as we sink in our own estimation.

82. God has his eye on your heart; therefore your tongue cannot deceive him.

83. Christians ought to do much for God, against Satan: his vigilance never tires.

84. Say not, christian, I have no right to the blessings of the Gospel. Do you really desire them? God says, take them.

85. Follow after holiness; it will richly repay your pursuit.

86. If you would please God much, be much in his company. "Pray always."

87. A pure desire to love Christ springs from the love of Christ.

88. Have you learned you are ignorant? This is God's way of making you wise.

89. Wait *on* the Lord, he will supply you; wait *for* the Lord, and he will deliver you.

90. Let prayers for blessings always be succeeded by praises.

91. The Lord thinks nothing too good for you, if it will make you holy; nor too great, if you can use it to his praise.

92. In every dispensation of God toward us, he aims at our sanctification.

93. Beware of *humble self*, it is the proudest frame you can be in.

94. Spiritual discernment in divine things fills us with humility, gratitude, and love.

95. A USELESS christian is a *human monster!*

96. Whatever talent you possess, the divine Master says, "*Occupy till I come.*"

97. In doing the Lord's work we may expect the Lord's smiles.

98. We may have but little rest by the *way*, but we shall have plenty of it at the *end*.

99. As long as we have corruptible flesh, we must expect thorns in the flesh. (Finally?)

100. The greater your wants, the greater your encouragement to go to God for a supply; for the greater will be his glory in supplying them. He says, "Open thy mouth wide, and I will fill it." Fear God, if you would rise above the fear of man.

These one hundred short sentences are now humbly submitted to the household of faith, earnestly desiring and praying that they may be a source of *real benefit* to them. * * *

A REQUEST.—Will Bro. Edwin Burnham please give an explanation (through the Crisis) of the following passages: 1st. Matt. 10: 28. 2nd. Cor. 5: 8.

Yours in hope of eternal life,
F. H. WHITAKER.

Wilmington, Vt.

The World's Crisis.
BOSTON, SEPTEMBER 16, 1857.

Campmeeting.

We suppose our readers are anxious to hear more concerning the Wilbraham campmeeting. Well we have good news to tell you. The Lord has been with us of a truth, and the children of the Most High have gloried in confessing it, while his praises have echoed and re-echoed through the tented grove, and sounded out over the valleys around. It was frequently remarked that, "we have not had a week of such pleasant weather for six months." It did seem as if every thing conspired to make us happy while upon the encampment. We felt that the meeting was truly under the Lord's direction. We heard but one expression of feeling from those present, who uniformly said, "it is the best campmeeting we ever attended." During the entire meeting, we did not hear one single hoot or yell, or witness any disorderly conduct from those who make no profession of religion. We retired to rest at night with no more fear of molestation, than we feel at our quiet homes. We truly felt that "the angel of the Lord encampeth round about them that fear him, and delivereth them." We shall ever look back to the Wilbraham meeting as to a verdant oasis in the desert, where refreshment saved from destruction. We felt perfectly satisfied that, if the days for holding campmeetings have *come*, they have not yet *passed*. We doubt whether we have ever had one that was productive of more good than the one just closed at W——.

It was a heart-cheering scene to witness the harmony existing upon the encampment, and the efforts made to perpetuate it, by forbearing one another in love. Although there were some forty-two preachers present, holding a variety of sentiments on doctrinal points, yet they seemed anxious to say and do those things which make for *peace*. We felt that we were *brethren in Christ*, and resolved that no petty point of doubtful or speculative theology should separate us, or cause a discordant note to vibrate to mar our sweet union It might have been truly said, see how these christians love one another. To the Lord be all the glory.

But we will be a little more particular and mention some interesting items. In our last, we gave a brief report of the meeting from Monday morning to Wednesday evening.

Thursday morning, we had very interesting prayer meetings, and the same may be said of all our prayer and conference meetings. Bro. W. S. Campbell preached, showing the perils that surround us in these last days on account of the developments of Spiritualism and other forms of infidelity. We were obliged to be absent during the sermon, and cannot give a particular report.

Thursday, P. M., At the commencement of the afternoon exercises Bro. H. F. Carpenter, from Rochester, N. Y, was set apart for the work of the ministry, by solemn and impressive ceremonies. Charge given by Bro. H. L Hastings. We commend our Bro. to the church of Christ, as a faithful and prudent laborer in the vineyard of the Lord. Receive him cordially. that his heart may be cheered while struggling against the powers of darkness, endeavoring to rescue men from the road that leads to destruction.

Bro. J. Couch preached a very timely and interesting discourse upon the *outer* and *inner* man. We were sorry that every body could not have heard that sermon, and we hope our Bro. will consent to publish it in the Crisis, or in a tract for general circulation. We believe it to be meat in due season

Thursday evening, we were very much comforted and cheered while listening to a discourse from Bro. Champlin, a colored preacher, from R. I. His remarks were soul stirring, while speaking on the *great salvation* provided for sinners. There was a shout in the camp, and joy in the hearts of God's children.

Friday morning, prayer meetings very interesting. Preaching by Bro. P. B. Morgan, from Illinois, who labored earnestly to persuade the sinner to come to Christ, and be saved; and we trust it was not a lost effort. Bro. Morgan is deeply interested in devising means to reach the people in the far West, and we hope our brethren will most cheerfully aid him by their prayers and money, that he may be able to scatter tracts, and preach in new places where they are not able to support the minister of the gospel. We hope the religion of New England will be found 'pocket deep' in this matter.

Friday, P. M., preaching by the editor. Subject,—The cause of modern Spiritualism, as viewed from a Bible stand point.

At the close of the sermon, Bro. A. Fox, from Cold Spring, Mass., was ordained for the ministry. A solemn charge was given by Bro. Edwin Burnham. We felt thankful to the Lord for raising up young men of talent and piety, who are willing to take their lives in their hands, and go forth in these last days of peril, to proclaim the coming of Christ, and the gospel of the kingdom. May God give them great success in winning souls to Christ.

Friday evening, Bro. D. L. Howard preached an interesting sermon on the sanctuary.

Saturday. Our meetings continued to increase in interest and power. Bro. S. G. Mathewson, of Bakerville, Ct., preached in the morning, and was heard with profit. His discourse was timely and highly practical. He enforced the sentiment that our lives should be in harmony with the teachings of the Bible, and that every professed child of the Lord should have an eye single to his glory, if he would be saved in the everlasting kingdom.

Saturday, P. M., Bro. Ezra Crowell, from Hartford, Ct., interested the audience with a discourse on the 2300 days of Dan. 8: 14, clearly showing that they *must end soon*, even if we separate them from the seventy weeks of chap. 9: 24. We think those who listened were satisfied that we have strong reasons for rejoicing because our redemption is at hand. Cheer up, ye weary pilgrims, we are almost *home*.

Saturday evening, Bro. Hemenway preached a pointed practical sermon, showing that we must be holy, if we are saved; that we must be like the one hundred and forty-four thousand, in whose "mouth was found no guile."

Lord's day morning, we went down into the river and buried nine in baptism, who, like the eunuch, went on their way rejoicing. We felt conscious that we enjoyed the approbation of the Most High. Bro. F. H. Berick preached on christian union, showing in a plain and forcible manner, that *christian character* is the only test of christian fellowship. A large congregation listened attentively, and we think with no small profit.

P. M. Preaching by Bro. H. L. Hastings, showing the way to come to Christ. This was a valuable sermon for those who wish to seek Jesus.

At half past 4 o'clock, we assembled again at the water side for baptism. It was an interesting scene witnessed by a large audience, distinguished for excellent behavior. It was an hour of happy remembrance, The rich-toned music echoed with charming sweetness o'er the noble river and among the verdant vales, and mingled in pleasing harmony with the shouts of praise bursting from hearts full of love to Him who died to redeem a ruined world.

Lord's day evening, Bro. R. V. Lyon presented forcible arguments from the Bible to show that when a man is dead, he is not alive; and that eternal *death* and *destruction* do not mean eternal life in misery.

Monday morning, we assembled about the preacher's stand to hold our last meeting, which was truly a love feast. It was a heavenly season, characterized by great joy and peace on the part of christians, and weeping and repentance among sinners and backsliders. Several came forward for prayers, and received pardon at the hands of the Lord. It seemed like holy ground. A cloud of mercy overshadowed us. That parting scene will be long remembered. We can hardly expect to enjoy one in this world more like paradise. Thus ended one of the best meetings we ever enjoyed.

Dear Brn. and Srs., let us all live so well, that the good Shepherd will reward us with eternal life at his coming, and permit us to enjoy each other's society forever and ever, where the parting hand is never given and the farewell word never spoken. O, glory to the Lord for our blessed hope. "Let every thing that hath breath praise the Lord."

BRO. GRANT:—I have been a constant reader of the *Crisis* for the last few months, and admire the spirit it breathes. I love the glorious truths it proclaims,—the coming and kingdom of the Lord Jesus Christ, and that we have eternal life through him at his appearing and his kingdom. I rejoice to hear from our brethren and sisters through the *Crisis*, and the glorious truths of our soon coming King, from those of like precious faith.

JOHN RICHARDSON.

Holden, Mass.

For the Crisis.

About the Meeting.

We were among the privileged ones who attended Wilbraham Campmeeting. We greeted there those who love us and whom we love in the faith. We looked on faces that beamed with love and the joy unspeakable. We heard the songs of triumphant faith that ascended from that grove. We sat down with the congregation of the saints beneath the lofty arching branches, that rustled above our heads in the gentle breezes as if stirred by angels' wings, which we loved to fancy were hovering round. We gazed into the far blue sky through the floating silvery clouds, and longed, with the martyred Stephen, to catch a glimpse of our great High Priest within the vail; we knew that humble prayer had reached his ear and brought the blessing down that rested upon us there. We thought how sweet would be the rest of the whole redeemed family beneath the wide spreading shade of the Tree of Life, the immortal brow fanned by its healing leaves, and breathing in the balmy atmosphere of peace and love.

We saw by faith beyond the dim boundary of Time, so near us now, and heard the pealing anthems of the victors over death as they entered beneath the glittering towers of the New Jerusalem and walked its streets of gold. We saw them with glad, untiring step, range the ever verdant plains of the new earth, and greet with unrestrained confidence each angel-brother of the innumerable company. We felt the warm clasp of the deathless hand, —"where perfect love and friendship reign to all eternity." But we rejoiced in the present—that the weak were strengthened —the tempted and tried cheered and encouraged—the sorrowing comforted—the backslidden recovered from the snare into which they had fallen,—and we confidently hoped some renounced the vanities of the present, perishing world, for the enduring glories of that which is to come,—that the Harvest Day will gather fruit into the garner from the seed there sown.

Well, after all we have heard about and suffered from division and distraction,—after looking too often and too long at the darker side of the picture,—the abounding of iniquity and the waxing cold of love,—the perils, conflicts and discouragements of these last days,—it did us all good to witness the love and union, and brightening prospects of the waiting church. If indeed we had ever doubted, we should have left that ground with the strongest possible assurance that God has yet a people on the earth,—that we as a people are walking in the truth and in the light,—that God yet has servants to show unto men the way of life, appointed by the Holy Ghost to feed the flock,—that men may yet be turned to the Lord and the church should labor for this by preaching the word and beseeching sinners to be reconciled to God.

Yes, it was good to be there. We wept to leave the consecrated spot and breathe the "good bye" in this world of change and uncertainty, and return to life's toil and trial; but we girded on the armor anew for the conflict, determined to sail with the homeward bound company till we stand secure on the glorified shore, and shout,— "Home at last, home at last!" Amen.

MARIA T.

Cold Spring, Mass., Sept. 8th, '57.

For the Crisis.

The Debate.

During the past week, the long, and anxiously looked for debate between brethren Lyman P. Judson and —— Burns, a disciple minister, came off at North Fairfield, in the Methodist meeting house, which was kindly opened for that purpose, upon the subjects of the Kingdom and reign of Christ upon the earth, the nature and destiny of man, &c. The interest manifested by the friends, on both sides of these questions, and the community generally of that pleasant village, was commendable. The attendance was good throughout, and sometimes large, especially towards the close. The discussion lasted four days without satiety or an exhaustion of the subject, at least, so far as Bro. Judson was concerned.

The discussion opened kindly upon the broad principles of Bible truth, with the understanding that all personalities, epithets, &c., should be carefully avoided, that each should consider themselves brethren and equals, alone seeking to impart truth, &c. And I am happy to say, so far as Bro. J. was concerned, those rules were observed throughout. As to Bro. B. I am pained to say he departed, in many instances, widely therefrom, and manifested, most of the time, much the same spirit as is often witnessed in unprincipled pettifoggers who work alone for hire, and resort to any means, right or wrong, to sustain a bad cause. From the reputation of Elder B. I had formed a high opinion of his honesty and ability as a disputant, and went with the expectation of hearing the whole subject ably canvassed by both parties and the truth made manifest. As I listened and considered the course pursued, disappointment and sadness came over me. Still, I felt thankful that my mind had been enlightened, and my heart inclined to believe what the scriptures teach upon the distinguishing and glorious doctrines.

I think so far as I could judge by the attention paid by the audience, and from the christian-like course of Bro. Judson, and the forcible and eloquent manner in which he presented the truth, very much good will result from the effort. The minds and understanding of that community were enlightened to that degree, that all efforts to counteract its effects must, I think, prove unavailing. One thing is certain, the *word* will not return void, but will accomplish that whereunto it is sent, and will be a witness in the great day of account. Therefore we will rejoice and be glad in any and every exhibition of truth to the people.

The arguments were much the same as has often been published, with which the readers of the Crisis are mostly familiar; therefore I will make no attempt to state them. Duty however to Bro. Judson, requires me to say, the effort on his part is commended by the friends of truth, and the community generally; and am happy to say a substantial manifestation was given, by their liberal free will offerings, at the close of the discussion.

P. ALLING.

Norwalk, O., Aug. 30, '57.

For the Crisis.

"And there shall be one Fold and one Shepherd."

"Oh! glorious hope! Oh! blest abode!
We shall be near and like our God."

It is a precious privilege to read communications from those whose hearts breathe forth the love of God. It is soul-cheering to the pilgrim on his rugged path, when he can meet with those of "like precious faith," and hear them speak of their joys, and sorrows, and hopes.

What sweet consolation is derived from mingling our hearts and voices, in songs of praise and humble supplication to the Father of all mercies! What strength gained to battle with inward foes, and to resist outward temptations, by communion with saints!

If we thus find an occasional interview in this wilderness so comforting, who can describe the joy that awaits the redeemed, when the strife of earth is o'er, and they are all gathered into one land, "no more separation to fear,"—"where eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him."

"There the loved of earth will meet,
Whom death has sundered here."

"There we shall see Jesus," "whom having not seen we love," and he will be our Shepherd forever.

Let me share in the trials and sorrows of the pilgrim here, if I may but also have a part in his blessed hope, and at last be one of the lambs in the field of the great Shepherd.

R. G. B.

Lowell, Sept. 7, 1857.

For the Crisis.

God Looketh on the Heart.

Man looketh on the outward appearance, but *God* looketh on the heart. The query often arises in my mind, *Is my heart pure?* Is it free from those stains which are caused by the polluting touch of sin? Has not sin with its poisonous darts made some inroads on my heart, and there snatched from its resting place that purity which characterizes a child of God? Has not evil predominated over good, and made me the subject of its malicious influence? O my God! *thou knowest*. Search me, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me. And O! cleanse thou me. Purge me, Jesus, from every stain. Take from my heart every thing that has even the appearance of evil, and let it be sanctified and made holy by the hallowed influence of the Holy Spirit. Guide me, and lead me in the way everlasting.

Man looketh on the outward appearance. Shall I then strive to please man by indulging in those things which are strictly forbidden in the scriptures? Shall I place my heart and affections upon sublunary things which will shortly pass away? Shall I array myself in robes of fashion with all the ornaments and gewgaws of which mortal man can conceive, to please the eyes of the vain and foolish? *No, no;* rather let me be clothed with that beautiful garment of humility. Although the ridicule of those whose friendship I cherished, whose society I loved, assail me; although the careless and thoughtless may cast my name out as evil, yet let me have this inward adorning. Let me have the assurance that I am the possessor of that purity which is well pleasing in the sight of God, and I care not for the sneers, jeers, or bitter taunts of those I love, God looketh on the heart.

Vain and proud worldling! Knowest thou this? Hast thou ever for one moment considered that the things which please the world are an abomination in the sight of God? Knowest thou that all thy pomp and splendor is but transitory? Knowest thou that the day is drawing near when one approving smile from God will be of far greater value than all of earth's gilded toys? Knowest thou that the eye of God penetrates the secret recesses of thy heart, and there beholds pride and vanity? What says the word of God? The Lord knoweth the proud afar off. Ps. 138: 6. "The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1. "Every one that is proud in heart is an abomination to the Lord." Prov. 16: 5. "Pride goeth before destruction, and an haughty spirit before a fall." Prov. 16: 18. O think of this, proud one, and confess thy sin and folly before God. Humble thyself as in dust and ashes before him. If thou hast never bowed the knee in prayer to God, O delay not. The day is near when every knee *must* bow to him, and every tongue confess to God. O, seek *now* thy closet while there is pardon for sin, and there with tears of repentance, and in deep humility, ask forgiveness for thy too long rebellion against God, and be content to humble thyself until God is pleased to exalt thee.

MARY.

Conesus, N. Y.

For the Crisis.

Notes of Tour.

No. VIII.

BRO. GRANT:—Thankful for the mercies of God to this present, by which I have been kept in time of danger, whether by land or water, especially that I am again off Lake Erie, I will just say that we had preaching in Buffalo as appointed. A few were out who love the word. Visited some beloved members of the flock; left on the 23d to preach two evenings in Orleans Co., between Lockport and Rochester. After leaving the cars, walked five miles, in the worst kind of mud, with the rain pouring down *some of the time*. Came to the place in time to get supper and go to the school-house, where a goodly number had gathered, despite the storm. We had a free time in preaching, and in rejoicing in prospect of a world *free from the curse*.

While musing on the hail storm here, and another near where I was Monday, I think of and will mention the SHOWER OF SULPHUR, which fell at Stillwell Prairie, Ind., just before I was there. Some young men, while taking water from a barrel for washing in the morning,—there having been a rain,—discovered sulphur; afterwards it was seen upon the garden fence. During the day, while the lady of the house, Mrs. Grover, was assisting a lad to train some vines upon the side of the house, she discovered the smell of sulphur strongly impregnating the air. Twenty-four hours after, the scent remained in the atmosphere. No sulphur had been used about the house, and no reason could be given for its presence. I had these facts from Col. Grover himself, at his house.

W. S. C.

Pilgrimage, July 24.

For the Crisis.

Encouraging.

BRO. GRANT:—I have been observing carefully and critically, the state of the cause of truth among us, as a people, by extensive traveling and labors for a few months; as well as by reading the reports presented by brethren in the Crisis and

other papers. The conclusion in my own mind is, that a rising to the faith and feelings of the friends, also in the interest prevailing in our meetings through the length of the land, is taking place. It is encouraging. It looks like recovery—like strength. One important feature is system; another is liberality. A disposition prevails to have the complete system of truth brought to bear upon the minds of the congregations.

To those who have witnessed the various phases of the Advent interest, this must afford refreshing power. I know, indeed, that in some places there is weakness; the divisions are not all healed; the remains of exclusiveness and narrowness of conception and action appear. "The old leaven" is not all purged out—the leaven of unbelief and confusion—but the new leaven is at work, and now we confidently hope and pray that the whole lump will be leavened. It does the heart of the old *soldier* of the cross good,—revives the pilgrim on his weary way—wakes new interest in the later convert,—makes all rejoice.

As a comment on this principle, I might remark that my recent tour sustained itself; at least all the support it had, it had from itself, with the blessing of God. I was enabled to go and return, and meet all my engagements, strictly in time. For all I am thankful to Christ, and grateful to his friends.

W. S. C.

For the Crisis.

THE PENITENT'S PRAYER.

Great God, thy mercy show to me,
When at thy throne I bow my knee;
Oh! hear my cry, thy pity show,
Nor let me unto ruin go.

My sins are many, Lord, I own,
Yes, they have to a mountain grown;
Yet I thy mercy now do crave,
Have pity, Lord, thy servant save.

For why should I to shame be brought?
Prevent it, Lord, O let me not
Among the vile and wicked be,
Condemned to all eternity.

For why should I be thus condemned,
And sent away from life to spend
An endless age in darkness there,
And with the saints no glories share?

Oh! this sad state would wretched be,
Shut out to all eternity
From *life*, from *glory*, and from *light*,
Kept in the darkest shades of night.

O pardon, Lord, my every sin,
O make this guilty conscience clear;
O cleanse and purify my ways,
O give me life through endless days.

Then I can glorify thy name,
Tell to the world thy glorious fame,
Speak of thy kingdom yet to come,
And of the saints' eternal home.

Great God, that Kingdom let me share,
O let me live forever there;
O give me life and glory too,—
Thy will on earth, O let me do.

The wicked, Lord, I cannot bear,
And why should I their portion share?
O save me, Lord from sin and shame,
And with thy saints O let me reign.

U. FINN.

The Cart Before the Horse.

What's that you say? little folks, can't do right. Have you begun right! everything depends upon a right beginning.

A little girl once said, "Oh, mother, how hard it is to do right! I don't believe I shall ever be able."

"Have you really tried, my dear?" "Oh yes; I try every day. When I wake, before I get up, I say to myself, 'I will be good all the day. I will be gentle and kind. I will obey my parents and teachers. I will not quarrel. I will always tell the truth.' But then, mother, I don't know how it is, I do so often forget.—Then when evening comes I have to say, 'There now! What is the use of trying? I have been in a passion, I have been disobedient; and once or twice, mother, you know, I have said what was not true?'"

The dear child seemed very much ashamed while saying this; so her mother looked kindly at her, and only said, "My dear, I do not think you have *begun right*."

The little girl looked up wonderingly; and her parent went on; "The first thing is to have a new heart; have you asked for this?" "No, mother; I am afraid not." "Then, my child, do so at once. Good fruit, you know, can only come from a good tree. If your heart is wrong, your conduct will be wrong. You cannot make it right yourself, with all your good resolutions. But ask God, for Christ's sake to help you. He will give you his Holy Spirit, and you will not find it any more impossible to do the right."

Make the tree good and the fruit will be good! Purify the fountain and the streams will be pure; "out of the abundance of the heart the mouth speaketh."—*Golden Rule.*

NEW ORLEANS, Sept. 11. The steamship Texas has arrived at the Balize, from Vera Cruz 8th inst., with dates from the city of Mexico to the 5th.

The Tehauntepec question had been settled at Mexico by the annulment of both the Garay and Sloo grants.

The vomito was abating at Vera Cruz.

ST. LOUIS, Sept. 11. The municipal election in Leavenworth, Kansas, on Monday, resulted in the election of the Free State ticket by 260 majority.

The Constitutional Convention convened at Lecompton on the 7th.

Table Manners.

Little folks, are you polite at your meals? The following beautiful lines are so simple, practical, and comprehensive and directly to the point, we re-insert them by request.

In silence I must take my seat,
And give God thanks before I eat;
Must for my food in patience wait
Till I am asked to hand my plate;
I must not scold, nor whine, nor pout,
Nor move my chair or plate about;
With knife, or fork, or napkin ring,
I must not play—nor must I sing;
I must not speak a useless word,
For children must be seen—not heard;
I must not talk about my food,
Nor fret if I don't think it good;
My mouth with food I must not crowd,
Nor while I'm eating, speak aloud;
Must turn my head to cough or sneeze
And when I ask, say, "If you please;"
The table-cloth I must not spoil,
Nor with my food my fingers soil;
Must keep my seat when I have done,
Nor round the table sport or run;
When told to rise, then I must put
My chair away with noiseless foot,
And lift my heart to God above
In praise for all his wondrous love.

—*Golden Rule.*

Health Department.

The following recipes are worth preserving:—

CURE FOR CORNS.—Pare the corn thin and put on about 3 plasters of white pine Turpentine. Let them wear off.

CURE FOR SALT-RHEUM.—Apply leeches.

CURE FOR FEVER SORE.—Peel *White Birch Bark*, and bind it on the sore, and when the bark gets dry, change it.

TO STOP BLEEDING AT THE LUNGS.—Put feet in warm water with a little salt or saleratus, and drink something warm.

CURE FOR CHILL AND FEVER.—Wash the patient in hot cider vinegar.

CURE FOR WARTS.—The following is a simple, but a positive remedy:—Rub them occasionally for a few weeks on a sweaty horse.

I have tried the above on a large seed wart with entire success.

D. D. CHAFFEE.

So. Wilbraham, Mass.

REMEDY FOR A SPIDER BITE.—An old resident of this city, who has lately read in the papers numerous accounts of serious sickness and death from the bites of spiders, desires us to relate his own experience in the matter. Many years ago he was bitten on the back of one of his fingers by a spider. The wound was in a short time exquisitely painful, accompanied by swelling of the entire hand and great inflammation. In twenty minutes the lower part of the arm began to be affected. He then directed his wife to take some rich garden mould, and make a poultice with water, in which he enveloped the hand and arm to the elbow. So great, at this time, was the inflammation, that the poultice was almost immediately dried up by the heat evolved, and the pain spread to the shoulder. A second poultice reaching to the shoulder, was immediately applied, which in a short time effected an entire cure. In a case of this kind, so simple a remedy is worthy of a trial.

THE TONGUE.—A white fur on the tongue attends simple fever and inflammation. Yellowness of the tongue attends a derangement of the liver, and is common to bilious and typhus fevers. A tongue vividly red on the tip and edge, or down the centre or over the whole surface, attends inflammation of the mucous membrane of the stomach or bowels. A white velvet tongue attends mental diseases. A tongue red at the lips, becoming brown, dry and glazed, attends typhus state. The description of symptoms might be extended infinitely, taking in all the propensities and obliquities of mental and moral condition. The tongue is a most expressive as well as unruly member.—[*Scientific American.*

Obituary.

Fell asleep in Jesus at Bristol, August 22nd, after a long illness of consumption, our eldest daughter, Jane E., wife of Stephen Atwater, aged twenty-five years, three months and five days.

We mourn not without hope, for we believe as Jesus died and rose again, even so also them which sleep in Jesus will God bring with him. At the age of twelve years Jane gave her heart to the Lord, and from that time has endeavored to live in readiness for his coming. She believed the word of the Lord taught that event was near at hand. She said to a friend a few days before her death, "I do not expect to go to *Heaven* when I die, but I expect to sleep until the Lord comes, which I think will be soon, and then he'll remember me. I want you should meet me in the Kingdom." A brother said to me at the grave,—"You have reason to hope. How many times she has prayed in my family, exhorting us it [illegible] good [illegible] [illegible] Life was dear to her and it was hard to yield. She expected to live until the coming of the Lord until two weeks before her death. Her failing strength warned her that she must bid adieu to earthly scenes, and she yielded without a murmur.

Parents, sisters, and a dear companion mourn her loss, but even in this affliction we feel the grace of God is able to sustain us, and also to enable us to live so that we may be prepared to meet her, finally, with all the ransomed ones in the Kingdom.

At her request the funeral was attended by Bro. J. Turner of Hartford.

LYMAN L. TURNAL.

Sept. 3d, 1857.

Died in New Bedford Aug. 29th. Mrs. Elizabeth Camminsky, wife of Capt. Michael Camminsky, aged 31 years.

She died in hope of a resurrection to an immortal life at the coming of Jesus.

Funeral discourse preached by Eld. M. Batchelor, from Job 17: 1.

She rests in hope till Christ appears,
To raise his faithful from the tomb;
To end their sorrows, dry their tears,
And take them to his glorious home.

We mourn—yet faith looks far away
Beyond the region of the dead,
To those blest realms of endless day,
Where saints shall live with Christ their Head.

Then quickly come, our blessed Lord,
Oh come and break the tyrant's power;
Come quickly, let that voice be heard,
Which bids us live to die no more.

B. S. BATCHELOR.

New Bedford, Sept. 12, 1857.

Died in Boston, Aug. 25th, Geo. G., son of Bro. Hanly C. and Sr. Mary Ann Taylor, aged 3 years and 2 months.

He sleeps, to wake when Jesus comes.

Foreign News.

ARRIVAL OF THE ARAGO.

NEW YORK, Sept. 7.

Steamship Arago arrived at this port this morning, at an early hour.

Warlike rumors from the Principalities are reported. Prince Daniel is preparing an expedition into the Turkish territory.

SUMMARY OF THE NEWS.

It was reported that Lord John Russell was about to be elevated to the peerage.

French ships of war are ordered to render every aid in their power to the English vessels proceeding to India with troops.

The news from Algeria is favorable to the French arms.

The differences between the cabinets of Turin and Naples are unsettled, and matters look decidedly unfavorable in that quarter.

The cholera was abating at St. Petersburg.

The harvest in Turkey had proved highly successful.

The Shah of Persia was increasing his army.

The Queen of Madagascar had recommended the persecution of Europeans by her subjects.

THREE DAYS LATER FROM EUROPE.

HALIFAX, Sept. 9.

The Royal Mail Steamship Europa arrived here this morning, *en route* for Boston, where she will be due early to-morrow afternoon.

INDIA.

Later advices from India reached London the day the Europa sailed. Delhi remained in possession of the mutineers on the 14th of July, which is the latest date received.

Gen. Reid had succeeded Gen. Barnard in command of the garrison of Delhi.

Cawnpore had been compelled to surrender from famine, and all were massacred. The English subsequently retook the place.

GREAT BRITAIN.

The British Parliament was prorogued by commission on Friday.

The Queen's speech confidently anticipates a continuance of peace in Europe, and the fulfillment of the Treaty of Paris; expresses great concern at the mutinies in India, and assures her people that no measures will be omitted to suppress the outbreak.

It is generally thought that the Atlantic Telegraph Cable will be purchased by the proposed telegraph line to India. Nothing definite, however, has been decided upon.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Tent Meeting.

The Lord willing, a tent meeting will be held in Lanesville, Conn, on the line of the Housatonic R. R., 30 miles north of Bridgeport, commencing Wednesday, Sept. 16th, and continuing over the following Sabbath. All, who can, are invited to attend. Provision will be made for the accommodation of all those from other places, as far as possible. The ministering brethren are invited to attend as the way may be opened, and preach the Word as the Lord shall direct. Those coming on the cars will purchase tickets for New Milford, and inform the conductor that they wish to stop at *Lanesville Station*. The 6.15 A. M. and 6.35 P. M. train from Bridgeport, arrive and stop at Lanesville at 10 o'clock, A. M. and 8.45 P. M.

LEVI R. TEEPLE, and L. MILLS,
For the Brethren.

Conference Notice.

Providence permitting, the Iowa and Minnesota Reformed Christian Conference will meet at Strawberry Point, Clayton County, Iowa, on the 7th of Oct., 1857, and to continue over the Sabbath.

Dear Brethren,—We hope there will be a general attendance of ministers and delegates from every church in the bounds of the conference. It may be expected that Eld. Wm. Sheldon will be present from Minnesota with tracts to spread free, and to preach the word of life, and hope others will come also. Strawberry Point is situated 55 miles from Dubuque, and thirty miles from the Mississipi River. Provision prepared for man and beast.

When you come inquire for the subscriber,
PETER S. W. DETO.

CONFERENCE at North Hermon, commencing Thursday, Sept. 17th, at 1 o'clock, P. M., and continuing over the Lord's day.

EDWIN BURNHAM.

P. S. Friends generally invited to attend.

Bro. T. M. Preble appoints to preach at New London, N. H., in the Burpee School House, West part of the town, Sept. 13.

East Weare Village, N. H., at the Free Meeting House, Sunday, Sept. 20.

Providence permitting, I will preach at Vernon, Vt., Sunday, Sept. 20th
West Brattleboro, in the evening, where the brethren may appoint, Sept. 22d
North Springfield, Sunday, Sept. 27th

WM. SUTHERLAND.

Bro. I. Damman appoints to preach as follows:
Lawrence, (eve.) Sept. 24th
Lynn, Dye-house, (eve.) Sept. 25th
North Searsport, Me., Sat. P. M. and Sunday following, Sept. 26th and 27th

Will some one of the brethren meet me at Searsport Wharf on the arrival of the Saturday boat from Portland.

I. DAMMAN.

APPOINTMENTS ALTERED.

I. Damman appoints to preach at Concord, N. H., Sept. 27th, instead of the 20th. Manchester 28th; Lowell 29th; Lawrence, Mass., 30th; Lynn, Oct. 1st; Searsport, Me., Oct. 4th.

Bro. L. Boutell appoints to preach at
West Poland, Me., Sunday, Sept. 27th
Carmel, Me., Sunday, Oct. 4th

Bro. J. Couch appoints to preach in Salem, Sept. 13th. Bro. Ross, Sept. 20th.

Providence permitting, we will hold meetings in Bakerville, Ct, (probably at the school house,) Sept. 16th, 17th and 18th.
East Otis 23d, 24th, 25th, 26th and 27th.

M. GRANT.
S. G. MATHEWSON.

A protracted meeting at Woodstock, Province of N. B., will commence on Thursday evening, before the third Sunday in October, and continue over the Sabbath. All the *friends* in that region are invited to "come up to the feast!" I expect to attend.

EDWIN BURNHAM.

Providence permitting, I appoint to preach at
Pontiac, R.I., Wednesday evening, Sept. 16th
Meet me at Riverpoint, middle train, if possible.
Peacedale, Thursday evening and the following Sunday, Sept. 20th
Lafayette, Tuesday evening, Sept. 22d
Plymouth, Thursday evening and the following Sunday, Sept. 27th
Boston, Sept. 29th
Roxbury, Wednesday evening, Sept. 30th

H. F. CARPENTER.

Tent or Grove Meeting.

There will be a Tent or Grove Meeting at Shelburn Falls, Mass., commencing Thursday evening, Sept. 17th, and continuing over the Sabbath. The object of this meeting is to spread the light of the Gospel. It is hoped that there will be a gathering of the faithful.

J. HEMENWAY.
H. W. PRATT.

Conference.

Providence permitting, there will be a Conference in Danbury, N. H., at the Knowlton School house, to commence Friday, Oct. 2d, at 7 P. M., and continue over the Sabbath. We expect there will be a general attendance of the brethren from the towns around; also, we expect that there will be some of the Lord's Ministers there to preach the word.

B. P. MANNING, for the Brethren.

New Hampshire State Conference.

This Conference will be at Manchester, to commence Thursday, Oct. 15th, at 2 o'clock, P. M., and continue over the Sabbath. The meeting will be holden in the Advent Chapel on Central Street.

We hope all will be united in this decision. As our former Conferences have been in the more northern part of the State, we judge our friends in the south part are now entitled to it; and this is on the line of the railroad, and easy of access. The friends in Manchester will do all in their power to entertain those who come from abroad to attend the meeting, but will not be able to take care of many horses.

The best way for the greater part to get to the meeting will be by railroad. Those going to the Conference on Thursday, the first day of the meeting, will find some one at the Chapel on Central Street (within a quarter of a mile of the depot,) to direct them where they may find a home during the meeting. It is to be hoped that all who love our Lord Jesus Christ will attend this Annual Conference if they can.

May fervent and united prayer be continually offered, that this meeting may result in the union and edification of the saints, and the conversion of sinners. From the good results of our former Conferences, we confidently hope for the blessing of God to attend this meeting. We cannot have many more such gatherings—"time is short"—this may be our last! O ye friends of Jesus, let us work while the day lasts.

T. M. PREBLE, Committee.

East Weare, Sept. 12, 1857.

From Bro. W. Pratt.

BRO. GRANT:—Please say, or permit me to say through the "Crisis," the house where I am now residing is sold, and the purchaser wants it vacated immediately; hence I am about moving to Hancock county, and my post office address will be Rough and Ready, Hancock Co., Ill.

Yours truly, WALTER PRATT.

Mendon, Ill., Sept. 5, 1857.

Conference in Iowa.

Ministers intending to come to this Conference will please write me, and the churches also, if they intend to send delegates. I hope that a fair representation will be given from all quarters. Those coming from the northwest come on the stage route from Minnesota to Dubuque, by West Union. Those from the south, come by Dubuque and at Ball's Grove, will find some brethren, Eld. W. Hubble, Eld. Miller, &c. We feel anxious to have a good gathering and a good meeting. Those who cannot come will pray God that all may be done to the glory of God. I am still looking for the Lord.

Direct to PETER S. W. DETO, Strawberry Point, Clayton Co., Iowa.

A protracted meeting will commence at Brunswick, Maine, on Thursday evening, Oct. 22, and continue over the Sabbath. I expect to attend.

EDWIN BURNHAM.

Bro. Edwin Burnham will preach at Worcester, Mass., for Bro. Taylor's people, the last Sunday in September and the first Sunday in October.

I have appointments to preach as follows:
Canterbury, (Town house,) Sept. 27th
Loudon Ridge, Oct. 4th
West Boscawen, (Christian meeting house,) Oct. 11th
East Weare, (Free meeting house,) Oct. 25th

T. M. PREBLE.

With Divine permission, I will preach the word in the Advent Chapel, Orrington, Me., the 4th Sabbath in Sept., and at the "Round Pond" Union Meeting House, the first Sabbath in Oct.

THOS. SMITH.

Providence permitting, I will preach at River Point, Friday evening, before the last Sabbath in Sept.
Providence, Pearl Street, the last Sabbath in Sept.
Boston, Chapman Hall, 1st Sabbath in Oct.
Peace Dale, R. I, 2d and 3d Sabbath in Oct.

WM. S. CAMPBELL.

Providence permitting, we will commence meetings in Newfield, Ct., Wednesday evening, Sept 30th, and continue every evening through the week and over the Lord's day.

M. GRANT.
S. G. MATHEWSON.

I expect to preach in Warner, N. H., at Roby's Corners, Sunday, Sept. 20th.

S. W. BISHOP.

Providence permitting, I will meet with the brethren, at
Northfield Farms, Friday, Sept. 25th
Vernon, Sunday, 27th
West Brattleborough, Monday, 28th
North Springfield, Vt., Wednesday, 30th
Claremont, N. H., Oct. 1st or 2nd, if the brethren inform me at Springfield, and how to get there.
Denesmore Hill, Sunday, Oct. 4th
Alsted Hill, if met at Bellows Falls, Monday, 5th

HIRAM MUNGER.

The Lord willing, I will preach at
Lawrence, Mass., Oct. 1st
Auburn, N. H., Oct. 2d
Stowe, Mass., (Sabbath) as the brethren may appoint, Oct. 4th

L. D. THOMPSON.

Bro. J. Couch appoints to preach at Warner, (Waterloo) Sept. 27th

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

G Hall 121, H Bassett 138, T Wade 130, A B Robinson 117, D D Chaffee 130, J Curtis 131, A Cudworth 143, M A Perkins 130, E Ayres 130, Oliver Perkins 130, W Brown 130, D Butler 195, J B Morgan 156, O D Rease 127, A T Wiggin 129, J P Lougee 115, S Terry 117, R Avery 130, R Taylor 130, R Seaville 106, C Deveraux 130, J M Chaffee 130, N D Wight 130, A Avery 130, A Kingsbury 130, N Hayden 130, J Hunt 130, E Hall 133, H N Allen 119, R Morrel 130, J Oldacre 130, A Morse 130, P Howard 130, N Soci 130, Prosper Howard 130, S Cooper 130, J H Hall 130, S P Goodsell 130, A Hitchcock 130, T Pease 130, A B Read 124, C. F Kittridge 156, F W Henry 130, L Wade 130, S W Bartlett 118, J Mitchel 130, G W Denny 130, T L Saltonstall 130, W Pittsinger 117, A Burnett 130, H Patten 130, W Dayton 130, A Russ 130, D W Spear 130, E S Walker 130, J Whitman 130, A Smith 104, N McCullock 130, M Burhelt 65, L Morin 130, A Streeter 185, E D Hutchins 130, D G Drake 117, M E Gavit 132, H Wilson 130, Geo. Noble 145, D A Grant 121, H Pratt 130, C Farrington 117, M Nelson 117, P Carpenter 130, J R Brown 130, W Brown 130, G W Gillespie 109, A friend 78, J F Baker 104, M Phelon 180, H Goodell 130, D N Stocking 180, E Buckland 130, H J Sweetland 130, H L Parsons 133, J B Potter 130, L Paine 130, J D Kittle 130, J M Stone 130, E Edson 134, F Tibbles 132, L Allen 130, L R Barber 148, M A Orrok 130, T Wilkins 130, W J Hoyt 130, S S Stetson 130, Julia A Toomer 147, W Hynes 130, W Stark 130, W H Cafman 130, W Howard 130, A Hotchkiss 130, W A Durand 106, J B Richardson 130, M M Eavens 130, T D Bailey 130, D Veazy 130, D Haskins 130, L Haskel 130, R Gray 130, L Scott 130, R Woodward 114, T White 110, O Fairservice 144, M Young 71, S Stone 130, J W Marden 130, E Heath 130, F Philbrick 130, G W Wiggin 130, J S Wick 130, Mrs. F A Taylor 130, S Cook 130, B T Saunders 130, D Kendell 130, C G Miller 130, L Osborne 130, L P Drake 130, L Hill 130, S Braley 130, M Gaylor 110, R Chase 130, P W White 104, P Alling 169, B P Hildreth 156, M M Markham 130, T Tewksbury 130, J Cooper 153, E Bledgett 130, N Branch, Jr., 130, A Bonny 90,—$1 each.

J Crosby 181, A Williams 104, L D Cannon 170, C Newell 156, W Albro 141, L T Moses 104, W Slade 116, J Davis 149, E B Boynton 181, R Lovery 100, M C Kershaw 156, E Rice 130, M R Potter 169, A P Wells 130, S C Clark 159, T C Parlar 130, Bro. Wood 130, J Gray 124, H Simmons 130, R Bush 156, J Smith 156, E J Acherman 130, E A Deming 104, S Gault 130, L H Woodbury 156, J C Dennison 156,—$2 each.

R G Kirk 117, C Doane 130, Isaac Bliss 114, M Hobart 117, J Rose 130, A Boothby 119,—50 cents each.

W F Higgins for Brn. in Worcester, $7.50, pays to No. 160; J O Griswold 144, $3; L L Tuttle [illegible] $1.25; Brn. in Collinsville $5.00, pays to No. [illegible]; R. Wakefield, for Brn. in Newark, $30.00, pays to No. 130; M L Clark, $30.00; [illegible] Campbell [illegible] [illegible]; [illegible] [illegible] [illegible]; John Brown [illegible]; Maria Crabtree [illegible], 25 cents.

[illegible] P D Richardson, $1; M. [illegible] 50 cents.

FOR BOOKS AND TRACTS.—T. C. Parker, $6.15; P. White, Jr., 31 cents; A. M. Bodington $1; H. D. Wright, 20 cents.

FOR THE WESTERN MISSION.—Tho. M. Storer, $1.00.

BOOKS SENT.—C. Goodrich, Mrs. Mary A. Streeter, G. L. Humphreville, R. Read, A. M. Bodington, P. White, Jr., J. T. Champlin, T. C. Parker, (in three packages.)

Olive Perkins, Montague Falls, Ms.; Sr J. Turner, $1.00.

M. Greenough—Money received.

Bro. Walter Pratt's P. O. address is Rough and Ready, Hancock Co., Ill.

I. C. Welcome's P. O. address is Brunswick, Me.

L. Haskel—All right.

T. C. Parker—Some of the works you order we are unable to obtain, and therefore send you others instead. We shall have "Dobney on Future Punishment" soon, and will then send you a copy. We have forwarded your publications in three packages by mail.

W. Pratt—You gave the name of the county in which the person lives whose name you send as a new subscriber, but omitted to name the post office to which his paper is to be sent. Please let us know.

R. H. Clark's P. O. address is Osceola Mills, Wis.

Canada Subscribers

And all others in the *British Provinces* will remember that we have to prepay the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Postage.

The postage on the Crisis, if prepaid, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If so, prepaid, it will be half a cent a number in the State and one cent out of it.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS 167 Hanover street, Boston, Mass.

The Saint's Inheritance. By Wm. Shepherd Price 8 cents—pos. 1 ct.

THE THREE KINGDOMS, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single - Postage 1 cent.

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Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 12 cents—postage 1 ct.

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11 Tracts.—The Three Worlds—The Last Day—The New Heavens and Earth—A Voice of Warning from the Four Winds—[illegible] The Desire of all Nations—[illegible] [illegible]

Poetry.

For the Crisis.

SHADES OF NIGHT.

Air—"Isle of Beauty, Fare thee well."

Shades of night how round us hover,
But, through yonder op'ning sky,
Soon shall mortal eye discover
The bright Daystar from on high.
Darkness then shall flee forever,
God's own glory fill our earth,
Nature, doomed again, Oh! never,
Shall awake to glorious birth.

From the dust the saints upspringing—
Glorious victory! blessed hour!
Over death in triumph singing,
Never-more to feel his power.
Tears no more our eyes bedimming,
We shall speak no farewell word;
But a Savior's triumphs hymning,
Joyful strains alone be heard.

Israel's Shepherd then shall feed us,
O'er the New Earth's verdant plain,
By the living waters lead us—
Oh! how blest his fold to gain.
Zion's King, with songs loud swelling,
Shall our hearts enraptured praise;
By the throne eternal dwelling,
On his radiant beauty gaze.

"Lord, how long?" thy saints are moaning,
Day and night for thee we pray;
Hear Creation's ceaseless groaning,
Waiting for Redemption's day.
For our home our hearts are yearning,
Strangers, orphans here we roam,
Till thy promised returning,—
Come, Lord Jesus, quickly come!

MARIA T.

Original Articles.

For the Crisis.

Conversations on Bible Truth.

BY M. MATTHEWS.

No. II.

"Well, what did Christ say to the thief on the cross? Surely he possessed an immortal Spirit, or he never would have obtained the promise he did.'

My mother used to say, 'M., 'think before you speak.'" The nature of the request is enough to convince any one that it was not death, or at death that the thief referred to. Now, c-o-m-e-s-t is not pronounced goest, although many give it that signification. Our Lord willingly replied, "Verily, I say unto thee to-day, *thou* (not your mind) shalt be with me in Paradise." Some men have passed a college course, and have been styled A. M., &c., yet have not learned where Paradise was. When the Devil entered therein and tempted Eve, they willingly admit that it was in Eden's garden; but when a promise of an immortal character is made, they go from plain common sense, Bible and geography, to an old mystified volume, and then step forward before a congregation and declare that Paradise was north of the moon, bounded on either side by Jupiter, Herschel, and Mars, and a thousand other places that they know as much about as my pen. Well, of course his hearers care but little about it, either way; and as Rev. A. J. P., or who ever he may be, has a "good education," they sagely conclude that "he knows about it."

"A few words concerning the Atonement. I believe that Jesus Christ, the Son of God, condescended to take upon himself human nature,—died, was buried, and rose again that we through him might live. His soul went to heaven at death. His divine nature could no more die than God, the Father. As for me, I am perfectly satisfied with such an atonement,—you may call it 'human,' if you please. If your teachers believe that Christ's divine nature died, they have gone a step further than any I ever knew. *Error knows no bounds.* Jesus died like a beast! Why, if you believe *that*, you will soon be taught to believe that the great God can die."

If we have natural, inherent immortality, why was it requisite for Christ's body to die that we might obtain what was naturally our own? It looks like using a boat on dry land. If it was the body that was offered, why do we see death bearing away those of our friends every day? If it was for our 'spirit' he died, then his spirit must have died. According to your own theory, it was only humanity that died; consequently you are left with a poor, soul-forsaken, human sacrifice. A human sacrifice! You are "satisfied" with it. For my part I wonder where you got that notion. 'Tisn't in my Bible, nor brown book. I guess you have got one of those "mystified volumes." If you have, do destroy it, and save some one else the trouble. I wonder how you can [illegible] the death of Jesus! Of how little importance the gift of God, "who so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." Christ himself declared,—"I am he that *was dead*." He says he *was dead*,—died for you. You say it was only a partial death. Most generally, a starving person accepts all that is offered him.

As "my teachers" (you seem to judge by my improvement that I have teachers,) are not over moderate, probably they are a little ahead of yours. You know their non-mystified Bible is so much easier than yours that they have the advantage of people in general. As long as the Book sustains them,—long as the soil is good,—the path illuminated by the light of God's word, David's lamp,—I'll venture to follow. You think they will "teach me to believe the great God can die." Hark you! If God had ever said he would die, I rather guess I could believe it; and I do hope there would be honesty enough about me to let him say just what he meant, and mean just what he said. Man sinned, and an atonement for the same was required by his Creator. As nothing earthly (by nature) would suffice, he "gave his only begotten Son." If it was nothing more than mere humanity that died, why not accept of an Isaac, or an Abraham? If Jesus spoke the truth, (he hardly receives credit for as much,) he had not ascended to his Father three days after his death. Surely, then, he did not accompany the thief's disembodied spirit to Paradise on the day the promise was made. He (or it) was not in hell, for "divinity cannot suffer." That "mind" that concluded to die,—made a servant of human nature,—followed it till it came to the cross where mind was required, then made its escape to heaven! O! I can scarcely think of it! Left without a mind? Surely, *I* think "error knows no bounds." But, thank God, TRUTH does. His body alone that died? humanity alone that hung on the cross? I don't wonder that the heavens grew black. I don't wonder that there was an earthquake. Should not wonder if old earth quaked from pole to pole if her children even *supposed* that Jesus' death was no death. But I do wonder how the Roman soldiers could look up to the cross, where there was not the least of divinity, and exclaim, "Truly, this was the Son of God." O God! save me from such a delusion.

Sister, I believe your intentions are good; still you are in very dangerous circumstances. See what immortalsoulism has done! It has denied Christ. It is Anti-Christ. I despise it. You may trim it and present it in its best colors, still I despise it. It originated from the words whispered to mother Eve in the garden of Eden,—"Thou shalt not surely die." It started there, and down, down it has come from youth to maturity; and now Spiritualism is growing the hoary hairs of its old age. Yes, bless God, it has arrived to its allotted age,—its grey hairs bespeak its nearness to the tomb, and soon the death knell will call it out of existence. I shall shed no tears at its departure.

With you I say in conclusion; "Take no offence, but receive this in as good a spirit as it is written; for I have just as good a right to my views as you have to yours. Forget and abandon your erroneous notions, and you will do some good in the world." As for "renouncing Millerism" (or Bibleism) in order to "do good in the world,"—well, when I do it, I will sign my name to a notice, thus: "Maria Iscariot, Judas' sister," and forward it to you. O, I pity the sneaking coward who can abandon a good cause, no matter how unpopular it may be, to please solicitors! O follower, professed follower of Jesus! "Come out from among them," and boldly take your stand before the world, determined to conquer or die. Put not your lighted candle under a bushel. "Ye are the light of the world." Do not extinguish that light, for Christ's sake. "Forget and abandon" my hope, worth more than gold? Away, vile thought! Prove my hopes to be "erroneous," and I'll readily abandon them. If there is such a thing as "doing good" through such feeble efforts as mine, it cannot consist in scattering poison through the world. If I could find one word that was spoken by God in favor of the notion you promulgate, it certainly would be just as easy and desirable to think as you do, (where there was common sense,) as any other way. But there stands the mighty if. There is no promise of immortality to one this side the Resurrection; and I cannot find a passage in my Bible that tells me I am not mortal except that serpentile whisper already referred to. And there is not one solitary promise on record to assure me of being admitted into the everlasting kingdom, when it shall have been established on the new and beautiful earth, except I abide by TRUTH. Let us watch and pray. "The night is far spent." Amen! Adieu.

Danville, C. E.

From Sr. S. P. Green.

DEAR BRN. AND SRS.:—Is it not indeed cheering to the wayworn pilgrim, to have the blessed privilege of hailing the "white-winged Messenger" every Saturday night? It seems like a message sent from God to light up our pathway, to encourage, strengthen, and admonish. It is a great hindrance to the all-surrounding trials, temptations, dangers and plans of the great adversary, the Devil, to draw us from the fold of God. How exactly Sr. M. E. Wood has written my feelings in some respects. She says truly that we are living in the perils of the very last days. I, too, feel great anxiety for friends near and dear by the ties of nature; yes, and others too.

For a short time past I have felt an unusual desire for Jesus to come. O let us be faithful. Study our own duty. It is not for us to be searching out others' duties; but when we see christians doing wrong, or going out of the right way, it is our duty to admonish them, in the spirit of meekness.

It is a bright Sabbath morn. Everything in nature seems to praise God. I praise him, too. I put my trust in him, and him alone. How good the Lord is. Though poor, alone, cast down and despised, the Lord is mine, and I am HIS. My health has been very poor for about three years; but I feel that the Lord has visited me in all my afflictions. Some severe blows might have been inflicted, but he has been kind and merciful. He deals righteously and graciously with his children. I often think how much more Christ and the martyrs have suffered than *any* of us; and still we are impatient and repining. O, may we all have our hearts right in his sight, and be *not* without the grace of patience, and our trials will be easier.

How the scriptures are fulfilling! Look out upon the spiritual world. What do we see? All the world lying in wickedness. But, thank God, I am led by the Holy Spirit to look through the mist and clouds, storms, and all the enemy is pleased to throw around my way, to the rest beyond. I sometimes am afraid to stir or speak, for fear of doing wrong. I know that my poor heart is very liable to rebel, too much so, but I mean, by the aid of Him who is "*not willing* that *any* should *perish*," to gain a seat in the kingdom, where nothing can enter that pains.

We should be glad if some one would come and preach the word *once more*. I am expecting the Second Advent will soon take place. And

"My longing heart cries out, O come,
Creation groans for thee:
The weary pilgrim sighs, O come,
Bring immortality."

Pray, dear Brn. and Srs., that I and my little family may arrive at last where no sickness or death will disturb our rest. Blessed be God, I am truly and wonderfully aided by his hand.

Your Sr. in Christ,
SOPHRONIA P. GREEN.

Plymouth, Vt., Aug. 16th, '57.

Choice Selections.

Book of Jasher.

EXTRACT NO. II.—CHAPTER III.

1. And Enoch lived sixty-five years and he begat Methuselah; and Enoch walked with God after having begot Methuselah, and he served the Lord, and despised the evil ways of men.

2. And the soul of Enoch was wrapped up in the instruction of the Lord, in knowledge and in understanding; and he wisely retired from the sons of men, and secreted himself from them for many days.

3. And it was at the expiration of many years, whilst he was serving the Lord, and praying before him in *his* house, that an angel of the Lord called to him from Heaven, and he said, here am I.

4. And he said, rise, go forth from thy house and from the place where thou dost hide thyself, and appear to the sons of men, in order that thou mayst teach them the way in which they should go, and the work which they must accomplish to enter in the ways of God.

5. And Enoch rose up according to the word of the Lord, and went forth from his house, from his place and from the chamber in which he was *concealed*; and he went to the sons of men and taught them the ways of the Lord, and at that time assembled the sons of men and acquainted them with the instruction of the Lord.

6. And he ordered it to be proclaimed in all places where the sons of men dwelt, saying, Where is the man who wishes to know the ways of the Lord and good works? let him come to Enoch.

7. And all the sons of men then assembled to him, for all who desired this thing went to Enoch, and Enoch reigned over the sons of men according to the word of the Lord, and they came and bowed to him and they heard his word.

8. And the spirit of God was upon Enoch, and he taught all his men the wisdom of God and his ways, and the sons of men served the Lord all the days of Enoch, and they came to hear his wisdom.

9. And all the kings of the sons of men, both first and last, together with their princes and judges, came to Enoch when they heard of his wisdom, and they bowed down to him, and they also required of Enoch to reign over them, to which he consented.

10. And they assembled in all, one hundred and thirty kings and princes, and they made Enoch king over them, and they were all under his power and command.

11. And Enoch taught them wisdom, knowledge, and the ways of the Lord; and he made peace amongst them, and peace was throughout the earth during the life of Enoch.

12. And Enoch reigned over the sons of men two hundred and forty-three years, and he did justice and righteousness with all his people, and he led them in the ways of the Lord.

13. And these are the generations of Enoch; Methuselah, Elisha, and Elimelech, three sons; and their sisters *were* Melca and Nahmah, and Methuselah lived eighty-seven years and he begat Lamech.

14. And it was in the fifty-sixth year of the life of Lamech when Adam died; nine hundred and thirty years old was he at his death, and his two sons, *with* Enoch and Methuselah his son, buried him with great pomp, as at the burial of kings in the cave which God had told him.

15. And in that place all the sons of men made a great mourning and weeping on account of Adam; it has therefore become a custom among the sons of men to this day.

16. And Adam died because he ate of the tree of knowledge; he and his children *after him*, as the Lord God had spoken.

17. And it was in the year of Adam's death which was the two hundred and forty-third year of the reign of Enoch, in that time Enoch resolved to separate himself from the sons of men and to secrete himself as at first in order to serve the Lord.

18. And Enoch did so, but did not entirely secrete himself from them, but kept away from the sons of men three days and then went to them for one day.

19. And during the three days that he was in his chamber, he prayed to, and praised the Lord his God, and the day on which he went and appeared to his subjects he taught them the ways of the Lord, and all they asked him about the Lord he told them.

20. And he did in this manner for many years, and he afterwards concealed himself for six days, and appeared to his people one day in seven; and after that once in a month, and then once a year, until all the kings, princes and sons of men sought for him, and desired again to see the face of Enoch, and to hear his word; but they could not, as all the sons of men were greatly afraid of Enoch, and they feared to approach him on account of the Godlike awe that was *seated* upon his countenance; therefore no man could look at him, fearing he might be punished and die.

21. And all the kings and princes resolved to assemble the sons of men, and to come to Enoch, thinking that they might all speak to him at the time when he should come forth amongst them, and they did so.

22. And the day came when Enoch went forth and they all assembled and came to him, and Enoch spoke to them the words of the Lord and he taught them wisdom and knowledge, and they bowed down before him and they said, may the king live, may the king live!

23. And in some time after, when the kings and princes and the sons of men were speaking to Enoch, and Enoch was teaching them the ways of God, *behold* an angel of the Lord then called unto Enoch from heaven, and wished to bring him up to heaven to make him reign there over the sons of God, as he had reigned over the sons of men upon the earth.

24. When at that time Enoch heard this he went and assembled all the inhabitants of the earth, and taught them wisdom and knowledge and gave them divine instructions, and he said to them, I have been required to ascend into heaven, I therefore do not know the hour of my going.

25. And now therefore I will teach you wisdom and knowledge and will give you instruction before I leave you, how to act upon earth whereby you may live; and he did so.

26. And he taught them wisdom and knowledge, and gave them instruction, and he reproved them, and he placed before them statutes and judgments to do upon earth, and he made peace amongst them and he taught them everlasting life, and dwelt with them some time teaching them all these things.

27. And at that time the sons of men were with Enoch, and Enoch was speaking to them, and they lifted up their eyes and the likeness of a great horse descending from heaven, and the horse paced in the air;

28. And they told Enoch what they had seen, and Enoch said to them, on my account does this horse descend upon earth; the time is come when I must go from you and I shall no more be seen by you.

29. And the horse descended at that time and stood before Enoch, and all the sons of men that were with Enoch saw him.

30. And Enoch then again ordered a voice to be proclaimed, saying, Where is the man who delighteth to know the ways of the Lord his God, let him come this day to Enoch before he is taken from us.

31. And all the sons of men assembled and came to Enoch that day; and all the kings of the earth with their princes and counsellors remained with him that day; and Enoch then taught the sons of men wisdom and knowledge, and gave them divine instructions; and he bade them serve the Lord and walk in his ways all the days of their lives, and he continued to make peace amongst them.

32. And it was after this that he rose up and rode upon the horse; and he went forth and all the sons of men went after him, about eight hundred thousand men; and they went with him one day's journey.

33. And the second day he said to them return home to your tents, why will you go? perhaps you may die; and some of them went from him, and those that remained went with him six day's journey; and Enoch said to them every day, return to your tents, lest you may die; but they were not willing to return, and they went with him.

34. And on the sixth day some of the men remained and clung to him, and they said to him, we will go with thee to the place where thou goest; as the Lord liveth, death only shall separate us.

35. And they urged so much to go with him, that he ceased speaking to them; and they went after him and would not return;

36. And when the kings returned they caused a census to be taken, in order to know the number of remaining men that went with Enoch; and it was upon the seventh day that Enoch ascended into heaven in a whirlwind, with horses and chariots of fire.

37. And on the eighth day all the kings that had been with Enoch sent to bring back the number of men that were with Enoch, in that place from which he ascended into heaven.

38. And all those kings went to the place and they found the earth there filled with snow, and upon the snow were large stones of snow, and one said to the other, come, let us break through this snow and see, perhaps the men that remained with Enoch are dead, and are now under the stones of snow, and they searched but could not find him, for he had ascended into heaven.

For the Children.

The Evils of a Hasty Temper.

"Please sir," said Hannah, our chambermaid, speaking in a hesitating manner, as if the communication about to be made would produce a disagreeable impression.

"Well Hannah, what is it?" returned uncle Abel, looking at her over the top of the morning paper, which had proved more attractive to him than the cup of coffee which he only tasted, and then left to cool on the table beside him. The expression of the good man's countenance showed that he was prepared for something disagreeable.

"Mr. Edwards' girl is at the door, sir."

"Well what does Mr. Edwards' girl want now?"

The Edwards family were inveterate borrowers and my uncle was beginning to lose all patience with them.

"She says, will you please—" the chambermaid hesitated.

"Lend what? It's lend, of course."

The old man's face was crimsoning.

"I'll say you're using it," replied Hannah, in as soothing tone as she could venture to assume.

"No, you needn't," angrily replied my uncle. I don't want you to put words into my mouth. Tell the girl to tell Mr. Edwards that if he wants to read the morning paper, he can subscribe for it, as I do,"

Hannah looked doubtingly at the excited old gentleman. She did not like to be the bearer of such a message.

"D'ye hear," said uncle Abel, in an imperative voice.

Hannah turned and left the room.

"Too bad! outrageous! The family is a nuisance!" ejaculated uncle Abel, in an unusually excited manner. "I'll stop taking the paper if I am to be annoyed in this way." And he fluttered the crackling sheet, as he threw his hands about him.

I could with difficulty repress a smile as I looked at the really kind hearted old man, in his temporary excitement.

"Is it well to be angry?" I said, the moment I saw I could speak to his reason.

"No, it is not well, Kate," he answered in a subdued voice. "It is not well, and I am old enough to know better."

"That was a very rough message you sent to a neighbor."

"What did I say?"

The old gentlemen looked a little frightened.

"Why, you told Hannah to tell the girl to tell Mr. Edwards that if he wanted to read the morning paper to subscribe for it, as you did."

Uncle Abel sighed, and looked down upon the floor, with a fixed, absent gaze. His spirit was troubled.

"Mr. Edwards appears to be a very gentlemanly person," said I.

"It isn't gentlemanly to be forever annoying neighbors and coveting their property," retorted uncle Abel a little sharply.

He was making a feeble effort at self justification. But it wouldn't answer. His own conscience was not satisfied.

"Perhaps Mr. Edward's paper failed to reach him," said I.

"I got mine," he muttered.

"It's no use to argue the matter, Kate, and try to place me in the wrong," said the old gentleman, warming up.

"There's nothing to justify his conduct."

Well, uncle Abel's breakfast was spoiled for that morning. He laid down the paper, tasted the cold coffee, and then pushed the cup away.

"Your coffee is cold. Let me pour out another cup," said I.

What a troublesome thing a quick temper is, and the more so if it leads to hasty speech. Some of the best hearted people are naturally quick tempered. They suffer, of course, greatly from their infirmity, but never seem to gain much power over it. Of this class is my excellent uncle, to whose affectionate care I am indebted for a pleasant home.

I noticed that he did not leave the house quite as early as usual, and that, as he walked uneasily the parlor floor, he now and then bent listlessly as far towards the street. In truth, he was waiting until he was certain Mr. Edwards had left the house, so as to run no risk of meeting him.

My uncle was, in fact, heartily ashamed of his little outbreak of temper, and he felt that he must appear very badly in the eyes of his neighbor. It was not an unusual thing for them to meet during the day, and to pass a friendly greeting. How could my uncle meet Mr. Edwards in the face, after what had happened? And, on the other hand, how would Mr. Edwards treat him, should their paths cross each other during the day?

Poor old gentleman! he was sorely troubled in consequence of his hasty speech.

The day, as he feared it would, proved one of serious annoyance. Once he saw Mr. Edwards half a block in advance, and coming towards him. A friendly corner was at hand and a short turn enabled him to escape the unwelcome contact.

Again, on entering a store, he saw Mr. Edwards talking with the proprietor. The former did not observe him, and he quickly withdrew, feeling something like guilt in his heart.

Once he met Mr. Edwards face to face. The latter bowed with his usual politeness, as if nothing had happened; and this was to uncle Abel a most cutting rebuke. He would have felt better if Mr. Edwards had met him coldly or with disdain.

The fourth and last time that he came in contact with his neighbor was late in the afternoon, when he was within a few paces of his own house. Mr. Edwards overtook him, and offering his hand, remarked cheerfully on the state of the weather and news of the day. As they were parting at our door, Mr. Edwards drew from his pocket a newspaper, and said, as he handed it to my uncle,

"I received a late copy of the London Times to-day. It contains an article on the United States which I am sure will interest you."

"Thank you! thank you!" stammered uncle Abel, pushing back the paper; "but don't let me deprive you of the pleasure of reading it."

"Time enough for me," replied Mr. Edwards; "time enough for me. I will enjoy it more from knowing that its perusal has given pleasure. So take it, take it, and you can send it any time. Good evening."

And Mr. Edwards passed on, leaving the Times and Uncle Abel.

Now this was too pointed, and my uncle felt it keenly. He came in looking hurt and depressed, and laid the paper quietly down.

I happened to be standing at the parlor window, and so heard what passed between the gentlemen. My uncle's state of mind was therefore no mystery to me.

"Pretty severely punished," thought I. It was all in vain that I tried to win his thoughts from unpleasant reflections; he answered me only in monosyllables. Even his favorite airs on the piano failed to restore a cheerful shade to his spirits.

"A as," thought I, "how much of suffering we draw down upon our hearts. These quick tempers and hasty words, how like the foxes do they spoil our tender grapes."

"Hannah," said I, as we sat at the tea table—uncle Abel had spread the butter on both sides of his bread, played with his spoon, done in fact almost everything but eat his supper—what message did you send to Mr. Edwards this morning?"

Uncle Abel started.

Hannah grew crimson in the face, and stammered forth something that neither of us could understand.

"What was it, Hannah?" said I.

"I—I—I told the girl th-that I would send Mr. Edwards the paper in a few minutes."

"You did?" said uncle Abel in a tone of surprise.

"Ye-yes sir."

"And why did you say that?"

"Because, sir, I thought that was what you would say on reflection."

"And did you send the paper in?"

"Yes sir, when you were through with it. I hope I havn't done very wrong."

"No, Hannah," said the dear old man, getting up and assuming almost a respectful air towards the girl, "you did very right, and I thank you for your discretion."

Hannah, relieved in heart, turned away and glided from the room.

Uncle Abel was restored to himself—and I think what he suffered through that day, has helped him to a little self-control.—[*Arthur's Home Magazine.*

PERMANENT rest is not to be expected on the road, but at the end of the journey.

It is better to pass by an offence, than to invite its repetition by resentment.

THOSE who are careful to avoid offending others, are not apt to take offence themselves.

As love is the surest evidence of faith, so obedience is the truest test of love.

THE WORLD'S CRISIS.

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Poetry.

For the Crisis.

GOD.

Ascend to heaven, His dwelling place,
And lo! you find Him there;
Roam thro' the boundless realms of space—
Immeasurable air,—

Ride on the wild, tempestuous wind,
Or thunder-bolt abroad,—
And where the lightnings flash, you'll find
The presence of a God!

Mount Cotopax'is fiery steep
And breathe its burning air;—
Descend into the mighty deep,
And God is even there.

His breath is mingling in each breeze,
His smile on every flower,—
His glory in the forest trees,
His blessings in each shower.

His power is seen in yonder sun,
The source of heat and light,
And in the stars and silvery moon,
The guardians of the night.

His love abounds to all mankind,
His grace to all is free;
He heals the sick, and opes the mind
His wond'rous power to see.

JNO. F. COTTON.

Boston, Sept. 8, 1857.

Original Articles.

For the Crisis.

The Disease of our Church: Its Cause and Cure.

It is a fact painful but true, that our church has become seriously diseased. Nor does an assurance of this fact demand an effort on the part of our brethren; all can see it. Many remark it, and though there has been for the last year or more an effort on the part of many to stay its progress and turn the tide; yet does it "eat as doth a canker." And it becomes us to inquire, with other churches, "where are we drifting?"

That something is wrong, all must see; and where this wrong lies we will first consider.

It has been but about fifteen years since the "Advent message" brought us before the world a distinct people or church; therefore, many who started in its infancy are with it now; and since not a few were gathered from the world, it seems that the materials were new enough to allow the body to grow in grace and in knowledge during this race of fifteen years. But how has it been? That we have grown in grace may well be questioned. We see, rather, a lack of that spiritual fervor in our prayer meetings now, which characterized them in '43 and '44. When we meet for prayer and exhortation, what a backwardness and indifference we behold. In a meeting of twenty or thirty "believers," we oftener hear less than six or eight "testimonies" than we do more. And these are not listened to alone because of the superabundance of graces in the hearts of their authors; but the "listeners," comprising most of the "believers" present, [illegible] This is a fair picture of our prayer meetings generally, though there are occasional glad exceptions. But was it so in '43 and '44? No; far from it, as all who believed then can testify. Now, our brethren get to the prayer meeting reluctantly, as though it were a burdensome duty; then, they went readily, esteeming it a precious privilege. Now, we go to the prayer meeting with cold hearts and tied tongues; then, they went with hearts warmed with love for the Lamb of God, and tongues to express their love. Now, our invitations to sinners to come to Christ are fearfully "few and far between;" then, every heart seemed to reach out after the sinner.

The same contrast is observable in the sentiments which we now sing, and also in the preaching, for the old adage—"like priests like people," is strikingly true in these "last days;" but as the prayer meeting is a pretty correct index to the state of a church in its spiritual condition, nothing further need be said to prove that there is a striking want of love or charity among us, which is our "disease." That we have grown in knowledge, no one can deny. It is strikingly evident, also, that our increase in knowledge has not enabled us to grow in grace; and this leads us to consider the cause which has removed us from our first love.

The light shed upon the prophecies by our brethren in the movement of '43 and '44 created a lively interest in the prophecies yet to be fulfilled; and the little attention paid to these truths by christians generally led them to give these things a marked prominence, and to urge with zeal the immediate coming of Christ and the setting up of his kingdom on the earth. Inasmuch as all christians believed and preached "Christ crucified," they felt it devolving upon them to urge them to adopt, also, his second coming and kingdom—a glorious and necessary addition to that "part of the truth" then preached.

Thus, while the preaching of Christ's second coming and kingdom has devolved almost wholly on our brethren, they have given these truths a marked prominence; in fact, have preached little else, till "Christ crucified" has become as sadly neglected by us as Christ glorified is by the other churches. Here lies a serious fault, and, as I conceive, the reason why our love does not burn as in our earlier days. We preach Christ crucified, as the object of hope; but neglect him bleeding on the cross, the object and source of love. We urge that "the Lord is soon to come," and that without holiness no man shall see the Lord; but the cross, the great incentive to holiness, receives but a passing notice. We magnify the anticipated joys of our "happy Eden home"—a "blessed hope"—but we sadly neglect the "door of hope" and the cost at which it was obtained. Christ on his throne may fill us with admiration and hope, but nothing but the blood of Christ can cleanse us from all sin.

This suggests to us the "cure." It is not to preach Christ glorified less; but Christ crucified more. Not to preach Christ on his throne alone; but Christ on the cross also. Not as the Lion of the Tribe of Judah alone; but as the Lamb of God also. Not as King of Kings and Lord of Lords alone; but as he who "was led as a lamb to the slaughter" also. Not alone he "who shall strike through kings in the day of his power;" but he who after having been spit upon and mocked, suffered himself to be led away to be crucified, though he could have commanded twelve legions of angels. Not alone he who shall rejoice in Jerusalem and joy in his people; but as the man of sorrows and acquainted with grief. Not alone he to whom every knee shall bow and every tongue confess; but as despised and rejected of men. Not alone as "our life," but as "our righteousness." Not alone as our Savior from death; but as the Savior from our sins. In short, not a Savior in part; but as a whole Savior.

In conclusion, I may say, all can see that we are wanting that charity which edifieth, (or buildeth up,) but are increased in that knowledge which puffeth up; therefore, though we have the gift of prophecy, and understand all mysteries and all knowledge, bestow all our goods to feed the poor and our bodies to be burned; yet we shall lack the one thing needful.

**

For the Crisis.

Forgiveness.

Selfishness and pride are so deeply rooted in our fallen nature that they remain and often break forth, even in those who are begotten of God; and numberless are the ways that Satan takes to deceive and tempt them either to seek pre-eminence above their brethren, or cause divisions in some other way; and those who fall under his duplicity are instigated by a corresponding solicitude to put down all such as stand in the way of their ambition. Hence the slanderous insinuations that are sometimes hinted against individuals of the most undoubted piety; and these hints are seized by the lovers of scandal and bandied about from house to house to the great grief of the individual, and injury of the church. A quarrelsome temper also is calculated to stir up the corruptions of those with whom they contend, and if indulged, it wounds the cause of Christ, and leads others to think meanly of a religion that has no more efficacy to soften the feelings of those who profess it. We know that "it is impossible but that offences will come;" but certain woe will follow; and time spent in acrimonious disputes and recriminations should be spent in prayer and watching, and living out the precepts of the Bible. We are only sanctified in part; and some of the corrupt passions of the old man still exist, and must be put off and slain. When the Spirit of Christ governs us, we can bear injuries without reviling; and if one tresspass against us, we shall show no resentment, but look with pity on the offender, and take an early opportunity to expostulate with him privately on the unreasonableness and sinfulness of such conduct. Such a spirit would be likely to win the offender and lead him to retract his abuse and live a better life. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

I was once present where a professed brother and sister chanced to meet. She was one of "*that sect* that is everywhere spoken against;" and some believed the reports circulated against her; but no one could be found that *knew* anything bad of her. The brother fancied himself to have been indirectly rebuked by her, sometime previous, and such a torrent of hard, abusive reproaches as he poured on her is not often witnessed. She appeared keenly to feel the indignity, but manifested no resentment, not even one angry word. And when the blast was spent, she lifted up her hands, exclaiming: "O, I am not worthy of the glory to which this treatment entitles me." Before he left the room he looked her in the face rather abashed, and said, "I know nothing against you." It would be well if we would always exercise such feelings under any provocation, for it would show a spirit of love to enemies, and forgiveness of injuries, that must proceed from faith in Jesus Christ.

Says one, if any individual misuses me, I never give him so much as a thought. Indeed! Is that Bible, sister? Would you let your brother go to perdition without one effort to save him? The command is,—"Thou shalt in any wise rebuke thy neighbor, and not suffer *sin* upon him." But this must not be done till we cast the beam out of our own eye, and then with a spirit of love and forgiveness. We have plain directions in such cases, and "obedience is better than sacrifice." Says another, I am always ready to forgive, when the offender repents, and God forgives none till he does. Does not the Bible say, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him;" "And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." Yea, and it says, likewise, "when ye stand praying, forgive, if ye have aught against any, that your Father may also forgive you." Now if my brother have done me wrong, and persists in it, can I go with an unforgiving spirit to the throne of grace, and ask God to forgive me? I should peril my soul by so doing—"If I regard iniquity in my heart, the Lord will not hear me;" and a bar between God and my soul would be the greatest of all evils. Many, many sins has my Master forgiven me, even "ten thousand talents;" and it would ill become me to take my brother by the throat, saying, "pay me that thou owest," when it was no more than the paltry sum of "a hundred pence." "If ye forgive not men their trespasses, neither will your Father forgive you your trespasses." We should forgive those who do not repent, so as to pray for them, and embrace every opportunity of doing them a kindness; though with such as have been evidently injurious, and remain inflexible, our friendly intercourse must in some measure be impeded. Paul says, "If any man obey not our word, by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."

I once knew a family who felt wronged by an individual that was connected with it, and the antagonism became so great that they parted asunder. At length they were all called to attend a funeral; and though little was said, it was evident that unpleasant sensations pervaded the company. Efforts were made to reconcile the parties, but they were fruitless, as the offender made no concessions. They ate, but not together. The offender and several of the family were members of the same church, before which the case lay: but as the church did not see fit to suspend the offender, the family, appealing to the judgment-seat, left the church. And this disruption continued while the parties lived, though there was occasionally an act of kindness from each party to the other; but their social intercourse was obstructed, and their christian fellowship annihilated, for this world. This was one of those lamentable cases that could not be settled short of the high Court of Heaven. The words of Solomon in this case were verified;—"A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle."

Such grievous divisions among the followers of Christ are to be deplored. Sin is a reproach to any people; how much more when found in the children of God. A slanderous word breathed against a brother, may, when coming to his ears, provoke him to commit sin; and one had better be "drowned in the depth of the sea" than so to offend a follower of Christ as to cause him to sin against God;—"As ye would that men should do to you, do ye even so to them." "For with the same measure that ye mete (to others,) it shall be measured to you again." "Judge not and ye shall not be judged; condemn not, and ye shall not be condemned; *forgive*, and ye shall be forgiven." Our own trespasses against High Heaven are much more and greater than we can suffer from our fellow-man; and how can we, with this fact before us, feel hardness against a brother? There are no surer marks of hypocrisy than a hard, malicious, or envious disposition gratified, and a slanderous tongue ungoverned. And can either of these characters lay claim to the promises of God? As well might Cain hope for salvation while in the very act of shedding his brother's blood. Satan was a slanderer, and envious and full of malice; he lied against God in the garden of Eden, by representing to Eve that he was a hard master, to say—"ye shall not eat of every tree of the garden;" whereas he said no such thing. He was envious of Adam and Eve, because they were better and happier than he. And his malice raged against God and man, to grieve the former, and destroy the latter; and truly "he was a murderer from the beginning."

And can a child of God do such foul work? To speak against a brother does not argue love, but hatred; and John says,—"Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." By slander, a professor of religion darkens the glory of God, and stings like a viper the victim of his rage; while the endorser and retailer of it stands armed and ready, if necessary, to give the finishing stab, and complete the sacrifice. Look at the contrast between a devoted child of God and a tale bearer; the one has his "conversation in heaven, from whence he looks for the Savior, the Lord Jesus Christ;" while the other is sowing discord among brethren, and casting fire-brands, arrows and death, at this very individual. He hears of it, and it grieves him, acknowledges that as it comes from the hand of God it is just; and prays that the fruit of all his sufferings may but be to take away sin,—feels that "it is enough for the disciple that he be as his Master," and says, "If they have called the master of the house Beelzebub, how much more (reason have they thus to call) those of his household."

Now, brethren, I wish none to take any hint from the foregoing, only those who are conscious that the coat fits; but if there be one in our ranks who is constrained to say to himself, *it means me*, let such an one instantly repent before God, and hasten to repair the wrong that he or she has done, and forsake the path of the slanderer, that leads to death. There are some whose most easily besetting sin is to start ridicule, or calumniate their fellow creatures; and it is really criminal, as murder, and a species of it; and I do entreat all who are given to this vice to forsake it, and watch against every temptation that leads to it, and be extremely careful of a brothers' or sister's reputation. "No man can serve two masters." We ought to shine as lights in the world. Jesus said, "ye are the light of the world;" and we should "take heed that the light that is in us be not darkness," for, if so, "how great is that darkness." "If any man offend not in work, the same is a perfect man, and able also to bridle the whole body," "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." "But if ye bite and devour one another, take heed lest ye be consumed one of another." Now, ye humble, persecuted followers of my Lord, who are conscious of integrity,—"Blessed are ye, when men shall revile you, and persecute you, (and even separate you from their company,) and say all manner of evil against you, falsely, for my sake." "All that will live Godly in Christ Jesus, shall suffer persecution." Let us be faithful, trusting in God, and not faint because of the length and perils of the way; and when reviled, revile not again, but forgive all injuries, loving one another with pure hearts fervently. "And when Christ, who is our life shall appear, then shall ye also appear with him in glory;" which is my prayer. Amen.

B. P. HILDRETH.

Westford, Sept. 7, 1857.

For the Crisis.

Thoughts that Spring up in Our Own Hearts.

Nothing gives more life and vigor to a weekly religious paper, than a variety of original articles. These are the outgushings of the hearts of the people. A paper, well filled with these epistles or essays, will always be the people's paper, for it speaks the language of the heart, and commends itself to the heart. In these writings we are not to look for literary merit, with the eye of the cold-hearted school-man; but we are to look to the *sentiment* and the spirit in which they are expressed. Who, but a cold-hearted Pharisee, ever expects to criticise the expressions of the people in their social gatherings? And yet what christian does not love to hear, over and over again, this language of the heart as it comes warm from the people from week to week.

So these original articles strike at the heart of the people, and they will respond to them. Selections may be made of articles that are superior in literary merit, faultless in sentiment and spirit; but what would you think of a preacher, who would preach other men's sermons, because they were better composed than his own? Would you not say, away with such a preacher? Let us have a man that will speak his own sentiments, in his own language, and in his own manner?

These short, spicy, stirring articles are just the thing for us now. They make up a sort of weekly conference, through the paper; and if the Editor, or some other one, can throw in a sermon, or something like it, occasionally, of course we do not object. But these long *to-be-continued*s—a sort of everlasting gospel, (on a small scale,) are a perfect bore. They are as intolerable as *long prayers* and *long exhortations* in a prayer meeting. No body likes them, though we have to endure both sometimes, from the unthinking. The Crisis, I think, is in the right track, and rapidly improving. Go on, my Bro., you have my best wishes, at least.

EPSILON.

P. S. Some think we have too many writers; perhaps we have; but on the same *principle* we might say we have too many preachers, and too many people to speak in conference meetings, &c. This kind of thumb-screw criticism has crushed out the spirit of a multitude of good writers. Let us invite and encourage rather than beat back and dishearten.

E.

For the Crisis.

A Deeper Work.

BRO. GRANT:—Feeling as I do the great necessity of a deep, thorough heart-work of God in the soul, by the all absorbing influence of the Holy Spirit, to make us meet for the heavenly kingdom for which we look and wait, it moves me to pen a few lines, praying that it may prove a savor of life unto life, not only to myself but to others also. It does appear to me that weightier matters are too much overlooked by the church. Without holiness no man shall see the Lord. And again, "Be ye holy, for I am holy."

Now, Bro., I do believe in holiness of heart, which only is brought about by the deep internal workings of God, through the Spirit, which will make a man holy in heart and in life. Being passed from death unto life,—having a life hid with Christ in God, with a knowledge of his sins forgiven,—feeling the strength of faith,—knowing the saving power of the gospel, and the love of Christ constraining him,—dead indeed unto sin, and alive unto God,—being crucified to the world and the world unto him,—being filled with the Spirit, he has joy in the Holy Ghost, with the mind that was in Christ Jesus, doing the will of his Father in heaven, which will give him boldness in the day of judgment. O for a deeper work!

D. KENDALL.

Dummerston, Aug. 30, 1857.

For the Crisis.

"Skinned Alive."

A SCRAP FROM THE OLD FILE OF RUBBISH CONTAINING A FRAGMENT OF MINISTERIAL HISTORY.

"Make up your mind to endure, the first year, equal to being skinned alive." This was the consolatory advice given some forty years since to Father C——, (now sleeping in Jesus, but then just entering upon his course as a Methodist itinerant preacher;) by one who had passed many years in that arduous service.

The experience of Father C——, however, led him to say that he thought his adviser had magnified the dangers of the way a "*very little.*" This was probably owing to the fact that times had somewhat changed since the commencement of the adviser's youthful experience. The change since then has probably been far greater than before in that denomination. But still among the faithful advocates of the truth, the process of being skinned, though, unfortunately, it is not apt to be finished "*the first year*," is quite likely to be done sooner or later, in good earnest.

And now while I watch by the bedside of a sick wife, and [illegible]

sion and incision, that a preacher is subjected to, renders it impossible for him to retain one living streak in his whole being, and yet escape the torture of the "skinning." He must *die*, be "dead *indeed*," dead to the world, to honor, to reputation, to pleasure, to human hope and human joy, and *then*, if by any means he can attain to this state of perfect stoicism, though he will not avoid the skinning, he will avoid being skinned *alive*. But, alas! for ministers, they usually are skinned *first*, and die afterwards, if ever. And if life continues till a new and more callous cuticle assumes the place of that which is so unceremoniously removed, the process must be again repeated until the man *dies* to the world, and can't be hurt any more by any worldly means.

To this desirable acme of perfection some of those who preach the doctrines of the gospel of Jesus Christ, are ascending by most hopeful steps. And I hope, meanwhile, we shall not be insensible of the goodness of Divine Providence, in enabling us to realize so fully the vanity of earthly hopes, especially those which we may have cherished of being sustained while preaching the truth, from the fact that there were numbers of professed believers who were abundantly able to sustain us.

The process of killing a minister dead to the world, though desirable, yea, absolutely necessary, is often extremely tedious And rarely does he become just what he needs to be till he lies down in the darkness of that quiet resting-place where the wicked cease from troubling and the weary are at rest.

A young minister sets out in life feeling that he must preach the truth. He forsakes his profitable worldly employment and engages in the work of the Lord. He has before him the pleasing prospect of laboring in a glorious cause, of sharing the sympathy and consideration of numerous fellow-laborers, and of the church of God, and finally receiving the reward of the good and faithful servant in the everlasting kingdom. He has some knowledge,—is blessed with a quantity of zeal, and an ardent desire to do good. In addition to this, it may be remarked, he should have a good locomotive apparatus, so that he can walk fifteen miles on Sunday—lungs to preach *three times* a day, and a stomach that can work well without food for twenty-four hours, (i. e., one fortieth part as long as Elijah could.) But as these characteristics are not always to be found, they are not indispensable.

The minister thus equipped, goes forth to war a good warfare. By special request he preaches in some locality on a Sunday, and receives for his services a small amount, with the shrewd remark that "apprentices don't have very large wages." He smiles and receives the money, thinking in his heart that it was quite *enough* for three *such* sermons as those he preached there, and regretting, not that his preaching is so *low* in the market, but that his fare on the cars is so *high* that he will have to eke out his expenses by levying a heavy contribution on his boots at one end of his journey or the other. In shaking hands with one or two brethren or sisters, he however finds half a dollar added to his funds, and goes rejoicingly home, saying, "the Lord will provide." (To be sure he don't always fare as well as that, as Bro. J., for instance, who, after preaching three times on Sunday, and walking some fifteen miles, missing breakfast, dinner and supper, between his different appointment, had to "return to his (boarding) house from whence he came out," and found it, the cupboard at least, "empty, swept and garnished." But then, the loaf of bread that the good sister brought the next morning early proved that the good Lord took care of him.) *Fact.*

The minister continues thus for a time, traveling and preaching in various places, receiving sympathy from some, being closely catechized by others, who fear that he may not be sufficiently ultra in his faith to suit them, and having, moreover, to meet occasionally with Bro. of the *genus* terrier, or bull-dog, who cannot let him rest a moment without getting him into a hot argument with them; meeting, also, with opposition and reproach from the world, and secret or ill concealed contempt from friends and kindred, he finds it necessary to renew his strength daily at a throne of grace or else he will faint by the way.

His expenses for traveling being somewhat heavy, it is suggested by some Bro. that it would be cheaper to travel with a horse. Hem. Said Bro. has a horse to sell. The proposition strikes him favorably, and a horse is bought. Not being acquainted with the business, he does not think it necessary to get a horse that will get fat on "dog hay," and keep so while traveling some thirty miles a day, more or less, and getting from two to three quarts of oats at night. Indeed, such a horse would cost too much for him. With him it is Hobson's choice—a cheap one or none. He gets it, and travels. He can go cheaper than before, he is sure; but then, his dear brethren are as well aware of that fact as he is, and of course as he can go cheaper he can preach cheaper too. This makes a saving, but his funds are as low as ever. Still he comforts himself with the remembrance that better men than he have gone on foot, and the reward will repay all the toil of his course if he finish it faithfully.

So he travels on, or so he was traveling when I left off writing this,—some two years ago. I have'nt found time to pursue his journey farther, and I only give this to the public with the hope that if any of them see the young man on his travels they will just have some patience with him, and especially I hope they will feed his poor old horse well. I presume his ribs look, by this time, like rows of lath, and his hair quite likely does'nt have the peculiar gloss resulting from good feed; so take good care of the horse, and encourage the preacher in his course, so that he won't be "skinned alive."

I suspect, by the way, that he is *married* by this time, as I heard of a very good sister who was much profited and edified by his ministrations. Well, sisters, just give his wife a warm greeting when you see her, and don't forget that she has many trials, and that your abundance might made her heart glad, while cold neglect, or kind words with no corresponding deeds only make more horrible the process of being *skinned alive*.

I here drop the record. Perhaps if the preacher sees this story he may himself detail the process of "skinning" in its minutiæ.

PITH.

The World's Crisis.

BOSTON, SEPTEMBER 23, 1857.

BRO. GEO. L. TEEPLE, Arlington, M. T., wishes those who live in the territory would inform him in some way of their residence; if possible, he will try to visit them.

We learn that Bro. Teeple and parents are in very straitened circumstances; let those who can, send him material aid.

For the Crisis.

A Request.

Will Bro. Edwin Burnham please give an explanation (through the Crisis) of the following passages: 1st. Matt. 10: 28. 2d. 2 Cor. 5: 8. F. H. WHITAKER.

Yes—I will let what light I have shine. The first text referred to reads thus, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." I understand this text in the most simple form. The word, in the original, from which the word *soul* is translated, is the same word from which the word *life* is translated. And the words *soul* and *life* are translated interchangeably, from the same word, several times in the New Testament. I understand the word here to mean, *life*—that would be the most consistent and simple sense. *Life* means, the principle of being or existence. Men may kill the body, but they cannot kill the life or principle of existence. The dead will live again. God is able to destroy both the body, and the principle of being, at once. Simply this. Do not fear men who can only kill the body, but cannot destroy the principle of existence; but fear God who can destroy both the body and the life, in hell, so that there shall be no future existence. See the parallel passage in Luke 12: 4.

The other passage to which you refer reads thus: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." At the 18th verse of the chapter before, Paul calls our present condition, the "temporal" condition. At the first verse of this chapter he calls it, being in this "earthly house of this tabernacle." At the second verse, he calls it, being "in this." At the fourth verse, he calls it, "we that are in this tabernacle." At the sixth verse, he calls it, "whilst we are at home in the body." Now you can see, at a glance, the meaning of the writer. By being "at home in the body" he means being in this mortal, corruptible, or as he calls it, "temporal" condition. He does not say, we want *our souls* to be absent from the body; but "WE are," &c. Simply this. We are full of the confidence of faith, and we choose, as soon as possible, to leave this mortal, "temporal" condition of things, and enjoy the immortal life with Christ. There, it does seem to me that no candid person can read the connection over carefully, and dispute this sense, even though he may believe in the separate existence of the soul: for, certainly, the passage does not prove that point.

EDWIN BURNHAM.

For the Crisis.

The Tent Meeting at Somers, Ct.

BRO. GRANT:—This gathering of the brethren commenced on Thursday evening, Sept. 10th. We commenced small, and under rather discouraging circumstances. The people, however, had a mind to hear. The first sermon we addressed to them was upon the judgment. On Friday, we gained a good victory in the morning prayer meeting, which gave the brethren a strong position for the day; and with the disposition of the few whole-souled friends to work in the cause, we felt that something important might be hoped for in the advancement of the cause of truth in this region.

In the afternoon we spake again, from Rom. 14: 9, showing that while the Father is the God of the living only, he hath, by the death and resurrection of Christ, made him Lord both of the dead and the living; and hence hath founded our hope in his life—his life from the dead. In the evening we preached again, from 2 Cor. 5: 1-4, showing that immortality for man is secured by the resurrection from the dead,—that the soul does not go to heaven when the man dies,—the saints of the olden time not looking for the glory of a disembodied existence, but the glory of Christ's real kingdom.

Saturday morning brought us more help. Our Tent seems to become, more and more, a solemn, sanctified place. As in all other instances, where labor is employed for the good of men, the blessing of God is realized. "He that watereth shall be watered." Bro. Loomis preached in the forenoon, a good sermon, from Job 14: 14. In the afternoon Bro. Turner gave us a genuine and powerful exhibition of the christian's inheritance, from the text, Acts 26: 6-8. The people listened with solemn attention, and many who have been long indoctrinated in mystic theology, begin to find their sandy foundation failing. How mighty is the truth! How glorious the hope! Abraham's promise spreads illimitable fields of paradise to the vision of appropriating faith.

Saturday evening, Bro. Munger preached a pungent, practical discourse, well calculated to show the cause of backsliding, from this text, 1 Sam. 15: 24,—"I have sinned, for I have transgressed the commandment of the Lord, and thy words, because I feared the people and obeyed their voice." The great principle elucidated by his remarks was this,—"The fear of men prevents the obedience we owe to God." Many interesting testimonies, and some sincere confessions witnessed the power of the truth; while without, the wicked "foamed out their own shame"—a service imperiously demanded by their old prowling, roaring master. God seemed, however, to put a bridle in their jaws. They left, and the moaning wind of night over our tent,—the heavenly peace of the gospel in our hearts, soon soothed our spirits to quiet slumber.

A beautiful Sabbath day brought the people of God together from the surrounding country, with a multitude of sinners—the curious, the speculative, the inquiring, and the profane. We preached from Matt. 6: 2, 3; and Luke 21: 31,—upon the *signs of the times*. In this discourse we proved that Jesus did not come the second time, at the destruction of Jerusalem,—that the Jews were left to destruction because they did not know the *time*,—the disciples did apprehend the events of that time, and were saved,—we *may know*, and we do, now see convincing proof, in the condition of the world, physical, social, religious and political, that Christ our Lord is coming to reconstruct the entire organization immediately. Spiritualism received its appropriate and raking attack, as being in its abominable deception, a striking omen of the end of the age. At the close of the sermon, Bro. Loomis of South Windsor was ordained to the work of the christian ministry. In these services we have seen the good, old-fashioned spirit and power of other days.

In the afternoon, Bro. Turner preached on the great theme of the institution. He showed—

1. The duty of the church to know the time of the kingdom's establishment.

2. *The kingdom*, then to be at hand—it was *to come*—now we go to that.

3. The kingdom, in its character, and where it is to be located.

4. *Its proximity.* The different lines of evidence were most beautifully and forcibly presented. A great number of persons listened to truths which they have not been accustomed to hear.

At 5 o'clock, in the evening, Bro. Munger gave a discourse on the perils of the last days as signs of the time in which we live. He was most happy in his attack upon the errors and sins which now prevail in the church. His illustrations were original, piquant, forcible and electrifying; especially in his exhibition of Rapology. His application of facts concerning the increase of knowledge, and the mode of traveling in our day, produced a clear conviction that we are in the "time of the end." "In the days of slow coaches," he said, "a man began to scratch his head, and think—and this was after the fall of papal authority,—the result was steam—the steam engine, and a steamboat, against wind and tide. When the cars, even the *lightning train*, failed to communicate with sufficient rapidity, then the velocity of lightning was employed, and electricity became the errand-boy of the age." "Morse," he said, "in his experiments, failed in funds. He applied to a young lady for means, saying that he believed he could 'communicate five hundred miles in five minutes.' 'Well, if you *believe* that,' she said, 'you can have the money.' He first succeeded for a few miles, knowing then that his success was complete. The lady wrote the first message by his request, saying, 'What hath God wrought!' God asked Job if he could call the lightnings, 'and will they answer and say we are here?' Job said, 'I am a sinful man.' If he had asked Morse, he would have answered, '*Yes sir.*'" The audience was perfectly still, and remained chained down to the interest of the subject.

A praying service, that fills the mind with memories of by-gone days, and hopes of future better days in glory, and our tent is struck. We scatter to labor elsewhere. We believe much good has been done, and leave the result.

Yours truly, W. S. CAMPBELL.

Somers, Ct., Sept. 13.

For the Crisis.

The Discussion.

BRO. GRANT:—The Discussions advertised in the *Crisis*, came off at the times appointed,—were well attended and, we trust, have resulted in good to the cause.

The first, in Bronson, was held two days. All but three or four of the passages usually brought against our views were presented, and received due attention. An effort was made, at the close of the second day, by the conductor of the argument against us, to prevent the reception of our views; but the people would think, and read, and reason. The Discussion was a very pleasant one, though nothing new was presented against the doctrine that man is mortal and *must die*. On our part, we read from one hundred and twenty-five to one hundred and fifty passages of Scripture, and accompanied them with such remarks as were supposed would lead the mind *to believe* what was written. So far as we have been able to learn, the influence was favorable, and we are hoping for good results.

The second Discussion was commenced on the 25th of Aug., and continued for four days. The first day and part of the second was occupied in examining the scriptures with reference to the Kingdom, inquiring whether it *had been* set up; or whether we were to wait for that happy event until the appearing of the King.

The remainder of the second, and all of the third and fourth days, we read the scriptures to ascertain the true nature and destiny of man. By special invitation we occupied the Methodist House of worship, and it was well filled, from the beginning to the close. And what was still better, the audience were as attentive as any I ever saw. Many took notes, and seemed anxious to know what the Bible taught on the subject. From what we learned of the friends of the doctrine of man's present immortality and the eternal torments of the wicked, we had supposed the Discussion would last, at least, six days, and arranged our argument accordingly. But Elder Burns, my opponent, said it was not convenient to remain over the fourth day, on account of business. One of our brethren kindly offered to furnish a man and a horse to do the business, but still it was inconvenient for him to remain; and so we had to close the debate on the evening of the fourth day. The Elder was much aided by a copy of Luther Lee's work on the immortality of the soul, portions of which he read as argument during the last day and a part of the day previous.

Previous to reading Mr. Lee's argument, he had quoted all the passages usually offered against our views, except, when Paul was in a strait. This was not quoted, why, I know not, unless it was forgotten. Our effort consisted mostly in reading the Scripture. We had but few remarks to make generally by way of illustrating the word. Our main effort was to induce the people to *believe what was plainly and positively written.*

The results are highly pleasing to our friends. Believers have been confirmed and encouraged in their faith. Several doubting ones have been brought to a decided stand. Some have been brought from the other views to embrace what we believe the Bible to teach, as the truth. Many were shaken in their former belief, and quite a number are now most carefully reading the Word from day to day,—to ascertain what God has revealed as truth on the subject.

Our friends are greatly encouraged to labor, and a most signal rebuke is given to unbelief in the results of this meeting. Some had supposed that the place had heard the truth; had deliberately rejected it, and that there was but little use in effort to bring them to see and accept it. I know not of a place where truth can be preached under more favorable circumstances to win believers, than here. People are willing to hear and read, and we trust many will yet believe. Now is it not possible that in other fields, which unbelief is ready to abandon, by suitable and proper efforts put forth in humble dependence on God, great good may be done and believers added to the Lord? Christians have prayed previous to the Discussion and during it. They prayed for us and for the cause. God heard prayer. His good Spirit was here,—in our heart and on the meeting. Hence the happy results. Let there be more prayer, and more faith. More relying on God in our work. Let Christians learn to pray more for ministers, and especially on such occasions when such deep interests are involved. Then shall unbelief depart, success crown our labors, and God be honored and men saved. Let the ministers set a worthy example in this respect, as well as preach on the subject of prayer, and faith, and holiness; then shall many be found that have not bowed the knee to Baal. We feel,—most truly feel that this blessing is from the Lord, and we humbly trust, in answer to prayer. It is therefore a *privilege* to render to God all the praise.

May grace, mercy and peace attend thee and the church of God.

Yours in hope of life at the appearing of Christ,

L. P. JUDSON.

North Fairfield, Huron Co., Ohio, Sept. 7th, 1857.

For the Crisis.

Notes of Tour.

— No. IX. —

DEAR BRO. GRANT:—It was a pleasant fact that I could once more speak to the friends who have been struggling through the burden and heat of the day at Rochester. A severe trial, indeed, have they passed through. They are holding on by faith, who love our Lord, and love his appearing. The trial of their *faith* works patience. Bro. Cook's faithful voice is still heard, though he finds increasing feebleness of physical strength interferes with the labors he would perform in the cause. Bro. Hastings labors there some, and spreads the glorious light in the surrounding regions. Here I began to be sick.

At Canandaigua I could not preach. Called upon two. Came on to Syracuse. Still worse, but obtained relief so far as to speak in the evening to a goodly number. Bro. C. B. Turner, who is preaching and doing good, carried me to Clay, for which I was very thankful, and I preached in the evening. They came out well. *There* is an opportunity to do good, but the time of year is inopportune.

At Albany, I visited several; among them, old Father North, who is feeble, but bears his testimony along with him to the last.

Now, I am off that tour; have been absent two months; traveled a thousand miles and back; preached nearly forty times; am worn some, but not much exhausted; have no particular fears of the future, abundant gratitude for the mercies of the past, and regret that I could not go farther, especially into Wisconsin; but *time*, and our condition here, as well as the want of means to travel over that State, positively forbade it. "The harvest is plenteous"—"the laborers are few"—"the field is white." May the Lord send reapers and gleaners! W. S. C.

Revere, Mass., Aug. 6, 1857.

From J. B. Paine.

BRO. GRANT:—I weekly receive the Crisis, and am glad to hear from my brethren and sisters of like precious faith, through its columns. Our knowledge of, and acquaintance with many of God's dear children we never should have had, in this world, were it not that the sound of the Savior's second coming greeted our ears, and brought us together, in many places, to hear the word of the Lord upon the subject. I hope we shall all continue to the end. My heart cries out, Lord, help the Editor; give wisdom from on high, and direct all by the Spirit of the Lord. O may there be a dying to the world daily, and a living to God. Without holiness no man shall see the Lord. "Yet a little while, and he that shall come will come, and will not tarry." The Lord help us all to be ready to hail the glad day.

Thy Brother in faith,

JOHN B. PAINE.

Suncook, N. H.

A SMILE.—Who can tell the value of a smile. It costs the giver nothing, but is beyond price to the erring and relenting, the sad and cheerless, the lost and forsaken. It disarms malice—subdues temper—turns hatred to love—revenge to kindness—and paves the darkest paths with gems of sunlight. A smile on the brow betrays a kind heart, a pleasant friend, an affectionate brother, a dutiful son, a happy husband. It adds a charm to beauty, it decorates the face of the deformed, and makes a lovely woman resemble an angel in paradise.—[*Ex.*

MAKING A BEGINNING.—Remember in all things, that if you do not begin, you will never come to an end. The first weed pulled up in the garden, the first seed set in the ground, the first shilling put in the savings bank, and the first mile traveled on a journey are all important things; they make a beginning, and therefore by a hope, a promise, a pledge, and an assurance that you are in earnest with what you have undertaken. How many a poor, idle, erring, hesitating outcast, is now creeping and crawling his way through the world, who might have held up his head and prospered, if instead of putting off his resolutions of amendment and industry, he had only made a beginning.—[*Ex.*

The Proud Heart.

On the Fourth of July I saw a little girl walk past my window, dressed in white, with blue ribbons on her hair and bonnet, and dangling down from her waist. As she went along, she kept looking at her clothes, and then at everybody she passed in the street. Her look seemed to say, "Don't you think I look very pretty to-day?"

But a poor ragged boy stood in the road, and the little girl looked at him and curled up her haughty lip, and tossed her head so proudly, you would have fancied she was a great lady. In her heart, she no doubt thought herself a great deal better than that poor ragged boy. O foolish little girl! What a wicked heart she had!

"A wicked heart!" exclaims a young reader; "how do you know, sir?"

"Because she *acted* proudly. Her lofty airs, and curling lip, and vain looks, too strongly showed that she had a proud heart; and all proud hearts are wicked, for God says in his holy Book, "Every one that is *proud in heart* is an abomination to the Lord. And again, he says, "The Lord *hateth a proud look.*"

So, then, this girl, who trod so loftily with her white frock and gay ribbons, was in danger of losing her precious soul. She was doing wickedly, and God was angry with her. O, she had more need of weeping over her wickedness, and praying for divine mercy, than of showing her fine clothes!

Are you proud, my dear reader? Is your *heart* proud? How do you *act* when you have fine clothes on, when you do a piece of work, when you recite a lesson, or gain the head of your class in school? If you look proudly then, and feel yourself to be better than other persons, your heart is wicked and must be changed.

SOMEBODY who does not think always as the books teach, or as the world believes, says of an open countenance: "It is not always a mark of frankness to possess an open countenance. An alligator is a deceitful creature and yet he possesses an open countenance when in the very act of taking you in!"

HOW TO BE RICH.—Having food and raiment, and the favor of God, be careful for no more.

Poetry.

For the Crisis.

"THE TREE OF LIFE."

"To him that overcometh will I give to eat of the tree of life." Rev. 2: 7. "And the leaves of the tree were for the healing of the nations." Rev. 22: 2.

Behold that waving tree of life,
Upon the pleasant shore
Of Life's fair stream, where care, and strife,
And sorrows, come no more.

Thousands repose beneath its shade,
Who sin have overcome;
See them in spotless robes arrayed,
In their eternal home.

Oh! thou sweet tree of Paradise,
I long to taste thy fruit;
When shall the sleeping saints arise,
The angels to salute?

When will the tree of life so fair,
In Eden bloom again?—
When the sweet Paradise prepare,
Where saints shall ever reign?

W. SHELDON.

Vermillion, M. T.

Health Department.

Is it Right?

The question often arises in my mind, is it right for people to pay out their money for food and drink which have been *proved* to be injurious to the human system, if they can get that which is healthy? The answer is easy, when we turn to the Bible and there learn that we are to eat and drink to the glory of God. We think it clear, even without argument, that whatever we take into our systems that injures our health, cannot be for the glory of him who created us; and yet how few, when they sit down to eat, think of doing it to the glory of God. This seems to be the last consideration. These days are truly like those of Sodom, when their eating and drinking were among their sins. These are days of feasting, gluttony, and self-indulgence, when almost every one is a slave to some bad habit, wasting his health and money in its gratification.

We know appetite is a strong passion, and for this reason man was first tempted on this point, and induced to disobey his Creator; but when Satan came to the second Adam, our Savior, he utterly failed, although Jesus had been fasting forty days. And if we would conquer and subdue our evil propensities and bad habits, let us go to the Lord for help; because, through *Christ* strengthening us, we can overcome them, and keep them in subjection. Let us no longer be slaves to our lusts, but free in the Lord, pure in heart, and then our peace will be like a river.

In our articles for the *Health Department*, we purpose to give *facts*, and then leave our readers to judge, as to what they can eat and drink to the glory of God. We feel confident that many would make important changes in their diet, which would add much to their enjoyment if they only knew the effect of their present mode of living. They know *something* is not right, that they are gradually losing their healthy vigor, but seem ignorant of the *cause*. It will be our purpose to present to such, reliable and physiological intelligence adapted to their wants, which will lead them, if followed, in the way of health and happiness. We are fully convinced that nine-tenths of the sickness in the world is the result of imprudence, and a violation of the established laws of health;—that men and women, in many cases, are positively *guilty* for their sickness; and that when they die, it is no more a dispensation of providence than, when one takes arsenic, and dies, or gets drunk and falls overboard and is drowned. We believe the Lord is pleased with us for observing the laws of health, and, that we cannot *knowingly* and *voluntarily* violate them and be innocent.

TEA.

We give below a few facts in relation to the *history*, *use*, and *effects* of tea:—

1. *Its history.* It is said that tea was not known in Europe and America, till about two hundred years ago. The plant is a native of China or Japan. There are two varieties,—the *viridis* or green, and the *bohea* or black.

2. *Its use.* In 1821, a little less than 5,000,000 pounds were imported to the United States. From 1821 to 1837 inclusive, more than 150,000,000 pounds, at an estimated cost to the consumers, of $125,000,000. From 1836 to 1850, about 240,000,000 pounds,—cost a little less than $150,000,000. Is it *right*, to pay out so much money for this object? Is it for the glory of God, and our own welfare?

3. *Its effects.* Under this head we shall have room to speak but briefly at this time. A distinguished dentist in New York steeped a pound of Young Hyson tea in soft water, strained out the grounds, and evaporated the liquor to half a pint.

This extract was applied to the nerves of teeth to lessen their sensibility, with complete success, as a substitute for opium, oil of cloves, creosote and arsenic.

Mr. John Cole, a distinguished member of the Royal College of surgeons in London, reports *several* cases of *tea disease*, from which we extract the following.

The first case was that of a female thirty-five years of age, who complained of great pain in the stomach after eating, with a sense of sinking and emptiness, and such a feeling of faintness that she could hardly walk, followed, at length by fluttering in the side, fulness about the clavicles, (collar bones) and vomiting.

More anon. We are indebted to Dr. Alcott for these facts concerning tea.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

NEW YORK, Sept. 7.

Steamship Baltic has anchored below in a fog. She brings 135 passengers.

CHINA.

A correspondent of the London Times gives the following as the course resolved upon by Lord Elgin:—He will proceed with a fleet of six vessels to the mouth of the Pei-Ho, near Pekin, when he will transmit to the Emperor a letter requiring him, within a specified time, either to recognize or repudiate the acts of his officers at Canton.

If he repudiates and makes compensation for the past, and gives security for the future, well; if otherwise, Elgin will declare war, occupy Canton, and take further measures to bring the Emperor to reason.

The *Moniteur* announces that diplomatic relations between the representatives of France, Russia, Prussia and Sardinia on the one part, and the Porte on the other, were resumed at Constantinople on the 26th ult.

It is announced that the India Company have applied to the government for six more regiments to be sent out immediately. This will raise the European force in India, after allowing for contingencies, to eighty thousand men. In the course of a fortnight from the present date those who were first sent out will perhaps begin to arrive at Calcutta. The India Company are very anxious regarding the probable complexion of the next news. The fates of Agra and Lucknow are the great points in suspense. On the 4th of August, also, is the grand Mahommedan festival, and there have been surmises that upon that occasion the whole Mahommedan population will attempt a rising. The last dates from Bombay are to July 30th.

There is nothing definite in regard to the Atlantic telegraph cable.

The London Times states that fifteen thousand men of the militia are to be called out, and fifteen second battalions of the line formed instead of the regiments sent to India; also, that an additional force of artillery is to be sent to India.

It is rumored a secret treaty between the United States and Mexico provides that the former shall furnish 15,000 to 20,000 armed volunteers to take Cuba under the Mexican flag, in case of a war with Spain.

The details of the Indian mutiny teem with further atrocities.

THREE DAYS LATER FROM EUROPE.

NEW YORK, Sept. 15.

The Royal Mail steamship Persia, from Liverpool 5th inst., arrived at this port at 8 o'clock this morning.

It is stated that diplomatic relations with Naples are shortly to be resumed by France and England.

The Russian troops are concentrating on the Austrian frontier, to prevent interference with the affairs of the Principalities.

Advices from Constantinople state that the Porte still firmly insists that England shall evacuate the Isle of Perin, and restore it to Turkey.

THE SHARPEST FIGHT AT DELHI.—An officer before Delhi, giving the very latest intelligence from that city, says:—

"The sharpest fight we have yet had was on the 23d of June. This was on the one hundredth anniversary of the battle of Plassey, and the day predicted for the termination of our rule in India. They fought from half-past 5 A.M. till half-past 6 P.M., and lost a great many men, seven hundred or eight hundred at least. On our side there were about one hundred and fifty killed and wounded—more than we can spare. There was another sharp skirmish on the 27th, another on the 4th instant and again on the 9th, on which last occasion the mutineers were well punished. They had made themselves quite drunk with a native drug called 'bhang,' and consequently were more courageous than usual, and charged our men two and three times at one of our batteries. A small party of the 60th Rifles killed in one spot fifty men, and sixty men of the Guides corps killed eighty in another. Altogether they must have lost that day about six hundred men.

Every mail that goes home must bear sorrow to many a heart. For such risks soldiers take service; but the horrible part is the murder of women and children. *India will be no place for women for the next two or three years.* I may be wrong, but I fancy *the present campaign will not be concluded till March or April.* If we get over the hot weather all right it will be pleasant enough, moving about after these sepoys, but at present the climate is trying, and after a day spent on duty one feels quite knocked up; but, as I said before, I never felt better."

STRONG LANGUAGE.—The London Post says with reference to the barbarous mutineers in India: "At any sacrifice, we must have of these demons blood for blood, and we will teach the treacherous Asiatic a lesson so fearful that he shall cower and tremble at it as long as history lasts."

The Calcutta passengers by the Ripon believe that when Delhi has fallen the mutiny will spread still farther over the country, by great numbers of the mutineers escaping to various parts of India.

OFFICERS' VIEWS.—An officer writing from Assergurh on the 24th of July says:—"Havelock has been thrashing the fellows in[illegible] well at Cawnpore and on way to Delhi [illegible] is looking cheerful. By the middle of September you may expect to hear in England better news than the mails have hitherto taken, as our European forces will be well advanced to the seat of insurrection. Religion, as I told you before, has had nothing to do with this general rise in the country. It is a rise to re-establish the state of things before the battle of Plassey—100 years ago—the Mahommedan rule."

TURKEY.

Fanaticism amongst the Mussulmans was prevailing with much violence. Disturbances and assassinations were increasing in Palestine and throughout the whole of Syria.

CHINA.

From the Oolong district it was reported that a large body of rebels, 10,000 strong, was within twenty miles of Sar Yune, the inhabitants of which place were in fear of an immediate attack.

An English paper says it is authorized to state that the Great Eastern steamship "will be launched in the first spring tides of next month (October). The day is not as yet absolutely fixed, but this important event will probably take place on Monday, the 5th of that month. The tides will be highest on that day."

QUEBEC, Sept. 19. Steamer Indian passed River du Loupe at 2 o'clock this afternoon. She left Liverpool on Wednesday, the 9th inst., and her dates are consequently four days later than those received by the steamship Persia at New York.

The news brought by the Indian presents no feature of striking importance.

The most perfect understanding exists between England and France on the Chinese question. If Lord Elgin fails to get satisfaction, war will be simultaneously declared by both governments.

It is rumored that Mazzini is organizing another Italian revolution. There has already been a movement at Tunis.

BLOWING UP THE MAGAZINE AT DELHI.—The following interesting narrative, officially communicated to government by Lieutenant Forrest, gives an accurate detail at last, with respect to the blowing up of the magazine at Delhi, on the outbreak of the mutiny. Lieutenant Forrest shares with Lieutenant Willoughby the honor of this brave action.

"On the morning of the rebellion, Lieuts. Willoughby and Forrest, and Sir C. Metcalfe, were in the arsenal when they heard of the treachery of the native Sepoys, and they took active measures to check their advance upon the arsenal. They closed and blocked up the gates, and placed six six-pounders to command the different entrances. These preparations had hardly been concluded when a body of mutineers appeared and called on the defenders to open the gates. On their refusal, scaling ladders furnished by the King of Delhi, were brought up, and the rebels got on the walls and poured on to the arsenal. The guns now opened, and took their effect with immense precision on the ranks of the enemy. Four rounds were fired from each of the guns, Conductors Buckley and Scully distinguishing themselves in serving the pieces rapidly, the mutineers being by this time some hundreds in number, increasing in force, and keeping up a quick discharge of musketry. A train had been laid by Lieutenant Willoughby to the magazine, and the decisive moment soon approached, Lieutenant Forrest being wounded in the hand, and one of the conductors shot through the arm. The signal was given to fire the train, which was done coolly by conductor Scully. The effect was terrific; the magazine blew up with a tremendous crash, the wall being blown out flat to the ground. The explosion killed upwards of a thousand of the mutineers, and enabled Lieutenants Willoughby, Forrest, and more than half of the European defenders of the place to fly together, blackened and singed, to the Lahore gate, from whence Lieutenant Forrest escaped in safety to Meerut. Lieutenant Willoughby was less fortunate, and is now said to have been killed on his way to Umballah."

INDIA.—THE NUMBER OF TROOPS IN THE COUNTRY.—The Liverpool *Mercury* says:

"It is estimated that there were about 40,000 British soldiers of all ranks in India at the outbreak of the mutiny; that of these about 14,000 or 15,000 were stationed in the Punjaub, and that there were not more than 5000 or 6000 in the northwestern provinces and Bengal proper. Since then Lord Canning has collected from Bombay and Madras, and dispatched to the points where aid was most required, seven regiments, together with a wing of the 37th, and some royal artillery from Ceylon; four regiments destined for China have been intercepted, and three regiments will probably have been sent to India from the Cape. From England there were sent in July about 9000 men, and in August above 15,000, and six vessels are now embarking nearly 3000."

Proclamation of Delhi Insurgents.—The following is a correct translation of the proclamation issued at Delhi by the insurgents:

"*To all Hindoos and Mussulmans, Citizens and Servants of Hindustan, the Officers of the Army now at Delhi and Meerut send Greeting:*

"It is well known that in these days all the English have entertained these evil designs—first, to destroy the religion of the whole Hindostan army, and then to make the people by compulsion christians. Therefore we, solely on account of our religion, have combined with the people, and have not spared alive one infidel, and have re-established the Delhi dynasty on these terms, and thus act in obedience to order, and receive double pay.

Hundreds of guns and a large amount of treasure have fallen into our hands; therefore it is fitting that whoever of the soldiers and people dislike turning christians should unite with one heart, and acting courageously, not leave the seed of these infidels remaining.

For any quantity of supplies delivered to the army, the owners are to take the receipt of the officers; and they will receive double payment from the Imperial Government. Whoever shall in these times exhibit cowardice, or credulously believe the promises of the impostors, the English, shall very shortly be put to shame for such a deed; and, rubbing the hands of sorrow, shall receive for their fidelity the reward the ruler of Lucknow got.

It is further necessary that all the Hindoos and Mussulmans unite in this struggle, and following the instructions of some respectable people, keep themselves secure, so that good order may be maintained, the poorer classes kept contented, and they themselves be exalted to rank and dignity; also that all, so far as it is possible, copy this proclamation and dispatch it everywhere, that all true Hindoos and Mussulmans may be alive and watchful, and fix it in some conspicuous place, (but prudently to avoid detection,) and strike a blow with a sword before giving circulation to it. The first pay of the soldiers of Delhi will be 30r. per month for a trooper, and 10r. a footman. Nearly 100,000 men are ready, and there are 13 flags of the English regiments and above 14 standards from different parts now raised aloft for our religion, for God, and the conqueror, and it is the intention of Cawnpore to root out the seed of the devil. This is what the army here wish."

Domestic Summary.

CHARLESTON, September 17. The steamship Thomas Swann, from New York, has arrived here, and reports having spoken on the 15th inst., about 15 miles North of Cape Hatteras, the Norwegian barque Eloise, which had on board forty passengers of the steamship Central America, who stated that the Central America foundered on the 12th inst., with 500 passengers on board, only fifty of whom were saved!

THE GREAT DISASTER.

NINETY-FIVE PERSONS SAVED.—FIVE HUNDRED AND THIRTY-ONE SUPPOSED TO BE LOST!

The Eloise arrived at Norfolk.—Norfolk, Sept. 18.—The bark Eloise arrived at Hampton Roads this morning. She rescued fifty passengers, including twenty-six females. The officers of the steamer are all lost, excepting Frazer, the second mate. The chief engineer took a boat and deserted the vessel.

All the specie, about two millions, is lost. The Central America foundered at 8 o'clock on Saturday evening. The rescued passengers were taken from pieces of the wreck.

It is now said that the twenty-six females were taken from the steamer by a brig three hours previously to the Eloise falling in with the wreck.

THE STORM AT THE SOUTH.—The Washington N. C. *Herald* of the 14th, gives some account of the great storm on the North Carolina coast on the 11th and 12th. Immense quantities of rain fell, and all the water courses were greatly swollen. Many bridges were carried away, trees uprooted, &c. &c. The steamer Spray was forced upon the beach, but was afterwards towed off. It is feared that the damage to the shipping is very great. The loss of the new barque Colin McRae is especially to be regretted. On the sea shore the gale was terrific, but it does not seem to have extended far into the interior.

BLOODY TIMES IN SAN DOMINGO.—A letter from Curacoa, of Aug. 26, furnishes the following:—

"Our advices from San Domingo give us fearful accounts of the insurrection in that island. Your readers are aware that the island is divided into two factions—the blacks and the colored—Soulouque being Emperor of the former, and General Baez President of the latter. Soulouque is beloved by his people, while Baez, from a system of speculation (no new thing in the annals of that republic,) rendered himself highly obnoxious to his subjects; and two parties being formed, are now at war, one fighting for the return of General Santana (an exile in St. Thomas) and the other for Baez. The army of Santana being very numerous, and pressing hard on Baez, has compelled him to call to his aid the blacks under Soulouque, preferring to give up his pretensions rather than submit to his too powerful rival. There has already been a great deal of bloodshed, and every likelihood of its continuance for some time."

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Conference Notice.

Providence permitting, the Iowa and Minnesota Reformed Christian Conference will meet at Strawberry Point, Clayton County, Iowa, on the 7th of Oct., 1857, and to continue over the Sabbath.

Dear Brn.:—We hope there will be a general attendance of ministers and delegates from every church in the bounds of this conference. It may be expected that Eld. Wm. Sheldon will be present from Minnesota with tracts to spread abroad, and to preach the word of life, and hope others will come also. Strawberry Point is situated 55 miles from Dubuque, and thirty miles from the Mississippi River. Provision prepared for man and beast.

When you come inquire for the subscriber,

PETER S. W. DEYO.

A protracted meeting will commence at Brunswick, Maine, on Thursday evening, Oct. 22, and continue over the Sabbath. I expect to attend. EDWIN BURNHAM.

Bro. Edwin Burnham will preach at Worcester, Mass., for Bro. Taylor's people, the last Sunday in September and the first Sunday in October.

I have appointments to preach as follows:

Canterbury, (Town house,)	Sept. 27th
Loudon Ridge,	Oct. 4th
West Boscawen, (Christian meeting house,)	Oct. 11th
East Weare, (Free meeting house,)	Oct. 25th

T. M. PREBLE.

Providence permitting, I will preach at

Vernon, Vt.,	Sunday, Sept. 20th
West Brattleboro, in the evening, where the brethren may appoint,	Sept. 22d
North Springfield,	Sunday, Sept. 27th

WM. SOTHERLAND.

Conference.

Providence permitting, there will be a Conference in Danbury, N. H., at the Knowlton School house, to commence Friday, Oct. 2d, at 7 P. M., and continue over the Sabbath. We expect there will be a general attendance of the brethren from the towns around; also, we expect that there will be some of the Lord's Ministers there to preach the word.

B. P. MANNING, for the Brethren.

New Hampshire State Conference.

This Conference will be at Manchester, to commence Thursday, Oct. 15th, at 2 o'clock, P. M., and continue over the Sabbath. The meeting will be holden in the Advent Chapel on Central Street.

We hope all will be united in this decision. As our former Conferences have been in the more northern part of the State, we judge our friends in the south part are now entitled to it; and this is on the line of the railroad, and easy of access. The friends in Manchester will do all in their power to entertain those who come from abroad to attend the meeting; but will not be able to take care of many horses.

The best way for the greater part to get to the meeting will be by railroad. Those going to the Conference on Thursday, the first day of the meeting, will find some one at the Chapel on Central Street (within a quarter of a mile of the depot,) to direct them where they may find a home during the meeting. It is to be hoped that all who love our Lord Jesus Christ will attend this Annual Conference if they can.

May fervent and united prayer be continually offered, that this meeting may result in the union and edification of the saints, and the conversion of sinners. From the good results of our former Conferences, we confidently hope for the blessing of God to attend this meeting. We cannot have many more such gatherings—"time is short"—this may be our last! O ye friends of Jesus, let us work while the day lasts.

T. M. PREBLE, Committee.

East Weare, Sept. 12, 1857.

Conference in Iowa.

Ministers intending to come to this Conference will please write me, and the churches also, if they intend to send delegates. I hope that a fair representation will be given from all quarters. Those coming from the northwest come on the stage route from Minnesota to Dubuque, by West Union. Those from the south, come by Delhi; and at Edd's Grove will find some brethren,—Eld. W. Hubble, Eld. Miller, &c. We feel anxious to have a good gathering and a good meeting. Those who cannot come will pray for us that all may be done to the glory of God. I am still looking for the Lord.

Direct to PETER S. W. DEYO, Strawberry Point, Clayton Co., Iowa.

APPOINTMENTS ALTERED.

I. Damman appoints to preach at Concord, N. H., Sept. 27th, instead of the 20th. Manchester 28th; Lowell 29th; Lawrence, Mass., 30th; Lynn, Oct. 1st; Searsport, Me., Oct. 4th.

Bro. L. Boutell appoints to preach at

West Poland, Me.,	Sunday, Sept. 27th
Carmel, Me.,	Sunday, Oct. 4th

Bro. J. Couch appoints to preach in Salem, Sept. 13th. Bro. Ross, Sept. 20th.

Providence permitting, we will hold meetings in Bakerville, Ct., (probably at the school house,) Sept. 16th, 17th and 18th. East Otis 23d, 24th, 25th, 26th and 27th.

M. GRANT.
S. G. MATHEWSON.

A protracted meeting at Woodstock, Province of N. B., will commence on Thursday evening, before the third Sunday in October, and continue over the Sabbath. All the *friends* in that region are invited to "come up to the feast!" I expect to attend.

EDWIN BURNHAM.

Providence permitting, I appoint to preach at

Pontiac, R.I.,	Wednesday evening, Sept. 16th

Meet me at Riverpoint; middle train, if possible.

Lafayette,	Tuesday evening, Sept. 22d
Plymouth, Thursday evening and the following Sunday,	Sept. 27th
Boston,	Sept. 29th
Roxbury,	Wednesday evening, Sept. 30th

H. F. CARPENTER.

With Divine permission, I will preach the word in the Advent Chapel, Orrington, Me., the 4th Sabbath in Sept.; and at the "Round Pond" Union Meeting House, the first Sabbath in Oct. THOS. SMITH.

Providence permitting, I will preach at River Point, Friday evening, before the last Sabbath in Sept.

Providence, Pearl Street, the last Sabbath in Sept.

Boston, Chapman Hall, 1st Sabbath in Oct.

Peace Dale, R. I., 2d and 3d Sabbath in Oct.

WM. S. CAMPBELL.

Providence permitting, we will commence meetings in Newfield, Ct., Wednesday evening, Sept. 30th, and continue every evening through the week and over the Lord's day.

M. GRANT.
S. G. MATHEWSON.

Providence permitting, I will meet with the brethren, at

Northfield Farms,	Friday, Sept. 25th
Vernon,	Sunday, 27th
West Brattleborough,	Monday, 28th
North Springfield, Vt.,	Wednesday, 30th

Claremont, N. H., Oct. 1st, or 2nd, if the brethren inform me at Springfield, and how to get there.

Dunsmore Hill,	Sunday, Oct. 4th
Alsted Hill, if met at Bellows Falls,	Monday, 5th

HIRAM MUNGER.

The Lord willing, I will preach at

Lawrence, Mass.,	Oct. 1st
Auburn, N. H.,	Oct. 2d
Stowe, Mass., (Sabbath,) as the brethren may appoint,	Oct. 4th

L. D. THOMPSON.

Bro. J. Couch appoints to preach at Warner, (Waterloo) Sept. 27th

Tent Meeting.

There will be a Tent Meeting in the city of Bath, Me., commencing Wednesday, Sept. 23d, at 7 o'clock, P. M., and hold over Sunday. A general invitation given for all that will, to attend and take part in the meeting. Elds. J. Cummings, Geo. W. Burnham, J. [illegible] Brittain, and probably others will be there to preach.

Conference at North Fairfield, Huron Co. Ohio.

The Lord willing, there will be a General Conference at North Fairfield, Huron Co. Ohio, commencing Thursday evening, Oct. 29th, to continue over the following Sunday. The *special* object of this Conference is to devise means to more effectually disperse the word of life to the famishing thousands of Ohio, and elsewhere. Therefore, a "special" invitation is most cordially given, yea, an "earnest" solicitation, to every lover of *Truth*, male or female, to attend. Ample provision will be made for the accommodation of all while here. As we are not in affluent circumstances, we would suggest that each church provide for their minister's traveling expenses, as far as practicable; but none need stay away for want of funds, for brethren will be here who will readily impart of their "*little all.*"

Come, then, Brn. and Srs., in the spirit and power of Jesus, and *Truth*, "though trampled, *shall* rise," and its propagators, through faith, shall triumph. So mote it be. By order of the Church,

J. M. JUDSON, Pastor.

Northfield, Sept. 15th, 1857.

N. B. Brn. coming from the South, on the cars, can stop at New Haven; from the East, at New London or Norwalk; from the West, at Norwalk; at each of which places, conveyances can be had for this place.

J. M. J.

Notice.

Will some faithful watchman come to Lee, N. H., and preach to the heathen the pure gospel. It seems to be neglected by all brethren. Will H. Munger, E. Burnham, J. Hemenway, F. H. Berick, J. Couch, J. D. Smith, I. Damman, or some other of the preaching brethren inquire of the Lord if it is not your duty to come and preach to us.

JOSIAH DURGIN.

I will meet any one at the depot at New Market any time, if you will let me know a few days beforehand. Name the train.

J. DURGIN.

Lee, N. H. Sept. 13th.

The Lord willing, I will meet the brethren in the following places:

Boston,	Oct. 9th
Searsport, Me.,	Oct. 10th and 11th
Monroe, Me.,	Oct. 12th
Newbury, Me.,	Oct. 13th and 14th
Dixmont, Me.,	Oct. 15th
Exeter, Me.,	Oct. 16th, 17th and 18th
Hermon, Me.,	Oct. 20th
Bangor, Me.,	Oct. 21st and 22d
Portland, Me.,	Oct. 24th and 25th
Portsmouth, N. H.,	Oct. 26th
Concord, N. H.,	Oct. 27th
Manchester, N. H.,	Oct. 28th
Nashua, N. H.,	Oct. 29th
Worcester, Mass., (with Bro. Taylor,)	Oct. 30th

I wish Bro. Damman would tell me who to call on, at each of those places in Maine, as I know no one. Please write me.

HIRAM MUNGER.

F. H. Berick will preach at Fair Haven, Conn., Wednesday evening, Oct. 7th.

I will preach in Portland, Me., Thursday evening, Sept. 24th. L. BOUTELL.

Geo. W. Burnham proposes to preach as follows:

Lynn, evenings of Sept. 29th and 30th. Will depend on Bro. Butman as to place and notice.

Haverhill, (evening,)	Oct. 1st
Exeter, (evening,)	Oct. 2d
Portsmouth, (Sabbath,)	Oct. 4th
Rye, (evening,)	Oct. 5th
Kensington, (evening,)	Oct. 6th
Salisbury Point, (evening,)	Oct. 7th
Lawrence, (evening,)	Oct. 8th

Nashua, (evenings,) Oct. 9th and 10th, and over the following Sabbath.

If any alteration in this list should be necessary, will brethren concerned please inform me immediately? Address Salem, Mass.

G. W. BURNHAM.

New Bedford, Sept. 18th, 1857.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

Mary Bogardus 130, Joel Allen 130, J. M. Wellington 130, J. Taylor 130, E. Williams 130, S. A. Macomber 127, W. E. Gorden 130, S. K. Fenton 130, W. Harriman 130, Mrs. A. Davis 130, C. Haskins 130, S. R. Stewart 130, R. S. Currier 130, J. W. Allen 107, Wm. O. Peck 130, A. S. Barber 133, Mrs. M. Kelyea 111, W. Burbeck 130, T. Chambers 130, A. Pegg 130, Ira Merril 91, Noah Johnson 133, C. Carpenter 133, R. R. Bullen 133, L. T. Waters 78, O. R. Gieslow 150, C. J. Brown 130, S. Allen 133, L. R. Elder 130, J. West 130, S. Atkinson 130, [illegible]

Portsmouth subscribers $33 00. Mrs. A. Birnham 121, 50 cents; Jesse Gay 126, $2; W. Read 163, $1; Franklin Rice 137, $2; W. Parker 118, $1,25; T. Balcomb 102, $2,25.

FOR THE POOR.—W. M. Ingham, 50 cents.

O. F. Gain's P. O. Address is Goshen, N. H., Mill Village P. O.

WM. C. BIBB: The money was credited, in last week's Crisis—one dollar to Julia A. Toomer and one to W. Hynes. We now credit another dollar to Julia A. Toomer which pays to No. 173.

J. Julia A. Toomer should have been credited $2 instead of $1 in last week's receipts—Paid to No. 173.

To Bro. Burnham.

BRO. GRANT:—Please say to Bro. E. Burnham, through the Crisis, that we wish him to make no appointments beyond the one made in Woodstock, New Brunswick, on the 15th October, until after he arrives here at Woodstock.

In behalf of the Church at Woodstock.

G. E. [illegible]

Sept. 16th, 1857.

From Bro. W. Paine.

BRO. GRANT:—Please say, to brethren, [illegible] say through the "Crisis," the house where I am now residing [illegible] I vacated, [illegible] about moving to Hancock county, and my post office address will be [illegible] Hancock county, Ill.

Yours truly, WALTER PAINE.

Mendon, Ill., Sept. 5, 1857.

Poetry.

For the Crisis.

"THE TREE OF LIFE."

"To him that overcometh will I give to eat of the tree of life." Rev. 2: 7. "And the leaves of the tree were for the healing of the nations." Rev. 22: 2.

Behold that waving tree of life,
Upon the pleasant shore
Of Life's fair stream, where care, and strife,
And sorrows, come no more.

Thousands repose beneath its shade,
Who now have overcome;
See them in spotless robes arrayed,
In their eternal home.

Oh! thou sweet tree of Paradise,
I long to taste thy fruit;
When shall the sleeping saints arise,
The angels to salute?

When will the tree of life so fair,
In Eden bloom again?—
When the sweet Paradise prepare,
Where saints shall ever reign?

W. SHELDON.

Vermillion, M. T.

Health Department.

Is it Right?

The question often arises in my mind, is it right for people to pay out their money for food and drink which have been *proved* to be injurious to the human system, if they can get that which is healthy? The answer is easy, when we turn to the Bible and there learn that we are to eat and drink to the glory of God. We think it clear, even without argument, that whatever we take into our systems that injures our health, cannot be for the glory of him who created us; and yet how few, when they sit down to eat, think of doing it to the glory of God. This seems to be the last consideration. These days are truly like those of Sodom, when their eating and drinking were among their sins. These are days of feasting, gluttony, and self-indulgence, when almost every one is a slave to some bad habit, wasting his health and money in its gratification.

We know appetite is a strong passion, and for this reason man was first tempted on this point, and induced to disobey his Creator; but when Satan came to the second Adam, our Savior, he utterly failed, although Jesus had been fasting forty days. And if we would conquer and subdue our evil propensities and bad habits, let us go to the Lord for help; because, through *Christ* strengthening us, we can overcome them, and keep them in subjection. Let us no longer be slaves to our lusts, but free in the Lord, pure in heart, and then our peace will be like a river.

In our articles for the *Health Department*, we purpose to give *facts*, and then leave our readers to judge, as to what they can eat and drink to the glory of God. We feel confident that many would make important changes in their diet, which would add much to their enjoyment if they only knew the effect of their present mode of living. They know *something* is not right, that they are gradually losing their healthy vigor, but seem ignorant of the *cause*. It will be our purpose to present to such, reliable and physiological intelligence adapted to their wants, which will lead them, if followed, in the way of health and happiness. We are fully convinced that nine-tenths of the sickness in the world is the result of imprudence, and a violation of the established laws of health;—that men and women, in many cases, are positively *guilty* for their sickness; and that when they die, it is no more a dispensation of providence than when one takes arsenic and dies, or gets drunk and falls overboard and is drowned. We believe the Lord is pleased with us for observing the laws of health, and, that we cannot *knowingly* and *voluntarily* violate them and be innocent.

TEA.

We give below a few facts in relation to the *history*, *use*, and *effects* of tea:—

1. *Its history*. It is said that tea was not known in Europe and America, till about two hundred years ago. The plant is a native of China or Japan. There are two varieties,—the *viridis* or green, and the *bohea* or black.

2. *Its use*. In 1821, a little less than 5,000,000 pounds were imported to the United States. From 1821 to 1837 inclusive, more than 150,000,000 pounds, at an estimated cost to the consumers, of $125,000,000. From 1838 to 1850, about 240,000,000 pounds,—cost a little less than $150,000,000. Is it *right* to pay out so much money for this object? Is it for the glory of God, and our own welfare?

3. *Its effects*. Under this head we shall have room to speak but briefly this time. A distinguished dentist in New York steeped a pound of Young Hyson tea in eight soft water, strained out the grounds, and evaporated the liquor to half a pint.

This extract was applied to the nerves of teeth to lessen their sensibility, with complete success, as a substitute for opium, oil of cloves, creosote and arsenic.

Mr. John Cole, a distinguished member of the Royal College of surgeons in London, reports *several* cases of *tea disease*, from which we extract the following.

The first case was that of a female thirty-five years of age, who complained of great pain in the stomach after eating, with a sense of sinking and emptiness, and such a feeling of faintness that she could hardly walk, followed, at length by fluttering in the side, fulness about the clavicles, (collar bones) and vomiting.

More anon. We are indebted to Dr. Alcott for these facts concerning tea.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

NEW YORK, Sept. 7.

Steamship Baltic has anchored below in a fog. She brings 135 passengers.

CHINA.

A correspondent of the London Times gives the following as the course resolved upon by Lord Elgin:—He will proceed with a fleet of six vessels to the mouth of the Pei-Ho, near Pekin, when he will transmit to the Emperor a letter requiring him, within a specified time, either to recognize or repudiate the acts of his officers at Canton.

If he repudiates and makes compensation for the past, and gives security for the future, well; if otherwise, Elgin will declare war, occupy Canton, and take further measures to bring the Emperor to reason.

The *Moniteur* announces that diplomatic relations between the representatives of France, Russia, Prussia and Sardinia on the one part, and the Porte on the other, were resumed at Constantinople on the 26th ult.

It is announced that the India Company have applied to the government for six more regiments to be sent out immediately. This will raise the European force in India, after allowing for contingencies, to eighty thousand men. In the course of a fortnight from the present date those who were first sent out will perhaps begin to arrive at Calcutta. The India Company are very anxious regarding the probable complexion of the next news. The fates of Agra and Lucknow are the great points in suspense. On the 4th of August, also, is the grand Mahommedan festival, and there have been surmises that upon that occasion the whole Mahommedan population will attempt a rising. The last dates from Bombay are to July 30th.

There is nothing definite in regard to the Atlantic telegraph cable.

The London Times states that fifteen thousand men of the militia are to be called out, and fifteen second battalions of the line formed instead of the regiments sent to India; also, that an additional force of artillery is to be sent to India.

It is rumored a secret treaty between the United States and Mexico provides that the former shall furnish 15,000 to 20,000 armed volunteers to take Cuba under the Mexican flag, in case of a war with Spain.

The details of the Indian mutiny teem with further atrocities.

THREE DAYS LATER FROM EUROPE.

NEW YORK, Sept. 15.

The Royal Mail steamship Persia, from Liverpool 5th inst., arrived at this port at 8 o'clock this morning.

It is stated that diplomatic relations with Naples are shortly to be resumed by France and England.

The Russian troops are concentrating on the Austrian frontier, to prevent interference with the affairs of the Principalities.

Advices from Constantinople state that the Porte still firmly insists that England shall evacuate the Isle of Perin, and restore it to Turkey.

THE SHARPEST FIGHT AT DELHI.—An officer before Delhi, giving the very latest intelligence from that city, says:—

"The sharpest fight we have yet had was on the 23d of June. This was on the one hundredth anniversary of the battle of Plassy, and the day predicted for the termination of our rule in India. They fought from half-past 5 A.M. till half-past 6 P.M., and lost a great many men, seven hundred or eight hundred at least. On our side there were about one hundred and fifty killed and wounded—more than we can spare. There was another sharp skirmish on the 27th, another on the 4th instant and again on the 9th, on which last occasion the mutineers were well punished. They had made themselves quite drunk with a native drug called 'bhang,' and consequently were more courageous than usual, and charged our men two and three times at one of our batteries. A small party of the 60th Rifles killed in one spot fifty men, and sixty men of the Guides corps killed eighty in another. Altogether they must have lost that day about six hundred men.

Every mail that goes home must bear sorrow to many a heart! For such risks soldiers take service; but the horrible part is the murder of women and children. *India will be no place for women for the next two or three years!* I may be wrong, but I fancy *the present campaign will not be concluded till March or April*. If we get over the hot weather all right it will be pleasant enough, moving about after these sepoys, but at present the climate is trying, and after a day spent on duty one feels quite knocked up; but, as I said before, I never felt better."

STRONG LANGUAGE.—The London Post says with reference to the barbarous mutineers in India: "At any sacrifice, we must have of these demons blood for blood, and we will teach the treacherous Asiatic a lesson so fearful that he shall cower and tremble at it as long as history lasts."

The Calcutta passengers by the Ripon believe that when Delhi has fallen the mutiny will spread still farther over the country, by great numbers of the mutineers escaping to various parts of India.

CHEERFUL VIEWS.—An officer writing from Allahabad on the 24th of July says:

"Havelock has been thrashing the fellows [illegible] well at Cawnpore and [illegible] Delhi is looking cheerful. By the middle of September you may expect to hear in England better news than the mails have hitherto taken, as our European forces will be well advanced to the seat of insurrection. Religion, as I told you before, has had nothing to do with this general rise in the country. It is a rise to re-establish the state of things before the battle of Plassey—100 years ago—the Mahommedan rule."

TURKEY.

Fanaticism amongst the Mussulmans was prevailing with much violence. Disturbances and assassinations were increasing in Palestine and throughout the whole of Syria.

CHINA.

From the Oolong district it was reported that a large body of rebels, 10,000 strong, was within twenty miles of Sar Yune, the inhabitants of which place were in fear of an immediate attack.

An English paper says it is authorized to state that the Great Eastern steamship "will be launched in the first spring tides of next month (October.) The day is not as yet absolutely fixed, but this important event will probably take place on Monday, the 5th of that month. The tides will be highest on that day."

QUEBEC, Sept. 19. Steamer Indian passed River du Loupe at 2 o'clock this afternoon. She left Liverpool on Wednesday, the 9th inst., and her dates are consequently four days later than those received by the steamship Persia at New York.

The news brought by the Indian presents no feature of striking importance.

The most perfect understanding exists between England and France on the Chinese question. If Lord Elgin fails to get satisfaction, war will be simultaneously declared by both governments.

It is rumored that Mazzini is organizing another Italian revolution. There has already been a movement at Tunis.

BLOWING UP THE MAGAZINE AT DELHI.—The following interesting narrative, officially communicated to government by Lieutenant Forrest, gives an accurate detail at last, with respect to the blowing up of the magazine at Delhi, on the outbreak of the mutiny. Lieutenant Forrest shares with Lieutenant Willoughby the honor of this brave action.

"On the morning of the rebellion, Lieuts. Willoughby and Forrest, and Sir C. Metcalfe, were in the arsenal when they heard of the treachery of the native Sepoys, and they took active measures to check their advance upon the arsenal. They closed and blocked up the gates, and placed six six-pounders to command the different entrances. These preparations had hardly been concluded when a body of mutineers appeared and called on the defenders to open the gates. On their refusal, scaling ladders furnished by the King of Delhi, were brought up, and the rebels got on the walls and poured on to the arsenal. The guns now opened, and took their effect with immense precision on the ranks of the enemy. Four rounds were fired from each of the guns, Conductors Buckley and Scully distinguishing themselves in serving the pieces rapidly, the mutineers being by this time some hundreds in number, increasing in force, and keeping up a quick discharge of musketry. A train had been laid by Lieutenant Willoughby to the magazine, and the decisive moment soon approached, Lieutenant Forrest being wounded in the hand, and one of the conductors shot through the arm. The signal was given to fire the train, which was done coolly by conductor Scully. The effect was terrific; the magazine blew up with a tremendous crash, the wall being blown out flat to the ground. The explosion killed upwards of a thousand of the mutineers, and enabled Lieutenants Willoughby, Forrest, and more than half of the European defenders of the place to fly together, blackened and singed, to the Lahore gate, from whence Lieutenant Forrest escaped in safety to Meerut. Lieutenant Willoughby was less fortunate, and is now said to have been killed on his way to Umballah."

INDIA.—THE NUMBER OF TROOPS IN THE COUNTRY.—The Liverpool *Mercury* says:

"It is estimated that there were about 40,000 British soldiers of all ranks in India at the outbreak of the mutiny; that of these about 14,000 or 15,000 were stationed in the Punjaub, and that there were not more than 5000 or 6000 in the northwestern provinces and Bengal proper. Since then Lord Canning has collected from Bombay and Madras, and dispatched to the points where aid was most required, seven regiments, together with a wing of the 37th, and some royal artillery from Ceylon; four regiments destined for China have been intercepted, and three regiments will probably have been sent to India from the Cape. From England there were sent in July about 9000 men, and in August above 15,000, and six vessels are now embarking nearly 3000."

Proclamation of Delhi Insurgents.—The following is a correct translation of the proclamation issued at Delhi by the insurgents:

"*To all Hindoos and Mussulmans, Citizens and Servants of Hindostan, the Officers of the Army now at Delhi and Meerut send Greeting*:

"It is well known that in these days all the English have entertained these evil designs—first, to destroy the religion of the whole Hindostan army, and then to make the people by compulsion christians. Therefore we, solely on account of our religion, have combined with the people, and have not spared alive one infidel, and have re-established the Delhi dynasty on these terms, and thus act in obedience to order, and receive double pay.

Hundreds of guns and a large amount of treasure have fallen into our hands; therefore it is fitting that whoever of the soldiers and people dislike turning christians should unite with one heart, and acting courageously, not leave the seed of these infidels remaining.

For any quantity of supplies delivered to the army the owners are to take the receipt of the officers; and they will receive double payment from the Imperial Government. Whoever shall in these times exhibit cowardice, or credulously believe the promises of the impostors, the English, shall very shortly be put to shame for such a deed; and, rubbing the hands of sorrow, shall receive for their fidelity the reward the rulers of Lucknow got.

It is further necessary that all the Hindoos and Mussulmans unite in this struggle, and following the instructions of some respectable people, keep themselves secure, so that good order may be maintained, the poorer classes kept contented, and they themselves be exalted to rank and dignity; also that all, so far as it is possible, copy this proclamation and dispatch it everywhere, that all true Hindoos and Mussulmans may be alive and watchful, and fix it in some conspicuous place, (but prudently to avoid detection,) and strike a blow with a sword before giving circulation to it. The first pay of the soldiers of Delhi will be 30r. per month for a trooper, and 10r. a footman. Nearly 100,000 men are ready, and there are 13 flags of the English regiments and above 14 standards from different parts now raised aloft for our religion, for God, and the conqueror, and it is the intention of Cawnpore to root out the seed of the devil. This is what the army here wish."

Domestic Summary.

CHARLESTON, September 17. The steamship Thomas Swann, from New York, has arrived here, and reports having spoken on the 15th inst., about 15 miles North of Cape Hatteras, the Norwegian barque Eloise, which had on board forty passengers of the steamship Central America, who stated that the Central America foundered on the 12th inst., with 500 passengers on board, only fifty of whom were saved!

THE GREAT DISASTER.

NINETY-FIVE PERSONS SAVED.—FIVE HUNDRED AND THIRTY-ONE SUPPOSED TO BE LOST!

The Eloise arrived at Norfolk.—Norfolk, Sept. 18.—The bark Eloise arrived at Hampton Roads this morning. She rescued fifty passengers, including twenty-six females. The officers of the steamer are all lost, excepting Frazer, the second mate. The chief engineer took a boat and deserted the vessel.

All the specie, about two millions, is lost. The Central America foundered at 8 o'clock on Saturday evening. The rescued passengers were taken from pieces of the wreck.

It is now said that the twenty-six females were taken from the steamer by a brig three hours previously to the Eloise falling in with the wreck.

THE STORM AT THE SOUTH.—The Washington N. C. *Herald* of the 14th, gives some account of the great storm on the North Carolina coast on the 11th and 12th. Immense quantities of rain fell, and all the water courses were greatly swollen. Many bridges were carried away, trees uprooted, &c. &c. The steamer Spray was forced upon the beach, but was afterwards towed off. It is feared that the damage to the shipping is very great. The loss of the new barque Colin McRae is especially to be regretted. On the sea shore the gale was terrific, but it does not seem to have extended far into the interior.

BLOODY TIMES IN SAN DOMINGO.—A letter from Curacoa, of Aug. 26, furnishes the following:—

"Our advices from San Domingo give us fearful accounts of the insurrection in that island. Your readers are aware that the island is divided into two factions—the blacks and the colored—Soulouque being Emperor of the former, and General Baez President of the latter. Soulouque is beloved by his people, while Baez, from a system of speculation (no new thing in the annals of that republic,) rendered himself highly obnoxious to his subjects; and two parties being formed, are now at war, one fighting for the return of General Santana (an exile in St. Thomas) and the other for Baez. The army of Santana being very numerous, and pressing hard on Baez, has compelled him to call to his aid the blacks under Soulouque, preferring to give up his pretensions rather than submit to his too powerful rival. There has already been a great deal of bloodshed, and every likelihood of its continuance for some time."

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Conference Notice.

Providence permitting, the Iowa and Minnesota Reformed Christian Conference will meet at Strawberry Point, Clayton County, Iowa, on the 7th of Oct., 1857, and to continue over the Sabbath.

Dear Brn.—We hope there will be a general attendance of ministers and delegates from every church in the bounds of this conference. It may be expected that Eld. Wm. Sheldon will be present from Minnesota with tracts to spread, and to preach the word of life, and hope others will come also. Strawberry Point is situated 55 miles from Dubuque, and thirty miles from the Mississipi River. Provision prepared for man and beast.

When you come inquire for the subscriber, PETER S. W. DEYO.

A protracted meeting will commence at Brunswick, Maine, on Thursday evening, Oct. 22, and continue over the Sabbath. I expect to attend. EDWIN BURNHAM.

Bro. Edwin Burnham will preach at Worcester, Mass., for Bro. Taylor's people, the last Sunday in September and the first Sunday in October.

I have appointments to preach as follows:

Canterbury, (Town house,)	Sept. 27th
Loudon Ridge,	Oct. 4th
West Boscawen, (Christian meeting house,)	Oct. 11th
East Weare, (Free meeting house,)	Oct. 25th

T. M. PREBLE.

Providence permitting, I will preach at

Vernon, Vt.,	Sunday, Sept. 20th
West Brattleboro, in the evening, where the brethren may appoint,	Sept. 22d
North Springfield,	Sunday, Sept. 27th

WM. SUTHERLAND.

Conference.

Providence permitting, there will be a Conference in Danbury, N. H., at the Knowlton School house, to commence Friday, Oct. 2d, at 7 P. M., and continue over the Sabbath. We expect there will be a general attendance of the brethren from the towns around; also, we expect that there will be some of the Lord's Ministers there to preach the word.

B. P. MASKINS, for the Brethren.

New Hampshire State Conference.

This Conference will be at Manchester, to commence Thursday, Oct. 15th, at 2 o'clock, P. M., and continue over the Sabbath. The meeting will be holden in the Advent Chapel on Central Street.

We hope all will be united in this decision. As our former Conferences have been in the more northern part of the State, we judge our friends in the south part are now entitled to it; and this is on the line of the railroad, and easy of access. The friends in Manchester will do all in their power to entertain those who come from abroad to attend the meeting; but will not be able to take care of many horses.

The best way for the greater part to get to the meeting will be by railroad. Those going to the Conference on Thursday, the first day of the meeting, will find some one at the Chapel on Central Street (within a quarter of a mile of the depot,) to direct them where they may find a home during the meeting. It is to be hoped that all who love our Lord Jesus Christ will attend this Annual Conference if they can.

May fervent and united prayer be continually offered, that this meeting may result in the union and edification of the saints, and the conversion of sinners. From the good results of our former Conferences, we confidently hope for the blessing of God to attend this meeting. We cannot have many more such gatherings—"time is short"—this may be our last! O ye friends of Jesus, let us work while the day lasts.

T. M. PREBLE, Committee.

East Weare, Sept. 12, 1857.

Conference in Iowa.

Ministers intending to come to this Conference will please write me, and the churches also, if they intend to send delegates. I hope that a fair representation will be given from all quarters. Those coming from the northwest come on the stage route from Minnesota to Dubuque, by West Union. Those from the south, come by Delhi; and at Edd's Grove will find some brethren,—Eld W. Hubble, Eld. Miller, &c. We feel anxious to have a good gathering and a good meeting. Those who cannot come will pray for us that all may be done to the glory of God. I am still looking for the Lord.

Direct to PETER S. W. DEYO, Strawberry Point, Clayton Co., Iowa.

APPOINTMENTS ALTERED.

I. Damman appoints to preach at Concord, N. H., Sept. 27th, instead of the 20th. Manchester 28th; Lowell 29th; Lawrence, Mass., 30th; Lynn, Oct. 1st; Searsport, Me., Oct. 4th.

Bro. L. Boutell appoints to preach at

West Poland, Me.,	Sunday, Sept. 27th
Carmel, Me.,	Sunday, Oct. 4th

Bro. J. Couch appoints to preach in Salem, Sept. 13th. Bro. Ross, Sept. 20th.

Providence permitting, we will hold meetings in Bakerville, Ct., (probably at the school house,) Sept. 16th, 17th and 18th. East Otis 23d, 24th, 25th, 26th and 27th.

M. GRANT.
S. G. MATHEWSON.

A protracted meeting at Woodstock, Province of N. B., will commence on Thursday evening, before the third Sunday in October, and continue over the Sabbath. All the *friends* in that region are invited to "come up to the feast." I expect to attend.

EDWIN BURNHAM.

Providence permitting, I appoint to preach at

Pontiac, R.I.,	Wednesday evening, Sept. 16th
Meet me at Riverpoint; middle train, if possible.	
Lafayette,	Tuesday evening, Sept. 22d
Plymouth, Thursday evening and the following Sunday,	Sept. 27th
Boston,	Sept. 29th
Roxbury,	Wednesday evening, Sept. 30th

H. F. CARPENTER.

With Divine permission, I will preach the word in the Advent Chapel, Orrington, Me., the 4th Sabbath in Sept.; and at the "Round Pond" Union Meeting House, the first Sabbath in Oct. THOS. SMITH.

Providence permitting, I will preach at River Point, Friday evening, before the last Sabbath in Sept.

Providence, Pearl Street, the last Sabbath in Sept.

Boston, Chapman Hall, 1st Sabbath in Oct.

Peace Dale, R. I., 2d and 3d Sabbath in Oct.

WM. S. CAMPBELL.

Providence permitting, we will commence meetings in Newfield, Ct., Wednesday evening, Sept. 30th, and continue every evening through the week and over the Lord's day.

M. GRANT.
S. G. MATHEWSON.

Providence permitting, I will meet with the brethren at

Northfield Farms,	Friday, Sept. 25th
Vernon,	Sunday, 27th
West Brattleborough,	Monday, 28th
North Springfield, Vt.,	Wednesday, 30th
Claremont, N. H., Oct. 1st, or 2d, if the brethren inform me at Springfield, and how to get there.	
Dunsmore Hill,	Sunday, Oct. 4th
Alsted Hill, if met at Bellows Falls,	Monday, 5th

HIRAM MUNGER.

The Lord willing, I will preach at

Lawrence, Mass.,	Oct. 1st
Auburn, N. H.	Oct. 2d
Stowe, Mass., (Sabbath,) as the brethren may appoint,	Oct. 4th

L. D. THOMPSON.

Bro. J. Couch appoints to preach at Warner, (Waterloo) Sept. 27th

Tent Meeting.

There will be a Tent Meeting in the city of Bath, Me., commencing Wednesday, Sept. 23d, at 7 o'clock P. M., and hold over Sunday. A general invitation given for all that will, to attend and take part in the meeting. Elds. J. Cummings, Geo. W. Bickum, and [illegible] Brittain, and probably others will be there to preach.

Conference at North Fairfield, Huron Co. Ohio.

The Lord willing, there will be a General Conference at North Fairfield, Huron Co. Ohio, commencing Thursday evening, Oct. 29th, to continue over the following Sunday. The *special* object of this Conference is to devise means to more effectually disperse the word of life to the famishing thousands of Ohio, and elsewhere. Therefore, a special invitation is most cordially given, yea, an "earnest" solicitation, to every lover of *Truth*, male or female, to attend. Ample provision will be made for the accommodation of all while here. As we are not in affluent circumstances, we would suggest that each church provide for their minister's traveling expenses, as far as practicable; but none need stay away for want of funds, for brethren will be here who will readily impart of their "*little all*."

Come, then, Brn. and Srs., in the spirit and power of Jesus, and *Truth*, "though trampled, *shall* rise," and its propagators, through faith, shall triumph. So mote it be. By order of the Church,

J. M. JUDSON, Pastor.

Northfield, Sept. 15th, 1857.

N. B. Brn. coming from the South, on the cars, can stop at New Haven; from the East, at New London or Norwalk; from the West, at Norwalk; at each of which places, conveyances can be had for this place.

J. M. J.

Notice.

Will some faithful watchman come to Lee, N. H., and preach to the heathen the pure gospel. It seems to be neglected by all brethren. Will H. Munger, E. Burnham, J. Hemenway, F. H. Berick, J. Couch, J. G. Smith, I. Damman, or some other of the preaching brethren inquire of the Lord if it is not your duty to come and preach to us.

JOSIAH DUNSON.

I will meet any one at the depot at New Market any time, if you will let me know a few days beforehand. Name the train.

J. DUNSON.

Lee, N. H. Sept. 13th.

The Lord willing, I will meet the brethren in the following places:

Boston,	Oct. 9th
Searsport, Me.,	Oct. 10th and 11th
Monroe, Me.,	Oct. 12th
Newbury, Me.	Oct. 13th and 14th
Dixmont, Me.,	Oct. 15th
Exeter, Me.,	Oct. 16th, 17th and 18th
Hermon, Me.,	Oct. 20th
Bangor, Me.,	Oct. 21st and 22d
Portland, Me.,	Oct. 24th and 25th
Portsmouth, N. H.,	Oct. 26th
Concord, N. H.,	Oct. 27th
Manchester, N. H.,	Oct. 28th
Nashua, N. H.,	Oct. 29th
Worcester, Mass., (with Bro. Taylor,)	Oct. 30th

I wish Bro. Damman would tell me who to call on, at each of those places in Maine, as I know no one. Please write me.

HIRAM MUNGER.

F. H. Berick will preach at Fair Haven, Conn., Wednesday evening, Oct. 7th.

I will preach in Portland, Me., Thursday evening, Sept. 24th. L. BOUTELL.

Geo. W. Burnham proposes to preach as follows:

Lynn, evenings of Sept. 29th and 30th. Will depend on Bro. Butman as to place and notice.

Haverhill, (evening,)	Oct. 1st
Exeter, (evening,)	Oct. 2d
Portsmouth, (Sabbath,)	Oct. 4th
Rye, (evening,)	Oct. 5th
Kensington, (evening,)	Oct. 6th
Salisbury Point, (evening,)	Oct. 7th
Lawrence, (evening,)	Oct. 8th
Nashua, (evenings,) Oct. 9th and 10th, and over the following Sabbath.	

If any alteration in this list should be necessary, will brethren concerned please inform me immediately? Address Salem, Mass.

G. W. BURNHAM.

New Bedford, Sept. 18th, 1857.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake; somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

Mary Bogardus 130, Joel Allen 130, J. M. Wellington 130, J. Taylor 130, E. Williams 130, S. A. Macomber 127, W. E. Gorden 130, S. K. Fenton 130, W. Harriman 130, Mrs. A. Davis 130, C. Haskins 130, S. R. Stewart 130, R. S. Currier 130, J. W. Allen 187, W. O. Peck 130, A. S. Barber 133, Mrs. M. Kelyea 111, W. Burbeck 130, T. Chambers 130, A. Pegg 130, Ira Merril 91, Noah Johnson 133, C. Carpenter 133, R. R. Bullen 133, L. T. Waters 78, O. E. Gierlow 130, C. J. Brown 130, S. Allen 133, L. R. Elder 130, J. West 130, S. Atkinson 130, [illegible]

Portsmouth subscribers $23 00: Mrs. A. Bird[illegible]ham 121, 50 cents; Jesse Gay 126, $3; W. Read 163, $4; Franklin Rice 137, $2; W. Parker 118, $1.25; T. Salcomb 102, $2.25.

For the Poor—W. M. Ingham, 50 cents.

O. F. Cain's P. O. Address is Goshen, N. H., Mill Village P. O.

W. C. Bibb: The money was credited, in last week's Crisis—one dollar to Julia A. Toomer and one to W. Hynes. We now credit another dollar to Julia A. Toomer which pays to No. 173.

Julia A. Toomer should have been credited $2 instead of $1.11 last week's receipts, pays to No. 173.

To Bro. Burnham.

BRO. GRANT:—Please say to Bro. E. Burnham, through the Crisis, that we request him to make no appointments beyond the one made in Woodstock, New Brunswick, on the 15th October, until after he arrives here at Woodstock.

In behalf of the Church at Woodstock.

G. R. [illegible]

Sept. 15th, 1857.

Bro. W. Faith:

BRO. GRANT:—Please say, to brethren who may through the "Crisis," the house where I am now residing is sold, and [illegible] [illegible] about moving to Hancock county, and my post office address will be Augusta, Hancock Co. Ill.

Yours truly, WALTER [illegible]

Mendon, Ill., Sept. 5, 1857.

Poetry.

For the Crisis.

THOUGHTS OF THE JUDGMENT.

My God! and what an awful day,
When heaven and earth shall pass away;
When Gabriel's trump shall rend the skies,
And nature in disorder rise.
The heavens are wrapt in burning flames,
God's awful book reveals our names;
His awful thunders shake the sky,—
The end of sinners now is nigh.
Oh! see the slumb'ring dead arise,
Spring from their graves in dread surprise;
Oh! hear poor souls in anguish cry,
Who cannot from God's presence fly,
To rocks and mountains hear them call,—
"Rocks and mountains, on us fall!
"Oh! hide us from God's awful face,
"For we've despised his offered grace."

But Oh! in vain will be their cry,
The rocks and mountains from them fly;
Before the burning throne they stand,
Their doom to hear—at God's left hand.
O hear the Judge pronounce their doom;
His awful wrath will them consume,—
"Depart, ye cursed, down to hell,
"You in my glory shall not dwell."

But to the righteous hear him say,—
"Beloved children, come away!
"I am thy portion evermore,
"Thy griefs and sorrows now are o'er;
"With me in glory thou shalt be,
"Unfading glory thou shalt see.
"In the new earth so bright and fair,
"My everlasting favor share."

Where life's sweet waters ever flow,
Trees in immortal beauty grow,
Where all is changeless, bright and fair,—
The glory of the Lord is there!—
Where all his saints in glory shine,
Immortal, heav'nly and divine,
Where pains, and toils, and griefs are o'er,
They live—they live to die no more!

C. F. CHURCHILL.

Salmon Brook, Aroostook, Me.

Original Articles.

For the Crisis.

An Apology.

Judging from what I have recently heard concerning an article that appeared in a late number of the *Crisis*, that an apology on the part of the author is thought requisite by some, and that no further blame may be laid to our beloved Editor, I feel it to be an incumbent duty to testify whatever I know respecting the article and its author. It should be remembered that I have received this commission from "head" and heart "quarters."

Now, when I make an acknowledgment it seems common-sensical to know to whom I am making it. In this instance I do not; and if any feel themselves offended, well, just let me know, and if it was not right to do as I did, I would most humbly and gladly beg them to forgive me my trespasses as I forgive those that trespass against me. To the church in this vicinity very little should be thought necessary to be said. As far as I have had the opportunity of stating facts connected with the article under consideration, I have done so. Suffice it to say that the words contained could not be made applicable to your Pastor. In regard to "mellowing the wooden desk,"—well, I am quite sure that a man deprived of one hand and all except three fingers of the other, would rather save all that labor. And as for telling a mother to go out with her baby, it is something that I *guess* he never dreamed of. Of course he thinks that any half-witted woman *ought* to know how to manage her baby as well as any man that ever breathed the vital breath of air.

No, I never knew him to do this, but I've heard him frequently tell them to "occupy the front seats,—we'll risk your baby." I've seen him, in our prayer and conference meetings, sit near by and play a little with them, instead of looking so "savagely sour" at every move they made. It does not look much likely that such a kind-hearted man as that would look upon them frowningly. He is like a man my mother once heard say, when surrounded by babies, "Never mind! I can hollow as loud as they can. Come to meeting for all that."

I know the author of that article, headed, "Self-praise," meant no harm. The shoe was made of a "whole side of leather," and might reach from Danville to the East Indies. It was not intended, solely, for one place, person, nor alone for adventists, by any means. I hope my neighbors will not be too covetous. Let all wear it. I don't know who the shoe will fit best,—a part of it belongs to me I suppose,—but would it not do very well for who ever it suits to say, "tie it on—and I'll wear it?" So it seems to me. The greatest fault I can find with the piece, on reading it over, is the manner in which it was written. It is as a rule relative to [illegible]. I dare not say that this is positively right in any one,—it costs me many a self reproach from day to day.

There were a few expressions that the author begs to be recalled. Such as "the *howling* heard from the pulpit," which does not sound too sweet, I confess. It was written hastily, and each word that came along was penned,—good or bad, cheap or dear. When I write for a paper again, I'll try to take into consideration the import of language. By this time you have guessed that the author of that savage article was Your little Sr.,

MARIA.

Danville, C. E., Sept. 8, 1857.

For the Crisis.

Liberality.

No. I.

While many, if not all, will consent that liberality is a cardinal element of the true christian character; and that "a catholic spirit" is absolutely necessary to the fellowship of the members of the body of Christ, some people (I fear the number is vast,) are continually giving evidence, both in preaching and practice, that the exercise of the feeling involved is entirely foreign to their experience; giving evidence, in fact, of their entire estrangement from the position of Gospel charity. In this, they either declare that they have wofully apostatized from the truth as it is in Christ, despite all their professions and enjoyment of religious exercises—perhaps more properly religious excitement, which, it must be confessed, is the most that many people enjoy about religion;—or have ever been strangers to the radical, renewing work of faith in Christ's saving grace upon the whole affectional nature of the individual. Which ground will they take? It matters but little to us, only as a relapse to the old condition of the moral elements, after having been the subjects of redeeming light, may present a picture, several fold more the likeness of spiritual darkness and death than the face of the unbroken fallow.

Even the passional interest which has been awakened, when lost, as it surely will be, when its fires have been fed by such material as could be supplied by nature, and fanned by such winds as circumstances have raised up, leaves exposed the half-burnt, still unbroken, unsubdued "*barren.*" The brush-fire out, the wind-gust lulled, the form-cloud rolled away, and healthy nature, ragged, unbent nature, is there still. The difference is often only this,—that the subject was in the world by acknowledgment; now he is nominally in the church.

What, though we must show the condition, the exclusiveness of some people in the church, to be anti-christian, and that a miserable, beggarly outside form of service and show of sanctity—"*will worship*, not in any honor, to the satisfying of the flesh;" i. e., the same carnal, unsubdued pride, self-righteous apprehension of Christ, God-forbidden exaltation of self, based upon action, upon meritorious services in the exterior conformity is the sin of the church,—if we must exhibit this dark-stained moral tablet, we can. We can show the deformity and the enormity of this *self-worship*; for, at best, it is self-worship; and therefore idolatry—*idolatry* most abominable. The self-god throws up his head in every possible form—in every imaginable place. *He is a hydra.* His altars of rude stone, or hewn stone, are everywhere erected, and far-wide; how long they last! Too long they live. His incense fire never expires. If quenched here by the flood of truth and love, they blaze up in another quarter! Here is the Jove of modern Gentileism approached through the various demi-gods of popular religion, receiving the homage of millions of *christian* (?) devotees.

The selfish worship—and by worship we certainly mean position, as christians, qualified by selfishness, is a deformity—a wretched monstrosity! because the laws of its production have been so far interfered with, that nothing more than such a body, exhibiting the existence of the laws of life and being, and, at the same time, their prevention, could obtain. It is an enormity, because it is the act and work forbidden, under the conditions of the case, highly aggravating and condemnatory. A great departure! "Departing from the faith!" A vast perpetrature of treason against the divine establishment!

W. S. C.

Kankakee, Ind.

From Bro. E. A. Hallenbeck.

BRO. GRANT:—It is but a short time since I was converted to God, as I humbly trust. Last winter we had a revival in this place, and under the united efforts of Brn. Chandler and Morgan I was brought to a realizing sense of my situation. I saw how, [illegible]

I had sinned against Almighty God. I knew that I was a sinner, but still, day after day, and month after month, I groveled on in sin, unmindful of my eternal interest; but, glory to God, my eyes were opened and I was permitted to see myself as I knew that God saw me. I turned and sought salvation while it was to be found; and now I am on my way rejoicing, and soon expect to see my Lord and Master; for he has said that he will come and will not tarry.

Brethren and sisters, let us be faithful, yet a little while, for we know that our redemption draweth nigh. Let us run with patience the race set before us, knowing that in the end we shall receive a crown of glory that fadeth not away. Let us strive to follow on in the path our Savior trod. Let us lay aside all foolish conversation and jesting, for our conversation is in heaven from whence we expect the City to appear. Let us fear lest a promise being left us of entering into his rest some of us should seem to come short of it. Let us labor to enter into that rest.

What a glorious prospect lies before us! What beauties cluster around the coming of the blessed Savior. Let us be ready for the grand event, and keep our garments pure and unspotted from the world.

Your unworthy brother,

E. A. HALLENBECK.

Cordova, Ill.

From Bro. S. Goodhue.

BRO. GRANT:—While I have been reading the Crisis I find many interesting communications, and feel to praise God for the spirit and light which is given to the writers. I think if we are willing to be guided by the spirit of Jesus at all times we shall be guided aright, and whatever we do will be done to the praise of God. I feel confident that the pathway of God's dear children will be illuminated with light which will continue to shine unto the end; and I rejoice that Bible light still shines. The prophecies are fulfilling; the great Day of God is coming; it hasteth greatly.

How is it with us, brethren and sisters? are we ready? O let us examine ourselves in the light of eternity, for we shall soon have to give an account of our stewardship. Let us keep in mind that God does not look upon sin with the least allowance. I hope we shall have faith in God's word, and try to square our lives by it; and if we do, we shall be ready for his coming and kingdom.

It appears to me that we are nearing the haven of rest, and I expect soon to see those blissful fields of glory, and walk the golden street of the New Jerusalem. I hope to meet with all those friends who are trying to serve Jesus. I have been trying to study the word of God and to live by its teachings, about three years, although I have felt that after doing all I can, I have been an unprofitable servant. For the last year I have been trying to warn my fellow-men to flee from the wrath to come.

Brn. and Srs., let us be faithful a little while longer; we shall soon hear it said,—"Come, ye blessed of my Father, inherit the kingdom."

Let me say one word to those who are out of the Ark of safety. Dear friends, do you feel that you are ready for the storm that is about to burst upon this ungodly world? If you do not, seek a shelter in Jesus; he will protect you, if you will but give your hearts to him: you will be numbered among the jewels of the last day. Sinner, be wise, before you have to take up with the doleful lamentation,—"the harvest is past, the summer is ended, and we are not saved."

Yours looking for the Lord,

SETH GOODHUE.

Wilmot, N. H.

From Bro. T. M. Storer.

BRO. GRANT:—After returning from the Campmeeting at Wilbraham, I thought I would say a few words about that feast of fat things. O! how kind was our heavenly Father in blessing it from beginning to end. We had fine weather, and a most delightful place for the encampment. The praise-worthy accommodations afforded by our beloved Bro. Munger, in providing and doing all he could for the comfort of those who met there, should be noticed. Heart-cheering discourses, warm testimonies and fervent petitions were participated in by the saints gathered together. A special blessing was enjoyed by those who met there in the name of the Lord. In answer to the prayer of faith,—love, peace, and harmony reigned triumphant. The backslidden were reclaimed, and sinners, beholding in the light of gospel truth, their lost condition, fled to Christ the sinner's refuge, and found pardon; and having a desire to obey their dear Lord in all his commands, repaired to a lovely stream near by, and were buried in the likeness of their dear Lord in baptism. A word to those happy souls. Comply with all his requirements. As you have come out, keep out from the world with all its vain and seducing charms. With patience bear the scoffs of a wicked world; obey the blessed word; live according to its precepts; show forth his coming in your life and conversation; be good and faithful children, and when the blessed Master comes, you, with all the redeemed host of earth, will be clothed with immortality, and enter the haven of eternal rest. O! what a blessed prospect there is before the followers of Jesus!

My dear brethren and sisters, be faithful, keep on the whole armor, until the battle is gained and victory won. Glory to Heaven's eternal King! he leads the host; therefore victory is sure to all his faithful soldiers. Blow, watchman, blow! May God help you to give that certain sound, that a guilty world may be apprised of their approaching doom before that awful mandate shall go forth—"time shall be no longer."

Be faithful, children; life's conflicts will soon be over; the Master is soon coming to claim his long sought bride, and take his ransomed ones home. Pray that I may meet you there.

THOS. M. STORER.

Brunswick, Me., Sept. 14.

Choice Selections.

THE ASCENT OF PRAYER.

The arrow that doth upward fly,
Till lost within the vaulted sky,
Descends again, with quickening force,
To earth from whence it took its course.

The lark, upspringing with the day,
Hymning aloft his joyous lay,
Soon pauses in his glad refrain,
And drooping, sinks to earth again.

The eagle, that with undimmed sight,
Wings toward the sun his daring flight,
Weary at length, descends to rest
Within his airy, rock-bound nest.

But prayer, the prayer of faith, doth rise
Beyond the clouds, beyond the skies;
Nor stays it in its heavenward flight
Till it hath reached the realms of light.

Ascending to the Father's throne,
Jesus presents it as his own:
Gracious acceptance findeth there
The Savior's interceding prayer.

Book of Jasher.

EXTRACT NO. III.—CHAPTER IV.

1. And all the days that Enoch lived upon the earth, were three hundred and sixty-five years.

2. And when Enoch had ascended into heaven, all the kings of the earth rose and took Methuselah his son and anointed him, and they caused him to reign over them in the place of his father.

3. And Methuselah acted uprightly in the sight of God, as his father Enoch had taught him, and he likewise during the whole of his life taught the sons of men wisdom, knowledge and the fear of God, and he did not turn from the good way *either* to the right or to the left.

4. But in the latter days of Methuselah, the sons of men turned from the Lord, they corrupted the earth, they robbed and plundered each other, and they rebelled against God and they transgressed, and they corrupted their ways, and would not hearken to the voice of Methuselah, but rebelled against him.

5. And the Lord was exceedingly wroth against them, and the Lord continued to destroy the seed in those days, so that there was neither sowing nor reaping in the earth.

6. For when they sowed the ground in order that they might obtain food for their support, behold, thorns and thistles were produced which they did not sow.

7. And still the sons of men did not turn from their evil ways, and their hands were still extended to do evil in the sight of God, and they provoked the Lord with their evil ways, and the Lord was very wroth, and repented that he had made man.

8. And he thought to destroy and annihilate them and he did so.

9. In those days when Lamech the son of Methuselah was one hundred and sixty years old, Seth the son of Adam died.

10. And all the days that Seth lived, were nine hundred and twelve years, and he died.

11. And Lamech was one hundred and eighty years old when he took Ashmua, the daughter of Elisha the son of Enoch his uncle, and she conceived.

12. And at that time the sons of men sowed the ground, and a little food was produced, yet the sons of men did not turn from their evil ways, and they trespassed and rebelled against God.

13. And the wife of Lamech conceived and bare him a son at that time, at the revolution of the year.

14. And Methuselah called his name Noah, saying, the earth was in his days at rest and free from corruption, and Lamech his father called his name Menachem, saying, this one shall comfort us in our works and miserable toil in the earth, which God had cursed.

15. And the child grew up and was weaned, and he went in the ways of his father Methuselah, perfect and upright with God.

16. And all the sons of men departed from the ways of the Lord in those days as they multiplied upon the face of the earth with sons and daughters, and they taught one another their evil practices, and they continued sinning against the Lord.

17. And every man made unto himself a god, and they robbed and plundered every man his neighbor as well as his relative, and they corrupted the earth, and the earth was filled with violence.

18. And their judges and rulers went to the daughters of men and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field and the fowls of the air, and taught the mixture of animals of one species with the other, in order therewith to provoke the Lord; and God saw the whole earth and it was corrupt, for all flesh had corrupted its ways upon earth, all men and all animals.

19. And the Lord said, I will blot out man that I created from the face of the earth, yea from man to the birds of the air, together with cattle and beasts that are in the field, for I repent that I made them.

20. And all men who walked in the ways of the Lord, died in those days, before the Lord brought the evil upon man which he had declared, for this was from the Lord, that they should not see the evil which the Lord spoke of concerning the sons of men.

21. And Noah found grace in the sight of the Lord, and the Lord chose him and his children to raise up seed from them upon the face of the whole earth.

The Noble Baron.

In that beautiful part of Germany which borders on the Rhine there is a noble castle, which, as you travel on the western bank of the river, you may see lifting its ancient towers on the opposite side, above the grove of trees as old as itself.

About forty years ago there lived in that castle a noble gentleman, whom we shall call Baron ——. He had one only son, who was a comfort to his father, and a blessing to all who lived on the father's land. It happened on a certain occasion that the young man being from home, there came a French gentleman to see the castle, who began to talk of his heavenly Father in terms that chilled the old man's blood; on which he reproved him, saying, "Are you not afraid of offending God, who reigns above, by speaking in such a manner?" The gentleman said he knew nothing about God, for he had never seen him. The Baron this time did not notice what the gentleman said, but the next morning took him about the castle grounds, and took occasion first to show him a very beautiful picture that hung on the wall. The gentleman admired the picture very much, and said, "Whoever drew this picture, knows very well how to use the pencil."

"My son drew the picture," said the Baron.

"Then your son is a clever man," replied the gentleman.

The Baron then went with his visitor into the garden, and showed him many beautiful flowers and plantations of forest trees.

"Who has the ordering of this garden?" asked the gentleman.

"My son," replied the Baron; "he knows every plant, I may say, from the cedar of Lebanon to the hyssop on the wall."

"Indeed," said the gentleman; "I shall think very highly of him soon."

The Baron then took him into the village and showed him a small, neat cottage, where his son had established a school, and where he caused all young children who had lost their parents to be received and nourished at his expense. The children in the house looked so innocent and so happy, that the gentleman was very much pleased, and when he returned to the castle he said to the Baron, "What a happy man you are to have so good a son!"

"How do you know I have so good a son?"

"Because I have seen his works, and I know that he must be good and clever, if he has done all that you have showed me."

"But you have not seen him."

"No, but I know him very well, because I judge of him by his works."

"True," replied the Baron; "and in this way I judge of the character of our heavenly Father. I know by his works that he is a Being of infinite wisdom, and power, and goodness."

The scoffer was silenced. He had answered his own wickedness and folly by his own words, and could say no more. It is not the wisest that scoff at religion and piety; for true wisdom begins in the fear of the Lord.—*Chris. Coun.*

The Preacher's Work.

A youthful painter was once directed by his master to complete a picture on which the master had been obliged to suspend his labors on account of his growing infirmities. "I commission thee, my son," said the aged artist, "to do thy best upon this work. Do thy best." The young man had such reverence for his master's skill, that he felt incompetent to touch the canvas, which bore the work of that renowned hand. "Do thy best," was the old man's calm reply; and again, to repeated solicitations, he answered, "Do thy best." The youth tremblingly seized the brush, and kneeling before his appointed work, he prayed: "It is for the sake of my beloved master that I implore skill and power to do this deed." Then, with suppressed emotion, he commenced his work, and caught from it an inspiration. His hand grew steady as he painted. Slumbering genius awoke in his eye. Enthusiasm took the place of fear. Forgetfulness of himself supplanted his self-distrust and with a calm joy he finished his labor. The "beloved master" was borne on his couch into the studio, to pass judgment on the result. As his eye fell upon the triumph of art before him, he burst into tears, and throwing his enfeebled arms around the young artist, he exclaimed: "My son, I paint no more!" That youth subsequently became the painter of "the Last Supper," the ruins of which, after the lapse of three hundred years, still attracts annually to the refrectory of an obscure convent in Milan hundreds of the worshipers of art. So shall it be with a youthful preacher, who stands in awe of the work to which his Master calls him. Let him give himself away to it as his life's work, without reserve; let him do his best. Let him kneel reverently before his commission, and pray, "for the beloved Master's sake, that power and skill may be given him to do this deed." And the spirit of that Master shall breathe in the very greatness of the work. It shall strengthen him. His hand shall grow firm, and his heart calm. His eye shall not quail in the presence of kings. He shall stand undismayed before those who in the kingdom of God are greater than they. Years of trust and of tranquil expectation shall follow his early struggles; or, if emergencies thicken as he advances, and one after another of those on whom his spirit has leaned for support fall from his side, he shall be as the young men who increase in strength. He shall learn to welcome great trials of his character. With a holier joy than Nelson felt at Trafalgar, he shall look up and say of every such crisis in his ministry, "I thank thee, O my God! that thou hast given me this great opportunity of doing my duty."—*Prof. Phelps, in the Bibleotheca Sacra.*

GOD has written on the flowers that sweeten the air—upon the breeze that rocks the flowers upon the stem—upon the rain drop that refreshes the sprig of moss in the desert, no less than upon the mighty sun that warms and cheers millions of creatures which live in its light upon all the works he has written: "None liveth for himself."

For the Children.

The Happy Home.

"Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home."

"Here woman reigns; the mother, daughter, wife,
Strews with fresh flowers the narrow way of life."

Home should be the miniature of Heaven. Here peace, love and affection should be centered in their most earthly perfection, and should shine forth on the moral darkness of the outward world like beacon lights to show the wanderer in this gloom that there are havens of rest even on this rugged mundane shore. Here parents should strive to blend the beautiful and the useful, so as to form a combination that would refine and elevate the tastes and disposition of their offspring, and thus make an impression upon their minds so indelible that not all the confederated cares and evil associations of after life could in the least efface, or corrupt the purity of its influence.

Home should always be an asylum to which its once inmates can in after years return with delight—if not in reality, in the grateful recollections of a heart exalted by its wholesome restraints and influences. He who has by untoward events been denied the enjoyments of such an earthly paradise, is truly a "stranger to the sweeter impressions of the human soul," and is deserving of sympathy. If parents would only heed this matter, and spend more time in the pleasures of home and in enhancing the enjoyment of their children, and less in the vain pursuit of sordid wealth and the gilded pomp of the world, crime and misery would be almost unknown, and this earth would become the type of that better country prepared for those who spend a profitable probation here below.

Thou spot of earth, where from my bosom
The first weak tone of nature rose,
Where first I cropped the stainless blossom
Of pleasure yet unmixed with woes;
Where, with my new-born powers delighted,
I tripped beneath a mother's hand,—
In thee the quenchless flame was lighted,
That sparkles for my native land.

—*Golden Rule.*

The Fifty Chapters.

A little Roman Catholic girl in Ireland had committed to memory fifty chapters. It pleased God to bring her to the bed of death. Her comfort in that hour was the reading of the scriptures; but her parents, being Roman Catholics, wished her to confess to the priest, and receive anointing from him. The priest refused to give the absolution, unless the Bible was given up to him. The child stated that she did not want the absolution, and would not surrender the Bible. Her parents interfered; and the mother, thinking her child lost unless she complied with the priest's wishes, entreated compliance, but in vain. At last, the mother turned down the bed-clothes, and took from her the Bible, which she had held on her little breast. The child, on finding her Bible gone, simply exclaimed, "Well, I thank God, he cannot take away the fifty chapters I have got by heart."

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Over all communications for the paper, write *For the Crisis.*

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Poetry.

For the Crisis.

HOPE IN THE LORD!

Hope in the Lord, O weary heart,
By woes beset, by cares opprest;
From his blest promise ne'er depart,
Till he shall hear and give thee rest.

Hope in the Lord, though countless cares
Gather like vultures to their prey;
Hope in the Lord, though countless snares
Beset thy path by night and day.

Hope in the Lord, weak, weary one,
Make him thy refuge and thy trust;
He from his high and mighty throne
Watches his creatures formed of dust.

Hope in the Lord in every woe,
In all thy trials, cares and fears;
In all thy need to Jesus go,
Who feels thy pains and dries thy tears.

Hope in the Lord; and when the strife
Of earthly warfare shall be done,
Then, by the crystal streams of life,
Dwell in his light—sit in his throne.

H. L. H.

New York, April 17th, 1857. }
J. J. Reed's Printing Office. }

Original Articles.

For the Crisis.

Romans 7th and 8th Chapters.

It is evident from Rom. 7: 1–4, that the apostle addresses his brethren in Christ. The 5th verse,—"For when we were in the flesh," &c., is an allusion to their former unrenewed state. This proves that being "in the flesh;" i. e., habitually under the power of the flesh, walking after the flesh, is incompatible with christian character. This is confirmed by Rom. 8: 5, 6. In the 7th chap. from ver. 7th, he appears to describe his former state, when in the flesh, with some knowledge of the requisitions of God's holy law.

"When we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. . . . What shall we say then? Is the law sin? God forbid, (or far be it.) . . . But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. (Certainly before his conversion.) For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died." Once he was so blinded by sin, as many, alas! now are, as to be alive in his own estimation; i. e., insensible of his liability to eternal death, which is the just wages of sin. But "when the commandment came" to his conscience with its terrible convincing power, he found it to be unto death; i. e., he was convicted of his just exposure to everlasting death. He knew that the law was "holy, just and good." Yet his disposition was not changed. He was still "carnal, sold under sin." Ver. 13.

Thus it is with many now. They are convinced of the reasonableness of the claims of their God to their supreme love, and still withhold it, and set their affections supremely on things on the earth. An awful state in which to live and die!

In this state, knowing that "the law is spiritual," though he was carnal, and serving "with the flesh the law of sin," ver. 25, he did that which his conscience allowed not, and that which, according to his judgment he would do, he did not. Ver. 15. Sin still dwelt in him. Ver. 17. He was not yet delivered from the law of sin and death. Yet he uses the strong expression —"I delight in the law of God after the inward man;" and truly it has been plausibly exclaimed, "A strange kind of an unrenewed man to "delight in the law of God after the inward man!" This may be counterbalanced, however, by the exclamation,—a strange kind of a renewed man, or a christian, who is "carnal, sold under sin!" We must therefore look beyond these expressions to determine the truth in the case. I am not positive about the matter. For many years I thought that the 7th chapter described the christian warfare. It appears to me at present that the 7th and 8th chapters describe different states. In the one case, he was "in captivity to the law of sin." In the other, "the law of the spirit of life in Christ Jesus (had) made him free from the law of sin and death." Is not this a manifest great contrast? In the first state, he was "carnally minded," which "is death;" in the other, he was "spiritually minded," which "is life and peace." In the one case, he walked "after the flesh;" in the other, "after the Spirit." In the one case he had a carnal mind, which is "enmity against God." In the other, a spiritual mind, which is reconciliation. By the expression—"delight in the law of God after the inward man," we may understand an approbation of it by the judgment.

Let us not, however, make the unscriptural inference, that we have attained the prize of our high calling and are already perfect. "If we say that we have no sin we deceive ourselves." 1 John 1: 9. "There is not a just man upon earth that doeth good and sinneth not." Eccl. 7: 20. "There is no man that sinneth not." 1 Kings 9: 46. The arduous duty remains to "put off the old man" and to "put on the new;" to watch, and pray and strive against all sin, knowing that we are not beyond liability to be overcome in the hour of temptation. Let us remember David and Peter. "The flesh lusteth against the Spirit and the Spirit against the flesh." Gal. 5: 17. Be it remembered, however, that if we, through the Spirit, do not mortify the deeds of the body, we shall not live. Rom. 8: 13. With all our hope and profession, we shall die the second death, from which there is no deliverance. If our faith does not overcome the flesh and the world, it is not the faith of God's elect. It is dead and worthless. Those only are free from condemnation who walk not after the flesh but after the Spirit. Rom. 8: 1.

O! blessed emancipation, to be made "free from the law of sin and death," by the power of "the Spirit of life in Christ Jesus!" Precious earnest of the holy rest and service, when we shall enter into the joy of our Lord! Beloved, let us follow hard after holiness, "without which no man shall see the Lord." H. GREW.

Philadelphia, Sept. 15th, '57.

For the Crisis.

Wilbraham Campmeeting.

"What is sweeter than honey, and what is stronger than a lion?" The love of God is sweeter than honey. The Spirit of God is stronger than a lion. We had the *proof* at the campmeeting. If we had had plenty of honey there we might have got sick with it, but the love of God is health. No danger of having too much of it. Get all you possibly can. "Eat, O friends, drink abundantly." Fill up the cups, and run them over. Pour it in—more, more, and still more. No danger of drowning; and if you could drown with it, it would be an easy death to die! If a lion had been there he might have roared upon us, and thrown us into confusion. The Holy Spirit was there, and it kept us out of confusion.

O how goodly were thy tents, worshiping Gentiles! Thy tabernacles were in peace on the top of the mountain! The sun, from the blue distance of heaven, looked down for seven days with his most sweet and cheering smile; and the moon by night kissed the sleeping tents with silvery lips. The stars of evening seemed to rejoice in our songs, and the voice of prayer; while angels, a little more invisible than they, doubtless rejoiced in the salvation of souls. Our heavens were glad, and our earth rang with holy melody. O when shall I meet so many kindred spirits again? About forty ministers of the cross! O, ye chosen ones, I love you all! How eagerly I take your proffered hands! You are a wonderful class.

Poor—rich.
Sorrowful—glad.
Pained—happy.
Outcasts—royal children.
Weary—resting in faith.
Pilgrims—kings.
Dead—alive.
Nothing—sons of God. Amen. Let me be one of you. I count it an honor to be of your company. Here were the children, too, from the East, West, North, and South. Smiling, happy children! Glad to meet and greet each other. Well, this is a kind of illustration of the kingdom! O come, Lord, soon, come, come, come, and bring the meek ones of earth all together.

Did Mr. CLASHING come? No; I think not. I hate that fellow. Look at him. His face looks like curdled vinegar! His eyes are green and snaky. His breath —O how sour! His voice sounds like the creaking of an old worn-out cider-mill. No one is right but he. He must battle every one. His name is *Legion Clashing.* No, he was not there. *I* did not see or hear him. Did you, Bro. Grant? We are not going to have the ugly, cross, old wretch any more at our meetings, are we? I hope not. Turn him out, Bro. Down with him into the dirt. Drive him to hell. Scald him to death with boiling hot love! Roast him to crisp with red hot devotion. Come, we have slapped each others' faces, and spit in each others' faces, and our own too, long enough, in times past. Let us be men—no—let us be CHRISTIANS.

What does Mr. *Pickthank* live on among us? Why, he lives on "they say," "I think so," "have you heard what is going," and other hell-crumbs of the same kind. Let us starve the scamp. Did n't he have a small time up to the campmeeting? I reckon! Two of the veriest scamps in the world, that same *Clashing* and *Pickthank.* How I hate them! How glad I was to see those Brethren and Sisters from—— Paradise, come on to the ground, and into the tents and the stand. I refer to Bro. Meekness, Bro. Love, Bro. Humble, Bro. Forbear, Bro. Getdown, Bro. Lovethecross, Bro. Liberalmoney, Bro. Lookout-for-others, Sr. Charity—was n't she pretty? Sr. Modest, Sr. Prudence, Sr. Keep-her-place, Sr. Chaste, and several others. How lovely is the order of God! Gaze, ye angels, and admire! Avaunt, human policy! None leads his host like the Shepherd of Israel. God of love, lead us evermore! EDWIN BURNHAM.

For the Crisis.

Tales of Trust.

No. II.

One part of trust is obedience. God uses men as instruments to do his will. While one person waits on God for help, another receives the command to afford it; if he obeys, then the other is comforted. God makes no mistake, and though we may sometimes wonder at the strangeness of divine directions, yet, if we obey, all will be well.

Let us illustrate this. Perhaps half a score of years since, in an eastern city, a young lawyer was brought to see his need of salvation and hope in Christ for pardon and eternal life. His father was much enraged and expelled him from his house. He accordingly hired him a room where he pursued his studies, and sought in prayer and faithfulness to know the will of God.

One tedious night, when the wind howled through the streets, and all the terrors of a New England winter were without, God was teaching him within. His mind, led by some new impulse, meditated upon the privations of the servants of God who were called to preach the Gospel of God, and especially the privations and loneliness of their families during their absence from home while engaged in this important work. At length his wandering thoughts took shape and were directed to an object. He thought of one particular family—he knew nothing of their special needs,—but still he felt for them; he had never spoken with them, but still he felt. The impression deepened and strengthened until at length he could not rest in peace. Leaving his room he sallied out into the street,—went to a Bakery and obtained some food,—went to the house of that family about whom his mind had been so strangely exercised,—strode through the untrodden snow,—knocked,—the lady came to the door, and he delivered to her five loaves of bread and went his way with a light and joyous heart.

Why did he do this? How did he know that bread was needed there? How did he know that prayer for bread was ascending there? How did he know that that was their time of extremity and need? He did not know it, he knew nothing of it at all; but he did know that to obey was better than sacrifice, and to hearken than the fat of rams. He knew the whispering of God's Spirit—he obeyed the monitions of that still small voice,—he glorified God in his obedience. The infidel may deny the facts,—the self-conceited formalist may philosophize learnedly upon the subject,—the spiritualist may refer to some marvel written by Satanic direction, as similar; but the devout and trusting child of God will find in it another proof that the very hairs of his head are all numbered, and it may lead him to seek more earnestly the guidance of God's counsel, and to follow more readily the leadings of his Holy Spirit in every matter of duty, however mysterious it may seem. H. L. H.

For the Crisis.

Give Me Warning!

"Blow, Watchman! Blow a certain sound,
For dark and dangerous is the night."

A vast institution, that shrill shrieking yell, or hoarse growling, raging blast! Here the boat has been running hour after hour in a dense fog, with the *blowing* of that brazen throated monster, whose warning to others and petition for itself, has been given once in a minute, defining our position more clearly than would the "booming minute gun." It is enough to make one shiver with dread, the thought that some ill-fated sailing craft, which could neither "blow" nor "fire" its locality might be unfortunately in our path, and under our bows in a moment after being seen.

The gospel of Christ is like this I have mentioned. Committed to the church, and to save men from divine wrath, it gives constant notice of its own position, in a dark world befogged with sin and error. It warns the world of its danger of death from collision—shows where we are and the relation we sustain to it! while it pleads for the way—all after its own power—in which the wise pilot guides the noble vessel to port. W. S. C.

Steamer Mississippi, June 25th.

For the Crisis.

The Rich Man and Lazarus.

Upon this parable much has been written by our brethren, both through the "Crisis" and otherwise, probably to the satisfaction of most, if not all of the readers of the "Crisis."

But after all that has been presented on the subject, to some minds not fully settled on the great doctrines of the Bible, this parable presents an incontrovertible argument in favor of the endless existence of the wicked in misery, and questions like these seem to arise:

"Admitting this is a parable, and that the Savior is endeavoring to show the Jews their unbelief, and its effects,—why does he use language so apparently in harmony with views now generally advocated, if indeed the wicked do not go to their reward at death? and why did he not use some other form of expression, or other mode of illustration?"

I do not wish to present any new argument, but for the sake of such persons as above referred to, I would give an extract from Josephus, which, if I mistake not, has never appeared in the "Crisis." From "Josephus' discourse to the Greeks concerning *Hades.*"

1. "Now as to Hades, wherein the souls of the righteous and unrighteous are detained, [illegible] Hades is a place in the world not regularly finished; a *subterraneous* region, wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual darkness. This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them *temporary punishments,* agreeable to every one's behavior and manners.

2. In this region there is a certain place set apart, as a lake of *unquenchable fire,* whereinto we suppose no one hath hitherto been cast; but it is prepared for a day afore-determined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust, and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men, as to God himself, shall be adjudged to this everlasting punishment, as having been the causes of defilement; while the just shall obtain *an incorruptible* and never-failing *kingdom.* These are now indeed confined in Hades, but not in the same place as the unjust are confined.

3. For there is one descent into this region, at whose *gate* we believe there stands an archangel with an host; which *gate,* when those pass through that are conducted down by the angels appointed over souls, they do not go the same way; but the just are guided to the *right hand,* and are led with hymns, sung by the angels appointed over that place, unto a region of *light,* in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of good things they see, and rejoice in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold, nor are any briers there; but the countenance of the *fathers* and of the just, which they see, always smiles upon them, while they wait for that rest and *eternal* new *life in heaven,* which is to succeed this region. This place we call *The Bosom of Abraham.*

4. But as to the unjust, they are dragged by force to the *left hand* by the angels allotted for punishment, no longer going with a good will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them and threaten them with terrible looks, and to thrust them still downwards. Now those angels that are set over these souls drag them into the neighborhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself; but when they have a near view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby: and not only so, but where they see the place (or choir) of the *fathers* and of the just, even hereby are they punished; for a *chaos* deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it.

5. This is the discourse concerning Hades, wherein the souls of all men are confined until a proper season, which God hath determined, when he will make a resurrection of all men from the dead, &c.

These were the views entertained by the Pharisees in contradistinction to the Sadducees, who deny all future existence. Who will say that the Savior in any of his teachings confirmed the views of either sect? Did he not plainly say to his disciples, "beware of the leaven or doctrine of the Pharisees and of the Sadducees?" Can it not be easily seen, that here, as in all other instances, the Savior draws an illustration from a subject perfectly familiar to his hearers?

The Jews with all their boasted faith in Moses and the prophets, rejected Christ, of whom they wrote; and doing this they would also, (as indeed they did do,) reject one who rose from the dead. They probably felt the force of the argument.

LOUISA J. BEACH.

New Britain, Ct., Sept., '57.

For the Crisis.

Sitting at Jesus' Feet.

In like manner also, that women adorn themselves [illegible] &c. 1 Tim. 2: 9. The ornament of a meek and quiet spirit, &c. 1 Pet. 3: 3, 4. And she had a sister called Mary, which also sat at Jesus' feet and heard his word. Luke 10: 39.

Methinks I see her now,
In simple garb arrayed;
While meekness o'er her brow
Its quiet ray doth shed:
Her beaming eye and listening ear,
Attesting well her love sincere.

She follows not the train
Of Fashion's giddy throng;
Her garments, neat and plain,
[illegible]
No diamond glitters on her brow,
Nor pearls upon her bosom glow.

No "broidered hair" appears,
Nor useless ribbons wave;
No ornament she wears,
Save ONE which Jesus gave;
That GEM OF MEEKNESS on her brow,
Doth more than diamond beauties show.

Dear Sisters—let us here,
Like Mary ever sit,
Our Savior's voice to hear,
And worship at his feet;
Ne'er with the crowd aspire to shine,
Or sacrifice at Fashion's shrine.

In rich or vain attire,
O let us ne'er be found,
Nor e'er our forms appear
With "gold or pearls" adorned;
The gems our Savior doth approve,
Are meekness, quietness, and love.

K. S. F.

BRO. GRANT:—In this time of temptation, there is a great tendency to extravagance of every kind; and not less among the female members of the church, in useless and foolish waste as to attire, than in any other direction. I think, therefore, that, occasionally, a few words should be said upon that subject. The lines above express a sentiment that I would like to see endorsed and carried out in practice, by those who profess to wait for the Bridegroom.

I was very much gratified at the recent campmeeting at Wilbraham, to discover a disposition on the part of my sisters in Christ to conform to the gospel in its principle of adornment, instead of the vain fashions of this ungodly world. I would unite with the humble to live according to the meek spirit of love and truth. Shall we still go on bearing the cross and denying self? PAULINA D. CAMPBELL.

New Britain, Ct.

For the Crisis.

Visit to Pennsylvania.

My tour to Erie and Crawford counties, to aid at the conferences in Edinboro and Blooming Valley, was made, I trust, (though afflictive to me personally) a blessing both to me and others.

The word did seem to stand out before our minds as in open vision. Faith gives *reality* to things hoped for, and a *demonstration* to things not seen! Heb. 11: 1. The most advanced, nay, the feeble of the flock were fed and strengthened. The most careless became generally attentive, and disposed to hear more as if convicted and ready to obey the Lord.

But a young brother, just then, rose and urged, in his way, the Sabbatic Law. Though this seemed adapted to "catch away the word that was sown;" yet it may be seen in the end that the answer (to his appeal from the Gospel to the Law) will "turn out for the furtherance of the Gospel." He was treated courteously, for we all were courteous. Thus, I trust, good was done. It is only in the spirit and truth of Jesus that good can be directly done.

The brethren in Edinboro embrace Bro. Wendell, Whittaker, Weeks, Goodwin, and an able band of associated believers. So far as they become "settled and grounded in the truth"—taught of God—by Prophets, Apostles, with Jesus the Great Teacher, they will be indeed a "light set on a hill that can not be hid." A light that will set, only as sets the morning star, when it melts away amid the brighter effulgence of the rising sun. May the good Lord bless them. Amen.

The brethren of Blooming Valley include Bro. J. T. Ongley and quite an assembly, whose names I cannot recall. They have a good house for worship. The congregation was large and attentive. But my labor was made most laborious by

hoarseness contracted from speaking in a current of air at Edinboro, and confirmed by the same in the Valley. Then a carbuncle had begun on my shoulder the day before I reached Edinboro, and though each appointment was daily filled—three times Saturday and Sunday, yet the dreadful thing increased with such terrible severity through the week that it made rest at night impossible. And on arriving at the Valley a boil began on my face which threatened to stop my speech altogether, for the time. But, bless the Lord for his mercy, my testimony was maintained till the end of the Conference, Sunday evening. The Lord sustain Brn. Wendell and Ongley in their mini try, and each of the brotherhood in their sphere of labors till the Master comes. May He reward each for their kindness to J. B. Cook.

From Sr. A. A. W.

Bro. Grant:—How have I wanted to write a few words for the "Crisis." How has my heart longed for, *reached out after*, words to express the emotions I have felt as I read this good paper from week to week. My first impulse as I open it, is to scan its columns for the authors' signatures, and I exclaim, "O *how* I *do* wish *my* heart was in the right place to contribute a testimony for Jesus." It seems as though every letter and every piece was *so full*, so right to the point, that I *could* not intrude on its columns with my "lack of ideas;" but I *do want* to thank its writers for the good it has done me.

It was not a *great* while ago that I thought "The Crisis" the most insipid and uninteresting sheet of a religious cast I ever saw. But, "thanks be to God," either the paper has improved, or my heart has changed somewhat, for I now prize its reading next to my Bible, and I can but wonder how any one does, or I ever could, think it insignificant. I can't exactly tell *why* or *how* I like it, but I feel after reading it as one does after they have been blessed by the Lord. I feel I *have been made better*, that's the amount of it; and I hope most ardently and prayerfully that it may always preserve its tone of simplicity and power, truth and firmness, and its fitness for the wants of a God-seeking soul. I believe the Lord blesses it,—and how? There can be no other reason than that its sustainers must be those who live near the Lord, and He, through them, makes it a united blessing for a needy world.

Dear brothers and sisters, do let us seek for more holiness of heart, that God may work in and through us for our own salvation and that of our unconverted friends. And let us watch well, lest our Adversary take away from us our right to a hope of reigning with Christ and his saints. From your sister who wants to be found watching and ready at the Master's appearing,

A. A. W.

East Boston, Sept., 1857.

From Bro. D. H. S.

Bro. Grant:—As the season for camp and tent meetings will soon be over, the question occurs to me, whether the quickening influence they have had upon many who have attended them shall be lost, or shall we continue to keep the fire burning and not only so but go on to greater conquests? I think it was clearly demonstrated at Wilbraham that God is ready to convert sinners if his people will use the necessary means; and if we do not do all in our power to save men from destruction, will not their blood be required at our hands? I believe God works through his people, and in order for him to do it effectually they must be consecrated to his service.

There is no doubt but what a great many more souls would at this time be on their way to the kingdom of God, had his church been more active in their behalf. It is questionable with me whether a Christian, or a church, can be in a state pleasing to God if they are not using all means in their power to bring men to a knowledge of God. Shall we not, then, see such an interest in the cause that, at the next campmeeting, we shall see one hundred tents at Wilbraham? I speak of this now that those who did not attend this year, may begin to make arrangements in season. I know the times are hard and many who are looking for the Lord's coming, as well as a multitude of others, find it difficult to support themselves without spending any time or money in anything else; but I think by a little self-denial every one can lay by enough to enable him or herself to spend one week in the more immediate service of God, as it was the custom among the Jews that they should go up to worship God every year, and while they were thus engaged, no enemy was ever known to cross their borders at home. Let us, one and all, be up and doing, for the harvest will soon be over. Yours, &c.,

D. H. S.

The World's Crisis.

BOSTON, SEPTEMBER 30, 1857.

Earnestness.

This is an essential element of the christian character. Lacking this the christian becomes inefficient in his Master's vineyard, and lives to see but the fruitlessness of all his toils. It is the life of action,—in things physical, mental, moral or religious. It gives a zest to all endeavors, and naturally incites the beholder to emulation; and often, in holy things, irresistibly wins to piety and truth.

As christians—disciples of Jesus Christ, the attendant of earnestness,—we must cherish, cultivate, and if we have it not, obtain this indispensable requisite to usefulness and success, in the work in which we are engaged. Look at the Savior,—in all his life and teachings,—his acts of love and benevolence,—his rebukes,—his expositions of truth, and their application,—his daily minstrations among men, and intercourse with his chosen twelve;—how earnest, in every act, precept uttered, truth enforced, rebuke imparted,—to each, to all. What solemn, soul thrilling earnestness characterized the whole! And he is our pattern, set before us that we might follow in his steps, as well in this peculiarity as in others with which his symmetrical character was clothed.

The apostles also exhibited the same spirit, when enforcing the glorious truths of their crucified and resurrected Savior upon the hearts and consciences of their hearers; and herein consisted one great secret of their success. Who could resist the fervid earnestness of a Peter and a Paul? Who withstand the startling energy of truth falling from the lips of those men whose hearts burned with the intensity of their zeal for the cause they would promulgate? Wherever they went, men felt the power of truth, and conscience smitten sought after God and asked his grace. They were wholly absorbed in, and fully devoted to the great mission on which they had been sent. This is noticeable in each act of their heroic lives. Their zeal knew no abatement, their fervor no diminution. And of Paul, it may be said, his life seemed "designed to teach us what energy may be compressed into one human heart, to be developed in one single life." He never thought of himself, of rest, or ease from his labors until the warfare should be accomplished. His earnest struggles were yielded for the salvation of those for whom his Master died. And with his eye on Him, on his cross, and Calvary's sacrificial mount, his zealous heart caught new fire. These were his themes, day and night, as with weeping and supplication he besought the world to be reconciled to God.

O! what an example for the ministers of Christ's church! But not alone for them,—for the church itself. All the way down, from the apostles' days to the present time, we note the outshining of some earnest spirit, whose Christ-like heroism presents a striking contrast with the inefficiency and stagnation of effort in the existing church. The heart readily suggests their endeared names; their memory is ever blessed. They rest from their labors, and their works do follow them. May their self-devoted, self-denying, self-sacrificing spirit fall upon us, as a church, and as individuals; for we must possess those pure elements of our religion if we would accomplish the mission to which we, as the world's reformers, are called.

That there is a great lack of the spirit of earnestness in the church at the present, is but too evident. It is a terrible fault. And to this may be attributed its gradual retrograding to the world; its conformity thereto, losing sight of its one aim, one object, one purpose. This, of course, induces that looseness of life and treason to adopted principles, which characterize the masses of so-called christian worshippers. Their vitality is gone with their earnestness. They can accomplish nothing to the glory of God, if they would. Their efforts fall powerless, if, indeed, they would make an effort. Sinners rush on as heedless as ever, stumbling over them into eternal death and ruin. No effectual warnings fall on their ears as they go; no tears and beseechings crowd their impetuous way;—the church has lost its power to prevail. O! what a vast change is yet to be effected, if the church is presented unblameable before the Father and the holy angels at last! What an overturn of sentiment,—uprooting of prejudices, abandonment of that satanic principle,—sectarianism,—a forsaking of that ease and worldly pleasure, which has so stealthily crept in among the people of God,—a forgetting of self in all its claims, and the adoption of the law of universal love and God-like benevolence,—ere the daughter of Zion shall be clothed in her native strength, and righteousness become the law of her lips. And will this change be effected? We may not expect it universally; but there will be a church, spotless and faithful, presented to God, at the ushering in of Immanuel's glorious kingdom on the earth. It will be a "little flock;" but they will have fought the good fight,—have kept the faith,—been diligent, earnest, persevering in their Savior's work; and to them will be said, (what a reward!) "*well done*;" "ye have been faithful in few things, I will make you ruler over many."

Shall we not, dear reader, form a part of this heaven-blessed company? Shall we not, by untiring, zealous, earnest endeavors, faithfully consummate the labors assigned to each, be it little or much, and manifest by our deeds, which should glorify our Father in Heaven, the honesty of soul and steadiness of purpose to do and be good, which characterize the consecrated child of faith? If we ever gain our blessed home—our Eden of love, we shall never regret the arduous work we may have struggled through for Jesus and his truth. The rather we shall rejoice, that in deep unworthiness we have been permitted to effect *anything* for Him who gave his *life* for us; and that through his merits, alone, we found strength to labor and endure; and that finally we are immortalized, to live with him, where faith merges in sight—tears in smiles—prayers in praise, and the labor of earth's pilgrimage in the Rest prepared for the people of God. O! let us be more earnest for God, for his truth, and the eternal salvation of our fellowmen.

Read This.

Next week, those, who have not paid to No. 104, will find the amount now due, *including* the *advance* pay for the present Vol., marked on the *wrapper*, if it comes *singly*, or on the *paper* if it comes in a *package* with others.

We hope all will adhere as far as *possible* to the *advance* pay system, and then we know what to depend upon.

If any one can't pay, who wishes the paper continued, they will be most cheerfully supplied, if they will only let us know their situation. As some feel delicate about asking for this favor, we think it would be well for each church to see to this matter, and inform the Office, making arrangements to have all the poor supplied. "Blessed is he that considereth the *poor*."

We shall be obliged to discontinue the paper to those who have not paid any thing since No. 52. All such now owe the office $2 00, besides the advance pay for this volume, which is one dollar more. We would be glad to send the Crisis to every one who would read it, whether they pay or not, but our means will not permit. The paper costs only four cents per week, and this amount might be easily saved by a little self-denial in food, drink, dress, or self-gratification; and at the same time we should be adding to our usefulness and happiness, besides enjoying the interesting letters and communications from our dear Brn. and Srs. in the Lord. Think of this.

These Things.

No. I.

In Matt. 24: 3, we learn that when Jesus "sat upon the mount of Olives, the disciples came unto him privately, saying, tell us when shall these things be? and what shall be *sign of thy coming*, and of the end of the world."

In verses 32–34, we read,—"Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; *so likewise* ye, when ye shall see all *these things*, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass till all *these things* be fulfilled."

It is evident that somewhere between the question in ver. 3, and the declaration in verses 32–34, some events are mentioned, to transpire, which would show as clearly that the Savior was soon coming, as it is evident that summer is near when the spring leaves put forth. From their instruction, we learn that the *sign of* the Lord's coming will be very plain and positive.

We know that minor events, in the past history of the world, have been predicted by the prophets, and when about to be accomplished, signs have been given to intimate that the time was at hand; why, then, should not the greatest of all events have its approach foreshadowed by signs and wonders in heaven and earth? If there are no signs of the coming of the Lord mentioned in the 24th Chap. of Matt., then we know of none in the Bible; and no answer was given to their question, although the Savior did give a chain of events from his time to when he would be seen "coming in the clouds of heaven with power and great glory." It is *positively certain* that he has not thus come since the time when these words were spoken; but when referring to what he had said, in relation to his coming, he remarks, "Heaven and earth shall pass away, but my words shall not pass away." Then it follows, that he must come, in the *manner* specified, or else, he has not told us the truth. He must not only thus come, but certain signs, included in the expression—"*these things*," must be witnessed a little before he comes "in power and great glory."

The question now arises, what is meant by *these things*, which, when seen, show that the Son of Man is about to come in his glory, as clearly as the putting forth of the leaves indicates that summer is near? However much may be included in the expression, *these things*, one thing is certain, they must take in those *signs* of which he spoke *last*. The phrase, *these things*, very naturally includes what the Savior said from verse 29 to 34. They read:

"Immediately *after* the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; *so likewise* ye, when ye shall see all *these things*, know that it (or, *he* as it is the margin, or *kingdom of God*, as in Luke 21: 31,) is near, *even at the doors*. Verily I say unto you, this generation shall not pass till all *these things* be fulfilled."

We would ask the skeptic what those *signs* mentioned in ver. 29 were to indicate, if they were not to show that the coming of the Son of man was "near even at the doors?" It is *certain* they could not be given to foretell the destruction of Jerusalem, in A.D. 70, because they did not occur till "*after* the tribulation of those days." It would be absurd to suppose that the Savior would give signs of an event that had already taken place, which must be the case if these signs refer to the destruction of Jerusalem. We think it may be clearly shown that the days of *tribulation* were during the dark ages when Papacy slaughtered the saints by thousands, and millions. These days of tribulation continued, as history clearly shows, till the latter part of the last century. Now we wish to know if the sun was darkened immediately after; if so, then the Savior's words are proved to be true, and we know that the great event of his coming is near, and will transpire in this generation.

The first sign, mentioned in the Bible, to warn the world of the return of the Son of man, is the darkening of the sun as recorded in Matt. 24: 29; Mk. 13: 24, and Lk. 21: 25.

"*The sun shall be darkened.*"

What for?—The answer is involved in the question propounded by the disciples in the 3d verse,—"what shall be the *sign* of thy coming, and of the end of the world?" Then it is a sign of the Lord's coming, which is an event yet future. When shall it be darkened? Not till *after* the days of tribulation, which evidently closed in the latter part of the last century, when the Papal power, according to the lowest estimate, had put to death fifty millions of christians. This was the greatest of all tribulations that ever came upon the church; or, as the Savior expresses it, "a great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be." It is certain that those days of tribulation are in the past, for the church has never been so free from persecution as at the present time; then we have reason to look for the darkening of the sun. In May 19th, 1780, we believe this sign was fulfilled. For proof, we refer our readers to the following testimony, gathered from different historians.

"The *chief*, [dark day,] either on record, or handed down by tradition, was May 19th, 1780."

Pynchon's diary describes it thus:—"Dark morning. About 10 the darkness increased; at 11 and 12 the people used candles to get dinner and read. Persons in streets became melancholy, and fear seized on all except a company of sailors. Dr. Whitaker's congregation assembled at his meeting house. He preached to them from Amos 6: 8–9."—[*Annals of Salem. Vol. 2, pp.* 143–4.

"Dark Day, 1780."—"It was the judgment of many, that about 12 o'clock, the day light was no greater, if so great as bright *moonlight*, which by calculation has been found to be 90,000 times less than that of a clear sunshiny day."—[*Massachusetts Spy, May 25th*, 1780.

"On the 19th of May, 1780, a *memorable darkness* was spread over all the Northern States. . . . . The obscurity was so great as to render candles or lamps necessary at *noon day*."—[*Elements of useful knowledge, by Noah Webster, p.* 188.

"1800, May 19th. It was as dark as it commonly is at *one hour after sunset on a cloudy day*. Candles were lighted to enable to see sufficiently at the dinner table. The degree of darkness was greatest from 12 to 1 o'clock P.M. Some thought it was the day of judgment. The people were much alarmed."—[*Bradford's Chronology, p.* 85.

[*Continued in our next.*]

Voice of the Church.

BY D. T. TAYLOR.

From the Daily Union, Rochester, N. Y., June 7th, 1855.

"The author claims for this volume the character of a compilation only, and the editor esteems it to be a work which fills a void in literature that many have been conscious of. It is designed to prove—and the attainment of that purpose is asserted—that the doctrine of the conversion of the world, or millennial period, previous to its destruction, is of recent origin. The fulfilment of prophecy is to be beyond this world's scenes, and does not consist in the exaltation of a worldly church to the splendors of earthly prosperity, and a jubilee of a thousand years, while the martyrs rest in their cerements, and cry unceasingly, "How long, O Lord, how long?" The coming of the last day is deemed by these writers to be near, and the duty of the church is to sound the warning voice in the ears of the careless and indifferent, lest the blood of those taken away in their iniquity be required at the hand of those set as watchmen on the walls. A great amount of scriptural and other evidence, to support this idea, is furnished; and the book will no doubt attract attention and excite inquiry among religious people."

For sale by H. L. Hastings, 49 Arcade, Rochester, N. Y., and at this office. Price $1.00. Postage, 18 cents.

For the Crisis.

Liberality.

No. II.

Nothing will entangle in the yoke of bondage the believer who has been brought to peace and joy in the Lord, more fully than the illiberal, exclusive spirit. Indeed, it is the very essence of that yoke itself. Thus the apostle certainly considers it when he urges the brethren to stand fast in the liberty with which Christ has made them free, and not to be entangled again in the yoke of bondage. By the testimony of the apostle, self-righteousness is the *very best* result, and a very certain result, too, of exclusiveness, showing in his own case, and the case of the Jews,—for they as a people had not submitted themselves to the righteousness of God,—while his own was nothing but a fitting and torn garment, good for nothing, and yet appearing as a constantly cultivated fruit of exclusiveness,—the man most illiberal and narrow minded—for he is selfish, and selfishness will constantly appear.

There is a positive command to love one another, and "let all things be done in charity." This being a part of the divine arrangement, there cannot be any action proposed which shall violate this rule, which is not, in the nature of the case, reasonable. If a person comes into the church to become, or after having become a member, becomes possessed of the Jewish spirit of exclusiveness, he has no gospel liberality. If he is or would be justified by the deeds of the law, he is fallen from grace. Is he liberal who identifies himself with those who were most illiberal, and most self-righteous?

Some must have all with whom they unite of the same *name*—there is no fellowship with any but those who bear the name! "What thank have ye!" for liberality, or charity, if you only "love your brethren"—those who love you by name?

Another pays homage to the *self-god*, by uniting with those only who *feel* as he does. It is no matter about an enlightened view of things divine—reception of, or love for the truth as it is Christ; but if he *feels* as we do, then there is union. This is like *Jehu*, who drove furiously, saying, "if thy heart is with my heart as my heart is with thine, give me thy hand" —"let us fraternize"—have fellowship. But this getting overwrought with excitement, and having feeling for *a test*—and that, not on the great plan of grace, but upon some points of doctrine, or sentiments of fallible men, is reprehensible, even as it was in Jehu—would have been, at least, under the gospel. For I question whether his strategical wisdom was required; certainly, it is not now. The wisdom of God is better. That wisdom is not like the example before us—rushing and raging—furiously driving on and with fellowship for none but those who follow in the same wake. "Earthly, sensual, devilish." It is rather, "gentle, easy to be entreated, and full of mercy and good fruit." A heated, excited state of animal feeling will take into fellowship all of its own kidney, and nothing else. Such persons, with the greatest recklessness of conviction upon divine doctrine, I have sometimes found most *illiberal*; often, indeed, they have the surest basis of exclusiveness, bigotry and superstition, viz., *ignorance*.

Next comes the man who has some hobby of a doctrine; who believes, and *acts*, that none can be christians who do not endorse his peculiar view, and, what is most afflicting, considers himself the most liberal man in the world, while the circle, within which he has circumscribed the fellowship of the church, is the very essence of liberty—the widest exercise of christian charity. Human nature! vast exhibition of continuous contradictions! Heart of man! deceitful above all things! "Light for darkness, and darkness for light"—how often! W. S. C.

For the Crisis.

Silent Preachers.

Gospel *tracts* and *pamphlets* are *silent preachers*, which make but little noise in the world, but still accomplish a great amount of good. They are *cheap* missionaries. It costs nothing to *feed* or clothe them. Let us send out these silent preachers, where our funds will not permit us to send living ones. It is not expected that every tract will make a convert, nor does every good sermon do it. Still it is *duty* to employ every facility to enlighten judgment bound mortals, upon the truths of revelation. Almost every one can send a few tracts to distant friends, or scatter them among their neighbors. Let me relate a few instances in which good has been done by scattering my own publications, to stimulate others to duty

1. A Methodist minister procured one of my works, and thinking himself able to overthrow its doctrines, he ventured to read detached clauses from it in public. Two of his flock wished to read the work entire, themselves. They did so, and embraced the truth fully.

2. A Methodist class leader (an opposer) read the same work, and decided that it was God's truth.

3. Another fell into the hands of a stranger, who, upon reading it, was led into the truth, and was soon baptized.

4. Again, one of these silent preachers was left at a Hotel, and was taken home by a traveler, who, together with his family, was thereby convinced of the truth.

These silent preachers are noiselessly winging their way over the plains, and through the forests of Minnesota. Let us send out these little torches of truth, all over the land. My tracts can be obtained by western brethren, by sending to me. Have two thousand copies of "*Man's future state*" now on hand to scatter in Minnesota. Eastern brethren can obtain this work, and the "*Key of Truth*," of Eld. H. L. Hastings.

Eight ounces will be sent by mail, to any part of Minnesota, upon the receipt of the postage—4 cts. Let every Bro. and Sr. send. W. Sheldon.

Vermillion, Dakota Co., Minnesota.

For the Crisis.

A Word to Mothers.

Mother! the dearest word in any language! What a powerful weapon thou wieldest, O maternity! Some mothers are apt to repine at their hard lot,—so tried, so worn, so many weary days and sleepless nights; but stop! with all the cares, are there no comforts? at night, when the lit-

the velvety arms are thrown around the neck, the sweet voice murmuring its evening devotions,—asking about Jesus, the Kingdom, and all the glory of Paradise? Is there no comfort in this? Besides, there are other pleasures. That of seeing your children grown to men and women, honorable, *just* and *good*, here; and hereafter having them as stars in your crown in the fadeless kingdom of glory.

Do you desire to do something to immortalize your name? What more *could* you do, than to rightly bring up your little ones? True, it is a great responsibility; but, remember, if you have resolution, self-control, and the grace of God, you will succeed. *Use much the weapon of prayer!* I remember when a little girl, for some misdemeanor, my mother called me into another room where she usually lectured, and then whipped me; but this time she threw her arms around me, kneeled down and prayed. I never forgot that punishment. But if you cannot conquer by kindness, you must use harsher means. Spare the rod, you spoil the child. I know some think we ought not to whip; but a parent should have good judgment. Some children ought never to be whipped, while others are spoiled without it. Study, therefore, your children's temperaments, and provoke them not to anger lest they be discouraged.

Marion A. Cotton.

Pittsfield, Mass., Sept. 1857.

From Bro. H. Munger.

Bro. Grant:—According to promise I let the brethren know that I received enough, with what the stands paid, to cover the expenses of the preachers' board, and of the poor; which was seventy-six dollars, thirty-two of it being taken up by contribution the last day. Good luck, good economy and good weather brought us out clear. Thank God. The things found are as follows:—

A trunk, with this label—"Miss Jannett Alexander; going to W. Tapscott & Co., Liverpool." Two morning dresses; a green delaine shawl; a portmonnaie, with about $2.00 in it; two comfortables; a lantern; two hymn books; a child's sack, and a handkerchief marked "F. W. Higgins."

The above articles are in my possession, and the owners can have them by calling for them. Hiram Munger.

Chicopee Falls, Mass.

Domestic Summary.

Pugnacity in Utah.—The last Utah mails bring many evidences of an excited state of feeling among the leading men of the Territory in regard to the army of the United States dispatched thither. The Deseret *News* of Aug. 12th has a long and elaborate review of the relations between Utah and the United States government, from which we take the following explicit words addressed to the latter:

"If you intend to continue the appointment of certain officers, we respectfully suggest that you appoint actually intelligent and honorable men, who will wisely attend to their own duties, and send them unaccompanied by troops, which you yourselves well know are of no lawful use here, and your officers will be respected and treated strictly according to their acts and merits, as you also well know has always been the case, except that we did not hang up some of the infernal scoundrels you have heretofore sent, as they most richly deserved. And if you will not receive this fair counsel, but persist in sending us officials from the tag, rag and bobtail of grog shops and gambling hells, we shall take the Yankee liberty of guessing your kind (?) intentions towards us, and shall also take the liberty, for the first time, of using that class of officials strictly in accordance with their deserts.

Should you elect to send the last-named class, and should they venture to come and act out their devilish natures, they will really need a far larger body guard than 2500 soldiers.

Of a kindred spirit is one of Brigham Young's sermons, in the course of which he thus foreshadows the independence of Utah:

"The time must come when there will be a separation between this kingdom and the kingdoms of this world, even in every point of view. The time must come when this kingdom must be free and independent from all other kingdoms. Are you prepared to have the thread cut to-day? Now let me tell you one thing. I shall take it as a witness that God designs to cut the thread between us and the world when an army undertakes to make their appearance in this Territory to chastise me or to destroy my life from the earth. I lay it down that right is or at least should be might with Heaven, with its servants, and with all its people on the earth." As for the rest, we will wait a little while to see; but I shall take a hostile movement by our enemies as an evidence that it is time for the thread to be cut. I think we will find three hundred who will lap water, and we can whip out the Midianites. Brother Heber said that he could turn out his women and they would whip them. I ask no odds of the wicked, the best way they can fix it."

FROM CALIFORNIA.

The New Orleans papers of the 14th inst. contain news from California, brought to that port by the steamship Philadelphia.

Of murders, affrays, suicides and other deeds of crime and violence, many more are chronicled than it has been our misfortune to record for a long time past. A number of culprits have expiated the extreme penalty of the law for their offences, and many more have been sent to the penitentiary from various parts of the State.

The Pitt River Indians in the eastern portion of Siskiyou county have committed many depredations of late. Lieut. Crook of the United States Infantry, with a force of twenty-five men, had chastised them so severely that no further hostilities are apprehended.

Washington, Sept. 24.—(*Herald* Correspondence.)—I hear a rumor, and from a source on which I am accustomed to place reliance, that there is some renewed ill-feeling existing between the government of Spain and this country. Recent advices from our minister at Madrid speak of the display of very marked indignity towards him, the causes of which have not thus far been made public. It has been suggested that Mr. Dodge may have incautiously approached the Ministry on the subject of the purchase of Cuba.

A gentleman arrived here this evening direct from Kansas. He brought dispatches from Gov. Walker to the President. Their contents will not probably be known until the President returns from Lancaster, which will be on Monday next. Every thing was quiet when he left the Territory.

The Life and Religious Experience of Hiram Munger, written and published by himself, and sold in Springfield by R. E. Ladd, is certainly an unique contribution to literature, and we very honestly promise all those who purchase it that they will be interested in its perusal. It is the work of a religious enthusiast, and a man of a great deal of native shrewdness. The incidents of the book show pretty conclusively that our Chicopee author belongs to the church militant, and possesses a personal prowess that makes him rather a dangerous soldier. If we can find space, we shall give our readers a taste of the production in extracts.—*Springfield Repub.*

Poetry.

For the Crisis.

THE PRAYER OF A BACKSLIDER.

Thou God! whose mercy knows no bounds,
Whose love is like a mighty sea,
O! heal these sin-inflicted wounds,
And with thy presence comfort me.

Low in the dust I lie condemned,
Without a plea my sin to hide;
But Thou art still the sinner's friend,
And 'twas for such that Thou hast died.

Accept my deep contrition, Lord,
Nor let the tempter triumph long;
I claim the promise in Thy word—
For tho' I'm weak Thine arm is strong.

Give me a watchful, praying heart,
An humble trusting in Thy love,
Which renders harmless Satan's dart,
And sets the mind on things above.

Restore me to that saving grace,
Which long has kept me at Thy feet;
And turn on me Thy smiling face,
Which can alone, my joy complete.

Like Peter, I have sinned and mourn,
But Thou canst pardon every sin;
O! let me feel Thy love return,—
And "ope Thine arms and take me in!"

J. F. C——.

Foreign News.

THREE DAYS LATER FROM EUROPE.

Halifax, Sept. 23.

The Royal Mail steamship Canada, from Liverpool at 1 P.M. Saturday, Sept. 12, arrived here at noon to-day, en route for Boston.

The sub-marine telegraph from Europe to Africa was successfully laid on the 9th, between Bona and Cape Tenlada; distance 145 miles. It was submerged more than two miles in depth a part of the distance.

The East India Company have chartered twelve more steamers to convey troops to India, including the Great Britain and Leonold I.

The renewal of religious riots in Belfast had caused government to issue a commission of inquiry into matters, with a view to punish offenders, and adopt preventive measures for the future. Government promises prompt and vigorous action.

The Catholics of Belfast have organized a "gun club," with the view of arming themselves as a protection against the violence of the Orangemen.

ITALY.

Investigations into the late insurrections at Leghorn have terminated. Seven prisoners are to be tried for murder, or maiming soldiers; the remainder for high treason.

SPAIN.

Reinforcements were continuing to be sent off to Cuba. Within a few days 400 had sailed from Barcelona, and 800 from Cadiz and Malaga.

AUSTRIA.

It is stated that a difference has arisen between Austria and France on the Italian question. Austria refuses to join France in efforts to promote the introduction of reforms into the Papal States. An open rupture is predicted by some journals between the two governments.

INDIA.

Nothing later from India, but telegraphic dispatches are hourly expected.

The Danish Post states that the British government has inquired at the Danish War Office if there is any number of Danish military officers who could just now be spared, and who would be willing to take service in India for five years.

Obituary.

Mother Sarah Ames, (as she has been familiarly called many years,) of Chicopee Falls, has fallen asleep. She

"Leaned her head on Jesus' breast,
And breathed her life out sweetly there,"

on the morning of Saturday, Sept. 12th, aged seventy years.

Like Anna the prophetess, she has been many years a widow, but has waited for the consolation of Israel and hoped to live to see the Lord's Anointed. She has been a faithful, constant Christian for some thirty years. When first converted, she, with several of her children, joined the Methodists,—*then* a humble, despised, praying people. Her house was the pilgrim's house, and she opened her doors for meetings; which so enraged those who had rented the house to her, and given employment to her children, that they turned her out of her house and her children from employment. She left Chicopee, and by the kindness of friends whom the Lord raised up she removed to Lowell where she remained for several years. The persecution that was raised against her and her family was overruled by Heaven for good; for immediately after she left, the Lord raised up more friends to His cause than ever it had before, and a society of Christians was gathered,—money was raised, a house of worship erected, and a powerful revival of pure and undefiled religion followed, the fruits of which continue to this day.

After a few years Mother Ames and family returned to Chicopee, to enjoy the blessings of the harvest which she helped to sow in tears and sorrow. At the great advent meeting of 1842, or soon after, she heard the glad tidings of a coming Kingdom, and her heart cordially embraced it. And in this faith she has steadily, constantly continued until she fell asleep. No change of circumstances ever made any change in her faith. She had set her heart on seeing "Jesus as He is," and her constant, unwaveing reliance in the promise of God, like Abraham, made her "strong in the faith," and a cheerful christian. Although a sufferer from disease of more than twenty-five years standing, no murmuring ever escaped her lips. All that knew her loved her, and her "memory is blessed." But "she shall rise again." That wan, wasted form, so long a prey to disease and suffering, shall come forth in immortal bloom, beauty, and youth. May her virtues and grace rest upon her children, the most of whom are hoping for life at the coming of Jesus. R. E. Ladd.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Conference Notice.

Providence permitting, the Iowa and Minnessota Reformed Christian Conference will meet at Strawberry Point, Clayton County, Iowa, on the 7th of Oct., 1857, and to continue over the Sabbath.

Dear Brn.:—We hope there will be a general attendance of ministers and delegates from every church in the bounds of the conference. It may be expected that Eld. Wm. Sheldon will be present from Minnesota with tracts to spread free, and to preach the word of life, and hope others will come also. Strawberry Point is situated 55 miles from Dubuque, and thirty miles from the Missisipi River. Provision prepared for man and beast.

When you come inquire for the subscriber, Peter S. W. Deyo.

A protracted meeting will commence at Brunswick, Maine, on Thursday evening, Oct. 22, and continue over the Sabbath. I expect to attend. Edwin Burnham.

Bro. Edwin Burnham will preach at Worcester, Mass., for Bro. Taylor's people, the last Sunday in September and the first Sunday in October.

I have appointments to preach as follows:
Loudon Ridge, Oct. 4th
West Boscawen, (Christian meeting house,) Oct. 11th
East Weare, (Free meeting house,) Oct. 25th
T. M. Preble.

Conference.

Providence permitting, there will be a Conference in Danbury, N. H., at the Knowlton School house, to commence Friday, Oct. 2d, at 7 P. M., and continue over the Sabbath. We expect there will be a general attendance of the brethren from the towns around; also, we expect that there will be some of the Lord's Ministers there to preach the word.

B. P. Manning, for the Brethren.

New Hampshire State Conference.

This Conference will be at Manchester, to commence Thursday, Oct. 15th, at 2 o'clock, P. M., and continue over the Sabbath. The meeting will be holden in the Advent Chapel on Central Street.

We hope all will be united in this decision. As our former Conferences have been in the more northern part of the State, we judge our friends in the south part are now entitled to it; and this is on the line of the railroad, and easy of access. The friends in Manchester will do all in their power to entertain those who come from abroad to attend the meeting, but will not be able to take care of many horses.

The best way for the greater part to get to the meeting will be by railroad. Those going to the Conference on Thursday, the first day of the meeting, will find some one at the Chapel on Central Street (within a quarter of a mile of the depot,) to direct them where they may find a home during the meeting. It is to be hoped that all who love our Lord Jesus Christ will attend this Annual Conference if they can. May fervent and united prayer be continually offered, that this meeting may result in the union and edification of the saints, and the conversion of sinners. From the good results of our former Conferences, we confidently hope for the blessing of God to attend this meeting. We cannot have many more such gatherings—"time is short"—this may be our last! O ye friends of Jesus, let us work while the day lasts.

T. M. Preble, Committee.

East Weare, Sept. 12, 1857.

Conference in Iowa.

Ministers intending to come to this Conference will please write me, and the churches also, if they intend to send delegates. I hope that a fair representation will be given from all quarters. Those coming from the northwest come on the stage route from Minnesota to Dubuque, by West Union. Those from the south, come by Delhi; and at Edd's Grove will find some brethren,—Eld. W. Hubble, Eld. Miller, &c. We feel anxious to have a good gathering and a good meeting. Those who cannot come will pray for us that all may be done to the glory of God. I am still looking for the Lord.

Direct to Peter S. W. Deyo, Strawberry Point, Clayton Co., Iowa.

A protracted meeting at Woodstock, Province of N. B., will commence on Thursday evening, before the third Sunday in October, and continue over the Sabbath. All the *friends* in that region are invited to "come up to the feast!" I expect to attend.

Edwin Burnham.

Providence permitting, I appoint to preach at
Roxbury, Wednesday evening, Sept. 30th
H. F. Carpenter.

With Divine permission, I will preach the word in the Advent Chapel, Orrington, Me., the 4th Sabbath in Sept.; and at the "Round Pond" Union Meeting House, the first Sabbath in Oct. Thos. Smith.

Providence permitting, I will preach at River Point, Friday evening, before the last Sabbath in Sept.

Providence, Pearl Street, the last Sabbath in Sept.
Boston, Chapman Hall, 1st Sabbath in Oct.
Peace Dale, R. I, 2d and 3d Sabbath in Oct.
Wm. S. Campbell.

Providence permitting, we will commence meetings in Newfield, Ct., Wednesday evening, Sept. 30th, and continue every evening through the week and over the Lord's day.
M. Grant.
S. G. Mathewson.

Providence permitting, I will meet with the brethren, at
North Springfield, Vt., Wednesday, 30th
Claremont, N. H., Oct. 1st or 2nd, if the brethren inform me at Springfield, and how to get there.
Denesmore Hill, Sunday, Oct. 4th
Alsted Hill, if met at Bellows Falls, Monday, 5th
Hiram Munger.

APPOINTMENTS ALTERED.

I. Damman appoints to preach at Concord, N. H., Sept. 27th, instead of the 20th. Manchester 28th; Lowell 29th; Lawrence, Mass., 30th; Lynn, Oct. 1st; Searsport, Me., Oct. 4th.

Bro. L. Boutell appoints to preach at
West Poland, Me., Sunday, Sept. 27th
Carmel, Me., Sunday, Oct. 4th

The Lord willing, I will preach at
Lawrence, Mass., Oct. 1st
Auburn, N. H., Oct. 2d
Stowe, Mass., (Sabbath) as the brethren may appoint, Oct. 4th
L. D. Thompson.

The Lord willing, I will meet the brethren in the following places:

Boston,	Oct. 9th
Searsport, Me.,	Oct. 10th and 11th
Monroe, Me.,	Oct. 12th
Newbury, Me.,	Oct. 13th and 14th
Dixmont, Me.,	Oct. 15th
Exeter, Me.,	Oct. 16th, 17th and 18th
Hermon, Me.,	Oct. 20th
Bangor, Me.,	Oct. 21st and 22d
Portland, Me.,	Oct. 24th and 25th
Portsmouth, N. H.,	Oct. 26th
Concord, N. H.,	Oct. 27th
Manchester, N. H.,	Oct. 28th
Nashua, N. H.,	Oct. 29th
Worcester, Mass., (with Bro. Taylor,)	Oct. 30th

I wish Bro. Damman would tell me who to call on, at each of those places in Maine, as I know no one. Please write me.

Hiram Munger.

F. H. Berick will preach at Fair Haven, Conn., Wednesday evening, Oct. 7th.

Iowa and Minnesota Conference.

In addition to Eld. Peter S. W. Deyo's notice of the *Reformed Christian Conference*, (to be held at Strawberry Point, Clayton Co., Iowa, commencing Oct. 7th,) I would say to those who come from the north, that they should leave the Mississippi River soon enough to come by the way of West Union, which is thirty miles north-west of the meeting.

Let the friends of *original christianity* come, with praying hearts and understanding zeal, to work for God.

The object of this meeting is threefold:—

1. To proclaim the truths of God's word which have been cast into the shades of apostasy.
2. To revive practical godliness among the children of God.
3. To revive *gospel order* in the churches.

W. Sheldon.

Notice.

If the Lord permit, Bro. L. Boutell and the writer will hold a meeting at North Edgecomb, Me., in the new school-house, to commence Thursday, Oct. 29th, continuing over the following Sunday. Brethren and sisters in that region are invited to attend to help on the meeting.

R. R. York.

Bro. J. Hemenway will preach in Providence, R. I., Oct. 4th.

Bro. L. L. Howard appoints to preach in
Lewiston, Me., Sept. 27th
Burlin Falls, N. H., Oct. 4th
West Poland, Me., Oct. 11th
Portland, Me., Oct. 18th

Edwin Burnham will preach in Boston, Oct. 11th.

Providence permitting, we will commence a series of meetings at Danielsonville, Ct., Wednesday evening, Oct. 7th, and continue every evening through the week, and over the Lord's day.
M. Grant.
S. G. Mathewson.

I will preach in Concord, N. H., Sunday, Oct. 4th
Claremont, N. H., Friday eve., Oct. 9th
Hartland, Vt., on Densmore Hill, Sunday, Oct. 11th
S. W. Bisher.

If the Lord will, I shall preach at
Troy, Monday evening, Oct. 3d
Burlington, Vt., Oct. 6th
Champlain, N. Y., Oct. 7th
Massena, N. Y., Sunday, Oct. 11th
M. Batchelor.

Providence permitting, I will attend a Conference at Madison Centre, Me., commencing Thursday, Oct. 8th, and holding over the Sabbath. Daniel Churchill.

If the Lord will, I will preach at
Chester Factories, Friday eve., Oct. 9th
Albany, N. Y., Sunday, Oct. 11th
Syracuse, N. Y., Tuesday, Oct. 13th
Canandaigua, Wednesday, Oct. 14th
Conesus, N. Y., Sunday, Oct. 18th
H. F. Carpenter.

I am requested to say, in behalf of the church in Albany, that they have no place for holding meetings on week day evenings, and therefore it is inconvenient to have preaching except on Sunday. Appointments from the preaching Brn. for Sunday will be cheerfully received, except every 4th Sunday from Sept. 23d, when they are supplied.

Bro. L. Boutell appoints to preach in
Stoneham, Sunday, Oct. 11th

Providence permitting, I will preach at
Groton Junction, Friday eve., Oct. 16th
Auburn, N. H., Sunday, Oct. 18th
Manchester, N. H., Friday eve., Oct. 23d
Concord, N. H., Sunday, Oct. 25th
Northwood, (Narrows) Thursday eve., Oct. 29th
D. E. Moulton.

Conference at North Fairfield, Huron Co. Ohio.

The Lord willing, there will be a General Conference at North Fairfield, Huron Co., Ohio, commencing Thursday evening, Oct. 29th, to continue over the following Sunday. The *special* object of this Conference is, to devise means to more effectually dispense the word of life to the famishing thousands of Ohio, and elsewhere. Therefore, a "special" invitation is most cordially given, yea, an "earnest" solicitation, to every lover of *Truth*, male or female, to attend. Ample provision will be made for the accommodation of all while here. As we are not in affluent circumstances, we would suggest that *each* church provide for their minister's traveling expenses, as far as practicable; but none need stay away for want of funds, for brethren will be here who will readily impart of their "*little all.*"

Come, then, Brn. and Srs., in the spirit and power of Jesus, and *Truth*, "though trampled, *shall* rise," and its propagators, through faith, shall triumph. So mote it be. By order of the Church,

J. M. Judson, *Pastor.*

Northfield, Sept. 15th, 1857.

N. B. Brn. coming from the South, on the cars, can stop at New Haven; from the East, at New London or Norwalk; from the West, at Norwalk; at each of which places, conveyances can be had for this place.

J. M. J.

Geo. W. Burnham proposes to preach as follows:
Lynn, evenings of Sept. 29th and 30th. Will depend on Bro. Butman as to place and notice.

Haverhill, (evening,)	Oct. 1st
Exeter, (evening.)	Oct. 2d
Portsmouth, (Sabbath,)	Oct. 4th
Rye, (evening,)	Oct. 5th
Kensington, (evening,)	Oct. 6th
Salisbury Point, (evening,)	Oct. 7th
Lawrence, (evening,)	Oct. 8th

Nashua, (evenings,) Oct. 9th and 10th, and over the following Sabbath.

If any alteration in this list should be necessary, will brethren concerned please inform me immediately? Address Salem, Mass.

G. W. Burnham.

New Bedford, Sept. 18th, 1857.

Notice.

Will some faithful watchman come to Lee, N. H., and preach to the heathen the pure gospel. It seems to be neglected by all brethren. Will H. Munger, E. Burnham, J. Hemenway, F. H. Berick, J. Couch, J. G. Smith, I. Damman, or some other of the preaching brethren inquire of the Lord if it is not your duty to come and preach to us.

Josiah Durgin.

I will meet any one at the depot at New Market any time, if you will let me know a few days beforehand. Name the train.

J. Durgin.

Lee, N. H. Sept. 13th.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

H. A. Lord 118, A. Dolloff 143, Capt. J. Sparks 108, L. A. Hart 132, J. Stoddard 120, H. H. Northey 117, J. E. Hicks 135, D. Wilson 130, S. W. Saltmarsh 130, A. Smith 130, E. G. Emmons 130, S. N. Davis 126, G. Thomas 126, T. S. Blake 130, H. Harrington 130, A. B. Gillett 130, G. B. Moore 111, L. Wood 162, M. A. Cotton 136, O. Perry, J. Brown 130, T. J. Dudley 130, $1 each.

D. Merril 130, D. Deveraux 156, J. Converse 130, Dr. J. Narramore 130, E. Hobbs 134, Mrs. J. Sloan 104, $2 each.

Temple Hardy, for Salem brethren, $22.00; W. Mix 133, 68 cents; D. Sparks 26 cents; B. Perham 118, 51 cents; Isaac Ewell 104, $1.13; L. T. Warren 104, $1.50; E. A. Gould 123, 50 cents; H. G. Dearborn 104, 51 cents.

For Books and Tracts.—M. C. Kershaw $1.50; G. Moyer $1.

For the Western Mission.—M. C. Kershaw, $2.50.

Books Sent.—W. Mix, M. C. Kershaw, Floretta Bliss, (in two packages,) T. C. Parker, A. Page, (in two packages.)

☞ The date on the *first* page of our paper for Sept. 16th was not changed from the preceding week, Sept. 9th—and many have supposed they had not received their paper for the 16th. The paper was dated correctly only on the second page.

Brn. Ross and Howard—Bro. H. H. Northey of South Windsor, Me., requests that Bro. Ross come to that place and hold a meeting. Or he would like to have Bro. L. L. Howard come,—or both.

S. Lamy should have been credited $2 in the Crisis of Sept. 9—paid to No. 144.

T. C. Parker—We have received a supply of "Dobney on Future Punishment," and have mailed you a copy.

Amos Dolloff—All right.

Bro. Israel Damman's Post Office address is Corinna, Me.

And all others in the *British Provinces* will remember that we have to *prepay* the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not prepaid, it will be half a cent a number in the State and one cent out of it.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

The Three Kingdoms, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6 00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Death not Life—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Review of Beecher and Glad Tidings, $4.00 per hundred; 8 cents single; postage 1 cent.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

The original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

The Excellency of the Lord's Anointed, or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

Nice English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts.—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts.—postage 1 ct.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is add-d a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts.—postage 10 cents.

The Infidel's Fate.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Genessee, N. Y. Price $1, postage paid.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1 ct.

Jubilee Harp. By S. S. Brewer. A good selection of hymns. Price, single copy, 25 cts.; per dozen, $2.50—pos. 7 cts.

Spiritualism a Satanic Delusion, and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, 30 cts.—postage 3 cts.; cloth gilt, 40 cts.—pos. 3 cts.

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—[illegible]—State of the Dead—Intermediate State—Plain Truths—Ancient Landmarks—[illegible] Price 5 cents single [illegible]—Outline of the [illegible]—The Destiny of the Wicked—The [illegible] 3 cents single; $1.50 per hundred. [illegible] Future Punishment—Day of Judgment [illegible]—The Day of Judgment [illegible] $1 per hundred.

Poetry.

For the Crisis.

THE EARTH RENEWED.

Lo! from Creation's brow the stain of sin
Is wiped. The earth with freshness blooms again
In primal beauty sweet, as fair as when
The morning stars their joyous anthem sang
O'er young Creation's birth! Drear desert wilds
In smiling verdure wave, with flowers decked,
Unfading, fair, more lovely far than when
To life they first awoke in Paradise.
Delicious groves the verdant hill-tops crown
With graceful palm, and fir, and stately pine;
While Bashan's oaks, and Lebanon's fair trees
In beauty wave.

There tuneful rills in songs
Gush forth; and murmurs, sweetly musical,
Of crystal fountains play, in ev'ry vale
And grove are heard. While all around the birds
send forth
Their hymnings sweet—the spicy groves among,
The lion, kid, and wolf and gentle lamb,
Together harmless stray,—for violence
No longer reigns, but peace her banner bright,
O'er all doth wave.

Thus in prospective sweet,
Each flow'ry vale, and hill, and dale doth rise,
Perennial with verdure, sweetly clad;
While on yon heights with sevenfold radiance,
[illegible] city, glorious to view
Appears, with jasper walls and pearly gates,
Outshining far the wealth of Ophir's land,
Of spicy Ormus and of Golden Ind
In olden legend wild, on earth far famed.
Before its light sublime, the fame of earth,
Its pomp and dazzling show, appears as naught,
Like bubbles on the ocean billow thrown.
O vision blest! effulgent scene, that mocks
The strength of thought's high soaring wing to
mount,
And paint the bright effulgence of thy light.
Immortal myriads of earth's redeemed
The gold-paved street of Zion's city throng;
Or forth from pearly gates they wander o'er
The fields elysiam of Paradise;
A host refulgent, with the radiance
Of God's eternal love encanopied.
Yonder life's river rolls its waves along,
Like crystal stream of molten silver waves,
That flows o'er beds inlaid with shining pearl.
High on this river's ever verdant banks,
Life's healing tree, with fruit ambrosial, fair,
Its branches spreads.

There oft the seraph hosts
With joyous footsteps tend, with golden lyres,
To lays attuned of sweet angelic joy.
O list! as from their ranks, the music flows,
And rolls along the heights of Zion's hill.
How sweet that symphony of gladness sounds;
How thrilling rings the chorus loud of praise
To Him whose precious love this host redeemed;
No jarring note the harmony disturbs,—
One theme, redemption's song, all hearts,
All tongues employ.

Ecstatic bliss o'er all
Now reigns, and gives to all unmeasured joy,
And over all there breathes, an atmosphere,
By flowers fair perfumed, that never fade;—
By noxious breath or dank miasma foul,
Ne'er undefiled. No deadly Simoon's breath,
Or hot sirocco's with'ring touch e'er sweeps
The verdant plains. No earthquake's direful throes
The earth upheaving, nor volcano's fire
With wrathful rage oft bursting wildly forth;
No thunder-driven clouds, with fury charged,
Veiling with gloom bright Summer's azure sky,
Nor tempest raging wild the earth deforms.
No wintry blast e'er sweeping o'er the plains,
Nor mournful Autumn's requiem, the dirge
Of sorrow sighing forth.

But gladsome Spring,
Perennial, o'er all the earth doth reign.
And in the blissful clime, no lingering disease
Consuming life away, nor shrouded bier
To dark and gloomy tomb borne sadly on;
For Death no longer sad dominion holds.
No foe's invading footstep e'er is heard,
Nor war's wild clarion, loud, ringing forth,
To call contending hosts to meet in strife,
And desolation spread o'er earth around.
Time's raging scenes to silence now are hushed;
The bright millennium of joy and peace,
So long by ancient bards and prophets sung,
That bright auspicious day, long sought, has come,
And now one Sovereign, one Lord and King
Over his people, universal reigns.

ORRIN P. ALLEN.

Vernon, Vt.

Original Articles.

For the Crisis.

Notes by the Way.

No. III.

Stopped over night at a house where I had frequently called and sold books, but they had always bought history and biography. It was in the town of N——. I introduced christianity to them; they were professed christians, but did not read religious books, "because there was such a variety of opinion in them; they could not find any light on the Bible by them." I entered upon the subject of Christ's coming, and they soon asked me if I was a Millerite.

"That is what they call me," said I.

"Well, I don't believe any thing about it. I don't see why people should be always talking about a subject they do not know any thing about," said the lady.

"Nor do I; 'for out of the abundance of the heart the mouth speaketh,' says the Bible. But some of us do know something about it. The Bible says much about it," I remarked.

"I know it does, but how can we know [illegible]"

[illegible] then asked several questions by a school-teacher, (a christian lady,) on the state of the dead I commenced, and gave them—the whole family—a Bible account of man, his sin—its wages—death, —the atonement,—resurrection to eternal life,—the everlasting kingdom,—glorious reign of Christ, &c. I had a good hearing until a late hour. I then retired to a room adjoining the parlor where we had talked, and heard their comments.

"Well," said the oldest son, a young man, "I never heard such straight work as that before; he talks Bible and shows why the dead are to rise, and why Christ must come. I have heard the preacher tell about the resurrection, but I never believed it, for they all say the people are in heaven, and I could not see what they were to come back for. I have learned more to-night than from all I ever heard before on the Bible."

The mother remarked, "it is Bible doctrine, isn't it?"

"Yes," said the school-teacher, "it is Bible language, but our ministers and learned men don't believe as he does; they construe this language very differently."

The lady of the house replied, "But why should they? I know they *do*, but I could never get any light by their teaching about the future, and I had but little faith about it. But this man shows it all plain, and in Bible language, *too*; I think he is right."

Thus they discoursed at some length. In the morning I sold them several books, and among others, "Storrs' six sermons;" "Pauline Theology;" "The Unity of man," and Wellcome's Treatise on Matt. 24th and 25th chapters. The above described family is a sample of hundreds I have seen, who either discard religious teaching entirely, or follow it up only to be in *society*; because it is presented to them without any order, harmony or consistency with its various parts.

On my way through W——, I called at a house to offer books. They did not wish to buy, but called a workman in to see if he would like to buy. He was a well read man, formerly a minister. He examined my books, found some on *death* and *life*.

"Well, sir, do you believe that these books teach Bible doctrine?" said the preacher.

"Yes, sir, in the leading points, I do. They are imperfect, no doubt, as the works of all men are so," I said.

"But how can you believe so, when the Bible expressly declares that man cannot die,—that he shall live forever?" continued he.

"Well, sir," I replied, "the Bible does assert the sentiment you state, in Gen. 3d. But it is only a record of the teaching of the serpent which beguiled Eve, and it is generally admitted that he was an instrument of the devil, and taught his doctrine. Our Lord said of him, 'When he speaketh he speaketh a lie.' So I take it that he lied then, and I am the more certain of it from the fact that his statement contradicts God's sentence, and the whole course of his instruction throughout the Bible.

"Ah! I never saw a man who believed as you do before. I fell in with some books last winter that taught so, but I could not make out one thing nor another by them."

"Perhaps it is because you have so long labored to reconcile scripture with the theology you was taught while young, that you cannot easily change the channel of your thoughts. Or, perhaps, you did not see the premise of the argument."

He then said; "Why, the man tried to make out that the wicked would cease to exist, and become extinct. I could not believe that. Why, sir, it takes the power of God to make men live. We should die in a moment of time if God did not uphold us in life. Do you suppose he will cease to use that power to keep men alive? I cannot feel safe if that should be the case. We might all die, and be annihilated, if God is liable to withhold his power to give life."

This opened the way clearly, and I admitted God's power in continuing our lives, and remarked; "God has promised DEATH to the wicked as 'the wages of sin.' He is under no obligation to use his power to keep a class of wicked, corrupt creatures eternally alive to curse and despise him, when he can withhold life from them in a moment of time. But on the other hand, God has 'promised ETERNAL LIFE' to all who will serve him; 'and this life is in his Son.' Again. 'The GIFT of God is ETERNAL LIFE through Jesus Christ our Lord.' These are God's promises, and what he has promised he is able also to perform. Do you not believe this?"

By this time his ardor was cooled, and I sold him a good book,—gave him some Scripture Searchers and tracts on these subjects, and left him to look deeper into the Bible on these matters.

I am not surprised that most men are so blind on the Bible hope, while I remember how many years they have been instructed in Roman Catholic fables. Let us "be patient toward all men, apt to teach."

L. C. WELLCOME.

From Sr. C. E. Gierlow.

BRO. GRANT:—I take this opportunity to inform my dear friends at the North that we have again changed our place of residence. Near the close of our session in Athens, my husband was ordained minister of the Episcopal church, and soon after came to this place to seek for a parish in which to locate. I remained within a few miles of A., and had collected a very profitable school, of some thirty pupils; but yesterday my husband came for me, and within an hour I had to leave in the cars for this place. Thus you will see that I am a pilgrim, wandering through the world, without any abiding home; yet I am content, since I feel assured that *He* to whom I have committed my "*way*," will "direct" my steps. Mr. Gierlow is assisting in services of the Church, and he is also Prof. of modern languages in the Female College of this city. I am to take charge of the Academic department.

Pray for me, dear brethren and sisters, that I may be able to fill whatever station in which God sees fit to place me, to the honor and glory of His name. I feel to thank him for all his goodness to me, and although I am not not permitted to devote my hard earnings to the cause of Christ, as I would if I had the power to do so, yet I feel that I am trying to perform my duty, and that my labor has not been in vain.

I cannot tell you *how* much I long for the consummation of our hope! When, O when shall that happy moment arrive, when the dear children of God, dead and living, shall be gathered together to part no more forever? *My* heart says,—Come, Lord Jesus, come quickly! If any of you have received any new light, please communicate it to me, that I may rejoice with you.

A few weeks ago, I received a package of tracts for which I thank the donor, much,—have distributed them and trust that they may do good.

Bro. Weston, your letter was received, but I have not been able to obtain the seed you wished for. I have lost your "address." Please write again.

God bless you all. I am so much fatigued that it is quite difficult for me to keep either my mind or my hand steady enough to write.

Sr. Rogers, will you not write me? I have a tumor that troubles me considerably,—am fearful that it may prove to be a cancer. My health is beginning to suffer in consequence of it. Pray that such a calamity may not befall me as to deprive me of my usefulness 'till Jesus come.

Your Sister in Christ,

C. E. GIERLOW.

Knoxville, Tenn., Sept. 13.

From Bro. J. M. Judson.

BRO. GRANT:—Permit me to say, that we have just closed one of the best grove meetings I have ever attended. My brother, L. P., having had a discussion in this place, recently, and having preached for several weeks in this vicinity, much prejudice has been removed, and many minds are on the study. Five united with us last Sunday, and one was baptized. Others are expecting to follow soon. The Lord be praised. We are beginning to look up a little, though every *orthodox* (falsely so called) pulpit in this region is thundering its anathemas against us, and we are "of no reputation;" yet, our little band are constantly upon the alert, and whenever from under the clouds of popular prejudice, or self-righteous dust, that pervades that sectarian atmosphere, they can discover a joint in their harness, the arrow is not withheld, and frequently it cuts its way through and strikes to the very centre,—and the wound is only healed but by the application of Jesus' blood. *All* is being done that can be, except only physical force, to put a stop to the progress of truth. Can you, with a *feather*, stop the course of the Niagara at the falls? Then you may stop the current of Truth.

Pray for us, Brn. and Srs., that our faith fail not, and may the very God of grace sanctify you wholly. Amen.

Yours, waiting for Jesus,

J. M. JUDSON.

N. Fairfield, Sept. 15th, '57.

Choice Selections.

WATCH, MOTHER!

Mother! watch the little feet
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed and hall.
Never count the moments lost,
Never mind the time it costs;
Little feet will go astray,
Guide them, mother, while you may.

Mother! watch the little hand
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay.
Never dare the question ask,
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.

Mother! watch the little tongue
Prating eloquent and wild,
What is said and what is sung,
By the happy, joyous child.
Catch the word while yet unspoken,
Stop the vow before 'tis broken;
This same tongue may yet proclaim
Blessings in a Savior's name.

Mother! watch the little heart
Beating soft and warm for you;
Wholesome lessons now impart;
Keep, O keep that young heart true.
Extricating every weed,
Sowing good and precious seed;
Harvest rich you then may see;
Ripening for eternity.

Book of Jasher.

EXTRACT NO. IV.

CHAPTER V.

1. And it was in the eighty-fourth year of the life of Noah, that Enoch the son of Seth died; he was nine hundred and five years old at his death.

2. And in the one hundreth and seventy ninth year of the life of Noah, Cainan the son of Enoch died, and all the days of Cainan were nine hundred and ten years, and he died.

3. And in the two hundred and thirty-fourth year of the life of Noah, Mahlallel the son of Cainan died, and the days of Mahlallel were eight hundred and ninety-five years, and he died.

4. And Jered the son of Mahlallel died in those days, in the three hundred and thirty-sixth year of the life of Noah; and all the days of Jered were nine hundred and sixty-two years, and he died.

5. And all who followed the Lord died in those days, before they saw the evil which God declared to do upon earth.

6. And after the lapse of many years, in the four hundred and eightieth year of the life of Noah, when all those men, who followed the Lord had died away from amongst the sons of men, and only Methuselah was then left, God said unto Noah and Methuselah, saying,

7. Speak ye, and proclaim to the sons of men, saying, thus saith the Lord, return from your evil ways and forsake your works, and the Lord will repent of the evil that he declared to do to you, so that it shall not come to pass.

8. For thus saith the Lord, behold I give you a period of one hundred and twenty years; if you will turn to me and forsake your evil ways, then will I also turn away from the evil which I told you, and it shall not exist, saith the Lord.

9. And Noah and Methuselah spoke all the words of the Lord to the sons of men, day after day, constantly speaking to them.

10. But the sons of men would not hearken to hem, nor incline their ears to their words, and they were stiffnecked.

11. And the Lord granted them a period of one hundred and twenty years, saying, if they will return, then will God repent of the evil, so as not to destroy the earth.

12. And Noah the son of Lamech refrained from taking a wife in those days, to beget children, for he said, surely now God will destroy the earth, wherefore then shall I beget children?

13. And Noah was a just man, he was perfect in his generation, and the Lord chose him to raise up seed from his seed upon the face of the earth.

14. And the Lord said unto Noah, take unto thee a wife, and beget children, for I have seen thee righteous before me in this generation.

15. And thou shalt raise up seed, and thy children with thee, in the midst of the earth; and Noah went and took a wife, and he chose Naamah the daughter of Enoch, and she was five hundred and eighty years old.

16. And Noah was four hundred and ninety-eight years old, when he took Naamah for a wife.

17. And Naamah conceived and bare a son, and he called his name Japheth, saying, God has enlarged me in the earth; and she conceived again and bare a son, and he called his name Shem, saying, God has made me a remnant, to raise up *seed* in the midst of the earth.

18. And Noah was five hundred and two years old when Naamah bare Shem, and the boys grew up and went in the ways of the Lord, in all that Methuselah and Noah their father taught them.

19. And Lamech the father of Noah died in those days; yet verily he did not go with all his heart in the ways of his father, and he died in the five hundred and ninety-fifth year of the life of Noah.

20. And all the days of Lamech were seven hundred and seventy years and he died.

21. And all the sons of men who knew the Lord, died in that year before the Lord brought evil upon them; for the Lord willed them to die, so as not to behold the evil that God would bring upon their brothers and relatives, as he had so declared to do.

22. In that time, the Lord said to Noah and Methuselah, stand forth and proclaim to the sons of men all the words that I spoke to you in those days, peradventure, they may turn from their evil ways, and I will then repent of the evil and will not bring it.

23. And Noah and Methuselah stood forth, and said in the ears of the sons of men, all that God had spoken concerning them.

24. But the sons of men would not hearken, neither would they incline their ears to all their declarations.

25. And it was after this that the Lord said to Noah, the end of all flesh is come before me, on account of their evil deeds, and behold I will destroy the earth.

26. And do thou take unto thee Gopher wood, and go to a certain place and make a large ark, and place it in that spot.

27. And thus shalt thou make it; three hundred cubits its length, fifty cubits broad and thirty cubits high.

28. And thou shalt make unto thee a door, open at its side, and to a cubit thou shalt finish above, and cover it within and without with pitch.

29. And behold I will bring the flood of waters upon the earth, and all flesh be destroyed, from under the heavens, all that is upon earth shall perish.

30. And thou and thy househould shall go and gather two couple of all living things, male and female, and shall bring them to the ark, to raise up seed from them upon earth.

31. And gather unto thee all food that is eaten by all the animals, that there may be food for thee and for them.

32. And thou shalt choose for thy sons three maidens, from the daughters of men, and they shall be wives to thy sons.

33. And Noah rose up, and he made the ark, in the place where God had commanded him, and Noah did as God had ordered him.

34. In his five hundred and ninety-fifth year Noah commenced to make the ark, and he made the ark in five years, as the Lord had commanded.

35. Then Noah took the three daughters of Eliakim, son of Methuselah, for wives for his sons, as the Lord had commanded Noah.

36. And it was at that time Methuselah the son of Enoch died; nine hundred and sixty-nine years old was he, at his death.

Aphorisms of Bishop Horne.

A work has recently appeared in England entitled—"Aphorisms and Opinions Dr. George Horne, late Lord Bishop of Norwich. With Notes and a Biographical Sketch." The London reviewers select the following as the best aphorisms in the volume:—

Afflictions, when accompanied with grace alter their nature, as wormwood eaten with bread will lose its bitterness.

To reject the evidence of prophecy "till all divines shall agree exactly about it," argues a conduct as wise in the infidels, as if they should decline sitting down to a good dinner, "till all the clocks in London and Westminster struck four together!"

If a man's studies are dry, his compositions will be insipid. Distil a bone and you will have a quantity of water.

Cheerfulness is the daughter of employment; and I have known a man to come home in high spirits from a funeral, merely because he had had the management of it.

There are some men whom nothing but hell fire flashing in their faces can rouse from sin and sensuality, as I have seen a fellow driving a fat boar with lantern and a bundle of straw, to burn a wisp under his nose as often as he laid down in the mire; when he feels his beard singed, he gets up and goes forward.

The Wind a Musician.

The wind is a muscian at birth. We extend a silken thread in the crevice of a window, and the wind finds it and sighs over it, and goes up and down the scale upon it, and poor Paginini must go somewhere else for his honor, for lo! the wind is performing with a single string!

It tries almost everything upon earth to see if there is music in it; it persuades a a tone out of the great bell in the tower, when the sexton is at home and asleep; it makes a mournful harp of the giant pines, and it does not disdain to try what sort of a whistle can be made of the humblest chimney in the world. How it will play upon a great tree, till every leaf thrills with the note in it, and wind up the river that runs at its base, for a sort of murmuring accompaniment.

And what a melody it sings when it gives a concert with a full choir of the waves of the sea, and performs an anthem between the two worlds, that goes up, perhaps, to the stars that love music most and sang it the first.

Then how fondly it haunts old houses: moaning under the eaves, sighing in the halls, opening old doors without fingers, and singing a measure of some sad old song, around the fireless and deserted hearth.—*B. F. Taylor.*

How to Spend a Day.

Every day. To the Lord to be sure. Begin every day with God, keep on with him every hour, every moment. Begin with God, finish with God. Let God be the God of every thought, every notion. Begin early before the dawn on your knees with the Bible, with prayer, with faith. Consecrate all, the first thing, take God at his word; get the soul enlisted, alive, on *fire*. Dedicate yourself, all your powers, present your body a *living* sacrifice. One hour with God at early dawn is gold seven times purified. The morning is the golden season, the prime. No season so precious, so valuable, so important, so indispensable for prayer, reading, writing, composing, meditation, soul consecration. Lose the morning, all is lost. *Be sure* to improve the morning, get your soul on *fire* in the morning, it will burn all day. Hide God's word in your *heart*.

No man is prepared for battle, till well equipped with God's armor. Never venture out into the enemy's country without the shield of faith, the helmet of salvation, the sword of the Spirit, and your feet well shod with the preparation of the Gospel of peace, *never*. Go out well armed, then stand, *stand* for God, commence the duties of the day, any good thing, and every good thing your hands find to do, do it with your *might*. Be diligent in business, fervent in spirit, serving the Lord. Do all to his glory, whether you eat, drink, labor, print, preach, pray, write editorials, visit, manufacture, heal the sick, or raise the dead, no matter what, *be sure* to keep your eye steadfastly on God's glory, do everything to please Him. Let the spring of every motive be pure. Be steadfast unmoveable always abounding in God's service. Live every day as if the last on earth. Wind up with prayer, praise, and self-examination.

"Nor let soft slumber close your eyes,
Before you've recollected thrice
The train of actions through the day,
Where have my feet chose out the way?
What have I learnt, where'er I've been,
From all I've heard, from all I've seen?
What know I more that's worth the knowing?
What have I done that's worth the doing?
What have I sought, that I should shun?
What duty have I left undone?
Or into what new follies run?
These self-inquiries are the road,
That lead to virtue, and to God."

—[*Ex.*

For the Children.

Dark Spots.

Little folks, have you dark spots about you? Some little girls are very careful not to stain their garments. A beautiful white robe, with a dark spot, looks sadly! But are these same little girls careful not to stain their souls? One sin, even *one*, leaves a dark spot, worse, ten thousand times, than a stain upon a beautiful white dress! And this one stain of sin upon the soul cannot be washed away save in the blood of the Lamb.

"Mother," said Joseph, "if I should tell a lie, could not God make it the same as if I had not told it?"

"No, my son; if you repented of the great sin, God would forgive you for Jesus' sake; but it could never be as if you had not told it. Every lie that you tell, every sin that you commit, will leave a stain upon your soul—a scar. I once knew a little boy who fell into the fire and burned his face and neck badly. After a long season of suffering the burns were all healed, and the little boy felt no more pain; but his face and neck were covered with frightful scars. It could never be the same to him as if he had not fallen into the fire. Now, our sins leave scars upon the soul as frightful as any that burns can leave upon the body. If we truly repent, they may be forgiven; our guilt may be taken away, but it can never, never be the same as if we had not sinned."

Be very careful, young friends, how you stain or scar your souls with falsehood, profanity, disobedience, or with any sin whatever. Flee the first appearance of evil as from a deadly serpent, a poisonous adder. Pray God for a new heart, a clean heart, a holy heart. Beseech him to keep you every day, every hour, every moment, from doing wrong. "Look to Jesus."—[*Golden Rule.*

The Polite Little Boy.

Young friends, do you study politeness? Make it an everyday business; everywhere, at home and abroad. It's easy enough to be polite, do everything pleasantly, courteously, smilingly, when the heart is in tune. None but the good can be truly polite. Politeness, though it costs but little, is worth a fortune. It is a fortune, a rich fortune, independent, inexhaustible. But to our story. It is said that the Honorable McDuffie was very polite even when a little boy. One evening he was holding a little calf by its ears while his mother milked the cow, and a gentleman passing by said, "Good evening, my little *son*," George returned, "Good evening, sir," with such a polite bow, that the gentleman noticed him, and said, "Why didn't you pull off your hat, my little man?" George answwed—"If you will get down and hold my calf for me, I will pull off my hat to you." George's politeness and shrewd remark were the making of him. That gentleman said to his mother, "Your son is a smart boy, and if properly trained, will make a great man some day. If you will permit me, I will give George a good education and give him a start in the world." The mother thanked the gentleman for his kindness, and let him take charge of her son.—[*Golden Rule.*

PREACHING.—Baxter said, "I never got a fanciful text, or an ambitious theme, on my knees." "Special, internal, efficient aid," says Dr. Henderson, "will be granted to profoundly humble prayer." Says Wickliffe, "Great sanctity in heart and life will bring that eternal light from the Spirit, which cannot be dispensed with in the interpretation of Scripture."

THE WORLD'S CRISIS.

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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private*.

Over all communications for the paper, write *For the Crisis*.

Over all business matters, write *Business*.

Poetry.

For the Crisis.

FOREBODINGS.

I shall go to my grave in the morn of my life,
Ere my brow shall be furrowed with care;
I shall sleep midst its darkness all free from earth's strife,
Ere the passing of many a year.

I shall go to my grave while the friends of my youth
Shall be glowing in manhood's fair bloom,—
While they battle nobly for right and for truth,
My voice shall be still in the tomb.

I shall go—the swift moments are speeding me on,
And my race is well nigh overpast;
Low sinks in the distance my life's setting sun,
While gathers the darkness apace.

O let me awake while these moments flit by,
Let me live as my Master requires,
Let me labor and watch, let me constantly cry,
That the Spirit my heart may inspire.

H. L. H.

Original Articles.

For the Crisis.

New Testament Holiness.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written. Be ye holy; for I am holy." 1 Pet. 1: 13–16.

Holiness, that great doctrine of the Holy Scriptures, cannot be too thoroughly investigated, it cannot be too well understood, and there is certainly no risk of its forming *too large* a portion of *individual christian* character. God grant, dear brother, sister, that you and I may be able, as "obedient children," to be holy even as He is holy.

Having, in a former article, sought for light on this great subject from the Old Testament, I now propose to consult the New, in order to obtain more light, and thus endeavor, having seen what it *was* to be holy under the first covenant, to ascertain what it *is* to be holy under the second. We have seen that, under the first covenant:—

1, The Lord did *sanctify* the people by *choosing* them "above" and *separating* them "from all other people."

2. That the people were required to "sanctify" themselves by *choosing* the Lord to be their God, his statutes, and his judgments, and by *putting away* from them all the abominations of the heathen.

3. That they were *holy* in so far as they *diligently obeyed* the statutes and judgments which the Lord commanded them. Now the Apostle declares that "the law is spiritual." Therefore, as we are, under the "ministration of the Spirit," we should look for the operation of the same principles, moral and spiritual, in God's dealings with us.

1. I observe then, as to the Lord having sanctified us, that [illegible] (in Christ) before the foundation of the world that we should *be holy* and without blame before him in love." Eph. 1: 4. And "God hath from the beginning *chosen* you to salvation through sanctification of the Spirit and belief of the truth. 2 Cor. 2: 13. This act of choice on the part of God in our behalf, I consider parallel to his having chosen the children of Israel "to be a special people unto himself;" and as they were sanctified by virtue of being thus chosen, we, being also chosen, and the purpose of the choice being the same, viz., *that we should be holy*, are likewise sanctified in the same sense because God hath chosen us. And further, God having chosen us in Christ Jesus our Lord, has also *separated* us from those among whom "we all had our conversation in times past in the lusts of our flesh." See Eph. 2. "Ye are not of the world, but I have *chosen you out of the world*, therefore the world hateth you." John 15: 19. "They are not of the world even as I am not of the world." 17: 16. Jesus was "separate from sinners;" and as he was so are we in the world.

2. I observe, that the believer in Christ is required to sanctify himself in the sense of separating himself from whatsoever is offensive in the sight of God. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that *denying ungodliness and worldly lusts*, we should live soberly, righteously, and godly in this present world." Titus 2: 12 Said Jesus unto his disciples, "If any man will come after me, let him *deny himself*, and take up his cross and follow me." Matt. 16: 24. "Dearly beloved, I beseech you as strangers and pilgrims, *abstain from fleshly lusts*, which war against the soul." 1 Pet. 2: 11. "This I say therefore, and testify in the Lord, that ye henceforth walk not as other gentiles walk in the vanity of their mind. . . That ye *put off* concerning the former conversation, the old man, which is corrupt according to the deceitful lusts. . . Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be *put away* from you with all malice. Eph. 4: 17, 22, 31. "*Abstain from all appearance of evil.* And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 2 Thess. 5: 22–23. "Wherefore come out from among them and *be separate*, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." 2 Cor. 6: 17–18. "And they that are Christ's have crucified the flesh with the affections (or passions) and lusts." Gal. 5: 24.

Scriptures like the above might be quoted at great length, but these are sufficient to show the nature of the work of sanctification in the believer. It is chiefly, if not entirely a negative work,—denying, putting off, abstaining, putting away, the passions being crucified, and such like; which work fully accomplished in us we are sanctified *wholly*, and when we continue steadfast in this work we are preserved *blameless*, being delivered "from evil work," and from "all uncleanness."

3. It is in the order of the Gospel that when a man thus separates himself from his former sinful associates, and puts away from him the filth of the flesh, crucifies it with its "affections and lusts," he should proceed to bring forth the fruits of righteousness, which he could not do before. "For when ye were the servants of sin, ye were free from righteousness. . But now being made free from sin, and become servants of God, ye have your *fruit unto holiness*, and the end everlasting life." Rom. 6: 20, 22. "For as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity: even so now yield your members servants to *righteousness unto holiness*." Ver. 19. "As *obedient* children not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, *so be ye holy in all manner of conversation*." 1 Peter 1: 14–15. "Herein is my Father glorified, that ye *bear much fruit*; so shall ye be my disciples." John 15: 8. So it is plain that, although we are sanctified in ceasing to be the servants of sin, yet *we must bring forth fruit* in order to *be holy*.

The Holy Spirit is the agent by which God accomplishes in us the good pleasure of his will, and the word of truth is the grand *means* which that agent employs to carry out the purposes of God. Sanctification, I believe, properly begins when a man begins to yield to the drawings of the Spirit, and when it enables him to see the exceeding sinfulness of sin, by the light of the holy word, when it brings him to repentance and the putting "off the old man with his deeds," and to "put on the new man, which is renewed in knowledge after the image of him that created him:" by so much as in these things he sets himself apart to the service of God, and of "righteousness unto holiness," by faith in Jesus Christ; by so much he is a *sanctified man*. And when he enters the Christian warfare, and finds himself beset with temptations, and obliged to "wrestle against spiritual wickedness," inasmuch as he overcomes, and gains the victory over the works of the flesh, in the same proportion he is making progress toward being sanctified *wholly*.

So also, as he, being made a partaker "of the divine nature, and having escaped the corruption that is in the world through lust," adds to faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, he is going "on to perfection." And so, being an *obedient* child, he is able to realize the blessed truth of the Savior's words, "He that hath my commandments and *keepeth them*, he it is that loveth me; and he that *loveth me* shall be loved of my Father; and I will love him, and will *manifest myself unto him*. . . If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." John 14: 21, 23. So is he a holy man.

R. W.

Newark, N. J., Sept. 23, 1857.

For the Crisis.

Come to Christ and Live.

This is the invitation of the gospel to all. Jesus invites you to come. O come, sinner, come, "all things in Christ are ready now." Yes, now, now is the accepted time; now is the day of salvation; now is the hour of mercy's call. "To-day, if ye will hear his voice, harden not your hearts." To-day God is saying, "Look unto me, and be ye saved, all the ends of the earth." To-day the Savior's voice is heard, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "If any man thirst, let him come unto me, and drink." "I will give unto him that is athirst of the water of life freely." "And the Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

O! sinner, would you inherit eternal life? Come to Christ. Would you be an heir to an inheritance, incorruptible and undefiled? Come to Christ. Would you stand upon the renewed earth when all things shall teem with immortality? Come to Christ. Would you have a right to enter in through those pearly gates into the city? Come to Christ. Would you walk those golden streets with all that bright, holy throng, and eat the fruit of life's fair tree? Come to Christ. Would you participate in all the glories of immortality, in the world to come, and bask in the glorious light of eternal day, and sip of the cooling water of the river of life? Come to Christ. Would you avoid the sinner's doom? Awful doom!—"Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." "The wages of sin is death." Would you avoid this? O! flee, then, to Christ. O! my unconverted friend, let me invite you, let me beseech you, come to Christ! Seek him, while he may be found; "kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little." O! delay not. Cast all at the foot of the cross. Spurn not the proffers of mercy. Thrust not away from you the cup of salvation; but come to Christ, and taste a Savior's love.

For the Crisis.

Liberality.

No. III.

The illiberal position supposes infallibility. Infallibility is not the province of mortals. We deprecate, repudiate, abominate the exclusiveness, and consequent opposition to and persecution of others, exhibited in past ages, upon this precise principle of incapacity to err. "We have conceived of it (the system, which we hold) as right; the council has endorsed it; the church has received it as true; the pope has decided it must be enforced, and not only right but of binding obligation." No liberal construction can be put upon the different positions of others. "They are wrong, for they are opposed to us, and we must be right; they are heretics, and must be put down." Next, from the vanity of men, their position is deemed most important, necessary to the salvation of man, the honor of God; and, as a necessary sequence, the dissenter or heretic, however slight the difference in his conception or manner of worship, presents the germ of schism, of disunion, of derangement of the stupendous plan. Such rebellion must, therefore, be put down, or nipt in the bud. Hence, any means however objectionable in themselves, are lawful; for the end justifies the means.

It is easy to recognize in almost every sect in christendom the element which only wants opportunity or the force of favorable circumstances to develop the same exclusiveness—the manner waiting on the condition of things—all arising from the conviction that we, who thus judge, are necessarily right; in other words, the *sense of infallibility*, however it may be denied in words. I ask if the withholding fellowship, because there has not been conformity to our tenets, is not this same exhibition, if refusing to make common cause and effort on account of a different election, as it regards forms or rights of worship, is not of the same character?

Liberality, on the contrary, comes with the mantle of charity,—with consideration for the weakness of human ability to conceive, or power to act. It considers our nature as broken, fallen, deranged, conflicting, contradictory,—and brought up to the point of right in belief and practice, by the utmost effort, even of the divine grace. It allows Christianity to found a common effort upon a common mass of alienation, which must be elevated by a prevailing influence, or guiding genius from above; while each, in the common ruin, must aid the other—the stronger the weaker—the better help those who are not so good—the pure, if possible, the vile; especially the intelligent to enlighten the ignorant.

W. S. C.

For the Crisis.

A Bushel of Potatoes.

During the past cold and tedious winter, while visiting the family of a widowed lady, our conversation turned upon *faith*. I told her that I thought we lacked faith in God, that we did not believe that he would perform what he had promised, &c. She said, "I am out of potatoes. Now do you suppose that if I ask the Lord for a bushel of potatoes that I will get them?" I told her yes; if she would "ask in faith, nothing wavering, she would *surely* get them. "Well," she said, "I will do it." Our conversation then changed and I thought no more of the potatoes. The next day while conversing with a Bro. he spoke of the circumstances of this widow, and took from his pocket half a dollar and said, "give this to her when you see her, but do not tell her who sent it." I took it and put it into my pocket, and in the evening I called at the house of the widow; and after talking a short time I thought of the half dollar, and took it from my pocket, and as I did so I thought of the *potatoes*, and said, here is your *bushel of potatoes*, (for they were then selling at half a dollar per bushel.) At first she thought that I was the means of her getting the half dollar, but when I told her I was not, she felt to "praise the Lord." Here you see, Brn. and Srs. what *faith in God* did. It brought the *bushel of potatoes* (or the price of them) to the widow. O! let each one of us exercise that faith, and though we may not want a *bushel of potatoes* yet we do want many blessings, and if we ask in faith we shall receive.

ARAD.

Bath, N. Y.

For the Crisis.

Tartarus.

What, when, and where is it? Is it the place where wicked men go when they die? No, for they go to Hades, or Sheol. Is it the place where the wicked are to be punished after the judgment? No. They are to be punished in Gehenna. Is Tartarus ever spoken of in the Bible as the place of the dead, or of the damned? *No.* Is it ever used with reference to MEN, or their destiny? No. How often is it used in the Scriptures? Only once in the whole Bible. Where is that? 2 Peter 2: 4. What is the subject? The angels that sinned. What was their fate? God cast them *to* Tartarus. Where is Tartarus? Where the fallen angels are. Who are they? The Devil and his angels. Where are they? The Devil goeth about like a roaring lion. He walketh to and fro in the earth, and wanders up and down watching for chances to torment such men as Job. Where are his angels? In heavenly places, that is, in the air; for we wrestle not against flesh and blood, but against principalities and powers and against *wicked spirits* in *heavenly places*, i. e., in the *aerial regions* But did not Tartarus mean a place of torment, among the Greeks? Yes, sometimes it did. Homer speaks of Tartarus as a place far underground. Hesiod speaks of it as a dark abyss, the prison of Saturn, the Titans, &c., and teaches that a mass of iron would be nine days falling from heaven to earth, and nine more in falling from earth to Tartarus. Well, did not Peter use the word in precisely the same sense? No. Why not? Because if he used it in precisely the same sense he believed it to be surrounded by a river of fire, and by a triple wall, and guarded by a *three-headed dog*,—or, according to Hesiod, by one with *fifty heads*. He believed that Minos and Rhadamanthus judged folks and sent them here,—he believed in infant damnation,—in all the fables of Ixion, on the fiery wheel,—Tantalus tortured with eternal hunger and thirst,—the daughters of Danus filling a leaky tub with water drawn from a deep well in a sieve,—Sisyphus rolling his big stone to the top of a hill only to have it roll back again,—Tityrus with the vulture eternally devouring his entrails,—another with a huge rock overhanging him forever, &c., &c. Now put all this in a place where it could only be reached by a mass of iron falling from the earth for nine consecutive days and you have a picture of the heathen *Tartarus*. A man who could believe it, or believe that *Peter* believed it could have no difficulty with the story of "Jonah swallowing a whale;" indeed, his credulity would almost swallow Jonah and the whale too.

Do the heathen ever use the word Tartarus in any other sense? Yes. Dr. Wm. Ramsey, an able and learned writer, says, in his work on Spiritualism, (which you ought to read,) "The word Tartarus means, according to *Greek writers*, in a *physical* sense, the bounds or verge of this material system." He quotes this remark from *Lucan*, an ancient writer of about the age in which Peter lived. Dr. R., remarks,—"that place is, probably, at present, within the atmosphere of our earth." The learned Ralph Cudworth D.D., in his "Intellectual System," Vol. III, p. 362 while speaking of Peter's remark, says: "And by Tartarus here, in all probability, is meant this lower caliginous (i. e., dark) air, or atmosphere of the earth according to that of St. Austin concerning these angels, 'That after their sin, they were thrust down into the *misty darkness of this lower air*.' (De. Gen. ad. Lit. lib. 3, cap. 10.) And being thus for the present imprisoned in this lower Tartarus, or caliginous (dark) air or atmosphere, they are indeed, here kept and reserved in custody, unto the judgment of the great day, and general assizes." Dr. Gill remarks concerning the angels. "They were hurled out of heaven, from whence they fell as lightning, into the *lowest*, or inferior places, as the Syriac version renders it; either into the *air*, as in Eph. 2: 2; or into the *earth*, as in Rev. 12: 9; or into the deep or abyss, the bottomless pit, where they are detained as in a prison. Luke 8: 31; Rev. 9: 11, and 20: 3–7. Though for certain reasons and at certain times, they are suffered to come forth, and rove about in this earth and air, &c., &c."

This quotation from Dr. Gills assigns to the word a *wide latitude* of meaning, and the only objection to it is, the Dr. believed Rev. 20: 3–7 to be in the *future*; and in Luke 8: 31, the demons were *not in the abyss*, and there is no proof that they *ever had been*, and they besought Jesus not to send them there and he *granted their request*. The idea of devils *now* in *hell*, and yet on earth and traveling all about the world, is about as reasonable as that of certain wiseacres who say that the existence of the rich man and Lazarus in Luke 10: 6, was a *literal fact*, and that wicked men *are* shut up in hell torment when they die; and at the same time declare that all these legions of *demons* that swarm the earth, possessing, afflicting, rapping, &c., are the *spirits of wicked dead men!* If wicked dead men can come and *rap*, what need to "send *Lazarus*?" Come yourself! This notion is about equal to another where it is said that *none* but *wicked spirits* of the dead can communicate, and then the only instance in the Bible where any one was identified is said to be the case of Samuel, the good old prophet of God, who long after his spirit had gone to God who gave it, (it is soutly averred) had to come back contrary to his *own will*, and contrary to *God's will*, at the desire of Saul and at the bidding of the old hag at Endor. For it must have been contrary to God's will since He had forbidden necromancy, and had refused to have anything to do with Saul before this; and it was against Samuel's will, for he refused before to talk with Saul, and complained of being disquieted on the occasion. But enough on this.

Evil spirits are on earth, or in the aerial regions. But God cast them TO *Tartarus*; (not DOWN to Tartarus, for there is no *down* in the Greek,) so, as they are in Tartarus, and also in the earth or air, Tartarus must be located in that region, instead of a nine days' fall below the world according to heathen fable. But do the heathen ever assign such a location to Tartarus? *Lucan* says yes. Let us hear another witness, James Macknight D. D., whose learning, candor and truthfulness, few will question. He translates 2 Pet. 2: 4,—"For if God did not spare the angels that sinned, but, with chains of darkness confining them in Tartarus, delivered them over to be kept for judgment, &c." In his comment, after alluding to the opinion that Tartarus was a deep place under the earth, he says: "But on other occasions the *Greek writers* speak of Tartarus as *in the air, and at the extremity of the earth, beyond the region of Mauritania*. Hence the epithet—'*Tartaron aeroenta*'—'AIRY TARTARUS.'"

The Jews, as appears from Job 2; 2, thought the fallen angels, or at least some of them, were permitted to wander up and down the earth, and to tempt men. This was the opinion of the evangelists likewise, who speak of the Devil's tempting our Lord; and of Peter, who represents the Devil as a roaring lion walking about, &c., 1 Pet. 5: 8; and the opinion of Paul, who insinuates that evil spirits have their habitation in the air. Eph. 2: 2; 6: 11, 12. Wherefore, seeing the Greeks named the place, where they supposed the Titans, the enemies of the gods, were confined, Tartarus, it was natural for Peter, when writing in the *Greek language* concerning the confining of evil angels in the air, or wherever else they are shut up, to call the place of their confinement Tartarus, although his idea of Tartarus was different from that of the Greeks. [illegible] darkness' [illegible] fact [illegible] that the evil spirits are [illegible]

atmosphere; for, in comparison of the regions out of which they were cast, our air is a place of darkness. Or, *darkness* and *chains* of darkness may be understood metaphorically, as denoting the horror and misery of the state in which evil spirits now are."

In agreement with this, Satan is called the prince of the power of the *air*, and again, the *prince of darkness*; and he, with his evil spirits in heavenly or aerial regions, is termed the *ruler* of the *darkness of this world*. It appears from Job 2: and also from 1 Kings 22: that evil spirits formerly had occasional access to the heavenly places. And, when Jesus says, "I saw Satan fall like lightning from heaven," perhaps he had reference to his being cast into Tartarus—not the Tartarus of heathen fable, but down into the dark shadows that encircle this world, one half of which is *always* in darkness, and the whole of which is a place of mournful gloom, compared with the heavenly abode of Him who *dwelleth in the light*, or even compared with that new world where the sun shall shine with a seven-fold splendor, and the light of the moon shall be as the light of the sun.

I would say that the man who comforts himself with the idea that the Devil's hosts are in some subterraneous Tartarus, nine days' journey from the earth, will probably have the Devil at his elbow in an hour, and may fare some as a man would who left his doors unlocked, supposing that all the thieves were in jail.

The christian will do well to be sober and vigilant. His adversaries are around him. The tempter is neither bound nor bruised. Our refuge from his wiles is in God, to whom we pray—"deliver us from *the evil one*." Let us watch and pray, lest we enter into temptation.

There, Edwin, will that do? I can't write any more to-day; but if this isn't satisfactory I may write more when I get through "fighting with beasts at Ephesus."

H. L. Hastings.

Rochester, N. Y., Sept. 19th, '57.

From Bro. A. Fox.

Bro. Grant:—We met the brethren at Lanesville, in connection with Brn. I. Damman, C. Goodrich, J. Bassett, and S. B. Munn. The meeting continued to increase in interest from first to last. The backslidden were reclaimed, and sinners were pricked in heart; some of whom found peace in believing. Deep conviction seemed to rest on the community. I think they could safely say, see how these brethren love one another. Such unity of feeling and effort, I have seldom witnessed in my experience. We had preaching at the stand, when the weather would admit, and in the tent when the weather was unpleasant. Brother Damman preached Saturday afternoon on keeping the sayings of Christ. We had a melting season. It was a time of general weeping among all classes. The backslidden in heart resolved, not only to be hearers of the word, but doers. Those that were following on to know the Lord rejoiced that they had been kept thus far. Sinners declared their intention to serve God. I think it was a meeting that will long be remembered by all present. The meeting was well sustained, and broke up Monday, about 10 A.M. The children of the Lord wept as they took the parting hand, and were not alone, for some of the bystanders joined with them; and as we separated from them, several said, "pray for me."

Yours looking for the *Blessed Hope*,

Albert Fox.

For the Crisis.

Man's Future State: or, Where do the Dead go? This tract is written for the *special benefit of unbelievers*, who have never read upon the subject. It is for free circulation in Minnesota. Let every believer immediately order a package to scatter, and thus help enlighten the people in this Territory. Eight ounces can be pre-paid for 4 cts. Many are too poor to send this stamp, and still wish to circulate the truth, just send your order, and state the fact, and though I am very poor myself, I will prepay. W. Sheldon. Vermillion, Dakota Co., Min. T.

Shelburne Tent Meeting.

Dear Brother:—Our first meeting was [illegible] and the next day [illegible] where a large number [illegible] in the woods, and [illegible] where there was a good attendance. [illegible] and which could not be denied. One

Baptist has openly declared that, if the Bible is true, man has no life out of Christ. Spiritualism has fallen about one hundred per cent. I will here say to our friends from abroad, who showed such kindness, may the blessings of God attend you; and will you, with all others of my Father's family, pray for us, that God in his infinite mercy will sustain us in these days of peril, and keep us from falling through the influence of worldly-minded and covetous professors.

Abel R. White.

Shelburne Falls, Mass., Sept. 24th, '57.

The World's Crisis.

BOSTON, OCTOBER 7, 1857.

Notes by the Way.

No. I.

Thus far, our visit to Connecticut has been pleasant and profitable. Our meetings have been deeply interesting. We left Boston Sept. 16th, and were met in Springfield by Bro. Ladd, who is rejoicing in the Lord, surrounded by a prosperous church, growing up into Christ, their living head. Bro. Mathewson met us at Collinsville and we went on our way rejoicing to his pleasant and happy home, where the Lord's weary children always find a welcome and a quiet resting place. It seems as though the ark of the Lord rested in this sequestered abode, making it like the house of Obed-Edom; while nature has surrounded the place with romantic loveliness. The stream—the waterfall—the pond, and towering rocks by its side—the overhanging trees shadowed in the mirrored waters below—the pleasant walk upon the shady bank—singing birds and wild-wood flowers, all conspire to make this a favorite resort for christian pilgrims.

Our meetings in Bakerville were well attended, solemn, interesting, and profitable. Several have become deeply interested in Bible doctrine, and see quite a difference between that, and the fables of these last days. We have seldom seen any more greedy after the truth, than some in this place. Much effort has been made to keep the people from leaving the sandy foundation of modern theology, but many are satisfied that it cannot be sustained by the Scriptures, and have resolved to take the *Bible* as their only rule of faith and practice. For some time, there has been a growing interest in this place. There are some here, that all admit are *christians*, who are like "a city that is set on a hill." *Their light shines out.*

Collinsville. We spent Lord's day, Sept. 20th, in this pleasant and enterprising village, in which is the largest Axe Manufactory in the world. Between three and four hundred hands are employed, and a thousand axes are made in a day, besides many other cutting instruments. The Axe company gave us the use of their hall, which was well filled during the day, although the weather was unpleasant, and in the evening several were standing during the sermon. The truth is taking strong hold of many in that place. They are a people who know how to appreciate the true gospel of the kingdom, and the labors of a faithful minister of the New Testament. We passed our time pleasantly in their company.

East Otis. We commenced our meetings in this place, in company with Bro. Mathewson, Wednesday evening, Sept. 23d, and continued there through the week, and during the Lord's day. These meetings have resulted in much good. The Spirit of the Lord was present to help, causing backsliders to confess, sinners to tremble, and saints to rejoice. Saturday evening, seven came forward for prayers, and five were baptized on the day following, who are happy in the love of God. A very large congregation assembled to hear the word preached, and the truth evidently found welcome in many minds. We felt that it was good to be there. Bro. D. Bates, A. Fox, and W. Ripley, who have labored with success in this vicinity, were present to help.

In the evening, we went to *Otis Centre*, a distance of about three and a half miles, where we had a most glorious season, worshiping the God of our fathers. The influence of the Holy Spirit was most sensibly felt, and its rich fruits were apparent to all. We were agreed to ask for it, and the Lord has not send us the spirit of the devil, or what is commonly called Mesmerism; but that Spirit whose fruit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." We felt the force of the scripture which says,—"If ye, then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the *Holy Spirit* to them that *ask* him." We had practical demonstration, that the same willingness still exists on the part of our heavenly Father. Five rose for prayers, and many had their spiritual strength renewed. That scene will be long remembered by those present. We parted, firmly resolved to meet in the kingdom; and went on our way, praising God "for his wonderful works to the children of men."

These Things.

No. II.

In our last we commenced the exposition of Matt. 24: 29.

'Immediately *after* the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

Positive evidence was brought to prove that the 19th of May, 1780, was an *uncommonly* dark day, surpassing all others since the darkness in Egypt, at the time of the deliverance of the children of Israel. It is remarkable that the darkening of the sun in 1780, should happen so soon after the days of tribulation were ended, unless it was the very sign the church were to expect as a positive indication that we are near the time of the second advent of our Savior. We are now quite a number of years away from those days of tribulation, but we have had no other dark day since, that will compare at all with the one in 1780: hence we conclude, that the true darkening was at that time; and, consequently, we have incontrovertible evidence that the end of this age is at hand, and soon we shall see "the Son of man coming in the clouds of heaven."

In tract, No. 379 of Am. Tract Society,—Life of Edward Lee, of Mass., we read,—

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear."

The following is from *Pres. Dwight, in Conn. Historical Collections.*

"The 19th of May, 1780, was a *remarkable dark day*. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to rest. It was the general opinion that the day of judgment was near at hand. The Legislature of Connecticut was in session, at Hartford, but being unable to transact business, adjourned."

"*Dark day of May* 19th, 1780.—The sun rose clear, and shone for several hours; at length, the sky became overcast with clouds, and by 10 o'clock A.M., the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day, and the night, till near morning, was as unusually dark as the day."—*Gaye's History of Rowley, Mass.*

We do not see how the scripture could be more literally fulfilled. Some may ask, *how* was the sun darkened? We have never seen a satisfactory answer to this question. Some have *asserted*, without giving any evidence, that the darkness was caused by *smoke*, but this idea is so absurd, that it hardly needs a passing notice. Says Noah Webster,—"I think no fire in our forests could have been sufficient to spread a dense cloud over the *whole of New England*, and even some parts of the *Middle States*."

Says Dr. Tenny, five years after the dark day occurred,—"No satisfactory solution has yet appeared."

Some, who were not acquainted with the facts, have said the dark day was caused by an eclipse; but that was *impossible*. An eclipse of the sun can happen *only* at the *new moon*, whereas, the dark day was within a few hours of a *full* moon. We have never heard of a philosopher or an astronomer that could give a good reason for the dark day of 1780.

"It is sometimes inquired,—"was the sun darkened all over the earth?" We have no proof that it was. But suppose it had been, it would have been no sign of the Lord's coming, to the most of our race. More than half of the human family are in heathen darkness, and a large portion of even professed christendom, are but little better off. Where should we expect the signs to be given?—Where the church is the most devoted. Where was that? In New England. At that time, we believe the christian religion shone brightest among the pilgrim churches upon this western continent; consequently, we might reasonably expect the signs of the coming Savior would be witnessed in this country. It is worthy of remark, that the darkening of the sun was received by the church as a *sign* of the second coming of Christ. Elam Potter preached from Matt. 24: 29–30, about a week after the dark day, and says, when referring to it,—

"Then, as in our text, the sun was darkened. Such a darkness as was probably never known since the crucifixion of our Lord. People left their work in the field, and in the house. Travelers stopped. Schools broke up at 11 o'clock. People lit up candles at noon day and the fire shone as in the night. . . . For my part, I really consider the darkness, as one of those prodigies foretold in the text, designed for our admonition and warning."

The event is past, and almost forgotten; but, we are satisfied, we shall look in vain for another darkening of the sun, to fulfill that scripture. The coming of the Lord draweth *nigh*.

THE ADVENT HERALD.

A writer in "*The Advent Herald*," of last week, who signs himself "*Justice*," makes the following unkind and cruel attack upon our recent Wilbraham Campmeeting. As the writer does not give his proper name, and as the Herald does not dissent from him, we, of course, hold the Herald responsible for the article.

"Questions in the Herald of Sept. 19th.

Bro. B:—I read with pleasure the six questions propounded by Elder E. Burnham, and with great *satisfaction* your scriptural and logical answer. Although I cherished for some twelve years the views involved in those questions, yet for the last ten years, I have been decidedly opposed to their discussion either in our pulpits or periodicals. But notwithstanding the earnest entreaties made by believers and unbelievers in that doctrine of the unconscious state of the dead, the subject has been, with zeal unabated, thrust before the people as *the* question to be considered, until forbearance, on the one side, has been construed by the other, as an evident lack of intellect or scripture, or both, to meet their arguments. Circumstances have of late wrought a change in my views as it respects this subject, and also as to the policy to be pursued in relation to its discussion.

The doctrine is not one of vital interest to our pardon, peace and salvation; it is generally admitted to be, in this sense, of secondary importance, yet strange to say, such distinction is given to it, as that it has and now is vitally affecting the mission which under God we have been prosecuting, with many self-sacrifices and much hard labor. It is a subtle error, and of positive injury to the success of some of the most blessed and glorious doctrines of the sacred scriptures, and more or less schismatic in its consequences. It can be easily met, and it is time to show that something *can* be said on the other side, and that there are reasons worthy of some respect and consideration. Of the many general and local conferences, protracted meetings I have had the privilege of attending, I cannot call to mind but a single discourse on the everlasting punishment of the wicked, and not one embracing the intermediate consciousness of the dead and endless torment of the impenitent. Whilst on the other hand, it has been notoriously the opposite;—even at Wilbraham, with all its pretensions to freedom from sectarianism and all partisan feeling, in the *last* sermon were 'presented forcible arguments from the Bible to show that when a man is dead, he is not alive; and that eternal death and destruction do not mean eternal life in misery.' So the closing sermon must be an exposé of those peculiar sentiments, and the audience dismissed from the public ministrations with the great crowning subject resting with its 'forcible arguments' on their minds. If a sermon had not been delivered particularly impregnated with that doctrine, then, indeed, would it have been *my* duty to have made a public acknowledgment of mistrust and unfounded prejudice. If the last sermon, or a discourse at any time during the session of the campmeeting, had been given, showing the plausible sophisms wrapt up in such cant expressions as 'when a man is dead, he is not alive,' and the modern perversions of terms such as 'death,' 'destruction,' &c., what would have been said about the spirit and propriety of the effort? It would have made all the difference possible. Would it then have been a heart-cheering scene to witness the harmony existing upon the encampment, and have been truly said, see how these christians love one another?' I trow not. My experience within a few weeks has taught me otherwise.

If we longer preserve silence on this question, so destructive to the general prosperity of the cause, we prove recreant to our high trust, and merit the displeasure of the great Head of the church. For these reasons, I was glad to see the questions proposed by Bro. Burnham, and approve, most decidedly, your kind, but concise answers. It is to be hoped that Bro. Burnham will not leave the matter just here, but offer six questions more, or objections to your reply. And if you cannot by 'forcible arguments' show the fallacy of that position, then have I greatly miscalculated your ability as a critic, a logician, and your knowledge of God's word, which is the only infallible standard of moral truth.

Justice."

In the above we are spoken of as holding a meeting of "*pretensions to freedom from sectarianism*." Yes, dear brethren, and we not only "*pretended*" but we were free from it. Do not accuse us. We did not act the hypocrite. We are accused of making the last sermon "*an exposé of our peculiar sentiments*." Why should we be thus accused? The meeting was open for all to speak freely their *own* sentiments, as they saw fit. No one was bound. This was clearly expressed in the call for the meeting. Bro. Lyon preached the last sermon, and preached, like all the rest, on his own responsibility. We are accused of being so dishonest and hypocritical in our pretensions, that "*if a sermon had not been delivered particularly impregnated with*" the doctrine of the unconscious state of the dead, and its kindred principles—"*and if a discourse at any time during the session of the campmeeting had been given, showing the plausible sophisms wrapt up in such cant expressions as 'when a man is dead, he is not alive,' &c., it would have made all the difference possible*" in the meeting, and in the report. Our brother first confesses that he kept away from the meeting on account of "*prejudice and mistrust*," and then he takes exceptions at one single sermon and condemns the whole!!! Is this the "charity," dear Brother, that "thinketh no evil?" Oh! how my heart bleeds with the contemplation of this exhibition of bitterness and cruelty toward brethren in Christ. When I wrote the call for the campmeeting, I did it in the integrity of my heart and in the innocency of my hands. The Crisis published it—so did the Herald. I subsequently received a note from the Editor of the Herald assuring me of his sympathy. We met, and God was with us. All were free. Souls were converted, and saints blessed. O! then, why this cruel attack, through a public advent paper, on us? What have we done? Does the Herald think that such a course will make it more acceptable to its readers? Is this the way to promote the union about which we have talked, in our Conferences, for two years past? It should be remembered that several of the warm friends of the Herald were present at the meeting. How must they feel to be classed off in the above manner?

But I forbear. I will be kind in return for this. I will not return evil for evil. But I beg, in the name of Jesus, and on the behalf of all that is lovely, that our brethren will not treat us so unkindly any more. Whatever we may believe, let us be kind.

Edwin Burnham.

For the Crisis.

A Friendly Epistle.

"The God of Varieties."

That's my idea, and since "I have somewhat to glory," I may as well glory in the gospel brought to my own race—wherein "I will glory;" I love to glory in the gospel which came home to my heart when a poor ignorant boy; and so filled me with truth and power, that I became a preacher of righteousness and faith, to mine own "variety," and to all who will hear; for the burden of light and love which I bear is brought to all, without distinction of race, since the poor—the rich—the low and the high; the ignoble and noble; the bond and free; black and white receive it, to immortality! Yes sir, there is no difference; for we have "one Lord, and one hope of our calling." Now, I remember me, that there is one *baptism*, too—I have, in the divine kindness, received a good deal of that baptism on my weary and *dark* pilgrimage, taking a deep plunge occasionally, as at the recent campmeeting. But I am drinking of the waters of life all the time and often bathing in the deep *sea* of divine love—many years, I have not only known the saving grace of the redeeming system,—but oh! how I have loved to preach it and see the effect upon the "people of color" as well as "*pale faces*." I must believe, though God tinged my skin a little deeper than he has some specimens of other *varieties*, and did this before I became a preacher to the perishing, that in his providence, I am (though most unworthy) an apostle to some of the poor penitents who would seek the land of glory, "of mine own nation—"and by the spirit too. Oh! my Lord! How I have felt! Did I not hear him say, "Preach! or die?" That *voice* I learned to dread long ago. That *voice* spake, and kept speaking, in the deepest channel of my soul—"woe is me if I do not preach"—"I was not disobedient to the heavenly calling," and I would not leave the blessed work, never *forsake my mission!*

Some of my brethren are concerned as to my anxiety, regarding whiteness! Ah! do you think I would leave my Master's work? Do you think I would vacate my place? The God of all these varieties, and God of all grace, has put me in my place; and I will not vacate it and sell my "birthright,"—not even by desiring "things without my measure." Our blessed Creator, in manifesting physical beauty in such great variety, has employed various hues, and shades,—his own Son's beauteous countenance and complexion being the standard. Some of our dear friends in Christ, are *whitened* away from it on one side; others *blackened* away from the other. Which is the most handsome? No matter. I thank God for that pure white, inside likeness and fine-lined righteousness, which shall robe the "bride, the Lamb's wife." Praise the living Christ, whose glory crowns the whole. I shall wear it by his grace; but not then shall I lose *caste*, or lose my color; no, I must have my identity,—I will still be "black but comely"—I do not wish to get the frosting all off the cake, by interfering with God's production—nor would I disturb the *frosted* views of many people, unnecessarily. I will, however, say that in that "Father's house," where a place will be found for us all, I conceive that radiant glory will swallow up all color, and all grades, and leave one beautified, perfected, immortalized church—his happy ransomed flock.

Oh! may we all be there! I will! Will you? May all the readers of the Crisis, with every praying, shouting, free-born child of gospel vitality who was at the *Camp of Praise*, be there—Oh! come, there's room! One word to the laborer. I am digging, blasting, splitting rocks, carting stone, building wall! Am I discouraged? Nay, verily! I am bound to preach, and pray, and shout on to the end. I love you all. Are you bold? Are you free? Greeting:

Colored Brother of Rhode Island.

From Bro. John Brackett.

Bro. Grant:—As good news from abroad is like cold water to a thirsty soul, permit me to say to those loving the prosperity of Zion, that Bro. E. Burnham's visit to this place has been to us like a refreshing rain. According to appointment, our meeting commenced Thursday afternoon,—very few attended. Outward circumstances were anything but encouraging. But He who says, "I meet with two or three," graced our meeting with his blessed presence. The interest continued to increase to the very last; and as the brethren and sisters came in from the different sections, they were constrained to say, of a truth the Lord is here.

Sabbath day was one of deep and thrilling interest to both saint and sinner. We can but hope and expect that the effect of that day's labor will be more fully realized. I thought that if *ever* God's servants speak with the Holy Ghost sent down from heaven, Bro. B. did on that day. Such a season we have not enjoyed for years. Thank God for such a token of his remembrance. Really he does care for the poor scattered sheep and lambs in Maine, and we hope those of his dear servants who have formerly labored with us, will get permission to visit us again ere long, especially such as have given us their promise. We hope they will redeem it soon.

John Brackett.

Hermon, Me., Sept. 21.

From Bro. G. L. Teeple.

Dear Brn. in the hope of soon seeing Jesus;—I feel it a great privilege to communicate to you through the Crisis, and acknowledge the receipt of nine dollars, as a blessing sent by my Heavenly Father through his servants, to help me in my wants. I feel very grateful to you, brethren, and thank God for the gift. I did not think when I wrote to Bro. Sheldon that he would solicit aid for me through the Crisis, but I suppose the Lord put it into his mind so to do, and to God shall be the glory.

You may perhaps wish to know how I am at present. When I wrote to Bro. Sheldon, my companion was sick with the dysentery. I had the sore mouth for several weeks so I could hardly swallow even the softest food; but I had no money, and no way I could see to get any. Three weeks ago we moved to another shanty, some better than the one we lived in before, and moving and being exposed, getting wet, &c., I suppose had an effect on us, and we were worse. Two weeks ago to-day, I had a felon come on my left hand, which has worn upon me quite hard for four nights, not sleeping at all. I shall probably lose the joint of my finger entirely; and at just this point, day before yesterday, another one commenced on another finger on the same hand. Taking this, and taking my companion being sick [illegible] prospect of not being able to earn any

thing this fall, caused the money to be received joyfully, and as coming from the Lord.

I have preached as I have been able and opportunities afforded; and I rejoice that there is a listening ear, and an interest created in the minds of some. Let me say to those that have written to me, I will answer your letters as I get able. My brethren and sisters East, let me say one word to you; you know not how to prize the privileges you enjoy. O! let me beseech you to improve the means of grace God has given you. Jesus is soon coming. Don't neglect the prayer meetings; don't let them die because there are no christians to attend them, but be active and awake. I have thought sometimes since I have been West, Oh! how I would prize an old fashioned *eastern prayer meeting!*

I must stop for my hand is very tired and pains me much. Pray for me, that my faith fail not, and that I may feel to say with Job, "He knoweth the way that I take, and when he hath tried me, I shall come forth as gold purified." Also pray that I may be the means of inducing men in this Territory (through the blessing of God) to investigate for themselves and see the beauty of the christian hope. I hope Jesus will soon come and save his weary children.

Your afflicted brother,

George L. Teeple.

Arlington, M. T., Sept. 11th.

For the Crisis.

Death.

A correct understanding of death ought to lead us nearer to God. Death is twofold; that is, first and second. These are relative terms, pointing out the order in which the events occur, and are, in all cases, dependent on the supposed or actual existence of the other. A second supposes a first, and a first a second. Death being the opposite of life must be preceded by life; hence, a first and second death must be preceded by a first and second life; that is, there must be two lives and two deaths, to make either a first or a second. Had not the plan of redemption been devised, man would never have lived a second life; hence, could never have died a second death. The penalty from the sin of our first parents could not have been a first death, because a second would never have succeeded it. But from the fact that man is exposed to two deaths, they are called a first and second, just as we speak of a first and second life, a first and second birth, a first and second Adam; simply to denote their order and not their nature.

The penalty of God's law for original sin is death. Mark the language. "For in the day that thou eatest thereof thou shalt surely die." "As in Adam all die," &c. The second death is equally explicit: "the wages of sin is death." "Sin, when it is finished, bringeth forth death." God having created man, appointed to govern him by a just, wise and holy law, the reward of which was eternal life, and the penalty death. This was represented by two trees, the tree of life, and the tree of knowledge of good and evil. Man's will was left free to choose. Eating the fruit of these trees, involved the great principle of life or death. Had Adam partaken of the tree of life, he would have received the promised reward of obedience, which is eternal life; but by eating of the tree of knowledge of good and evil, he must suffer the penalty, which was death. But what relation do Adam's posterity sustain to this penalty? Are they exposed to the same death? They are. To this the scriptures bear testimony. The decree has never been repealed,—"dust thou art and unto dust thou shalt return." Mark the doom of Adam's immediate prosperity. They shared their father's fate. Gen. 5: 8-31. The patriarchs and prophets have died, and Job declares, "I know that thou wilt bring me to death, and to the house appointed for all living." The apostle Paul places the question beyond a doubt. He plainly teaches that Adam's sin involved his whole posterity in death. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12. Ver. 14,—Not that all have sinned after the similitude of Adam's transgression. Adam being the representative of the entire human race, as a natural consequence entails his own nature and destiny on all his posterity. Of course he could give his children no better nature than he himself possessed.

Again the same Apostle says, "For as in Adam all die," (Cor. 15: 22,) thereby teaching that all mankind suffer the penalty threatened Adam in the garden of Eden. Enoch and Elijah are excepted, and all the righteous living at the second coming of our Lord. Let us be ready for that glorious event.

The first penalty, or the death it inflicts, is unconditional. There were no conditions or provisions attached to the law; the language in which it is expressed excludes the possibility of pardon without setting the law and its penalty aside. It is inflexible; it must have the life of its victim. It being unconditional, the righteous suffer it as well as the wicked; all die (infants not excepted) irrespective of moral character, it being entailed upon them by an act of their first parents over which they had no control,—they are not personally responsible.

It is also equally clear that the penalty of the law of God for personal sin is death. Both testaments represent man as being exposed to death for personal sin. But inasmuch as all die for original sin, none can die from personal sin without a resurrection to a second life. Hence the Bible teaches that there will be a resurrection of the dead, both of the just and of the unjust. That man is exposed to die a second time is evident from many very explicit texts of scripture. Moses makes the most solemn and touching appeal to the children of Israel, saying, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life that both thou and thy seed may live." This was a life that might be obtained by obedience, and a death that would be incurred by disobedience; hence, it cannot refer to the first life, or first death, for these are not conditional. Prov. 19: 16,—"He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die." All die the first death, whether they despise his ways or not. Ezek. 18: 4,—"Behold, all souls are mine; as the soul of the father so also the soul of the son is mine; the soul that sinneth it shall die." All die the first death whether they sin or not; it must therefore refer to another death. Chap. 33: 11,—"Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live."

The death threatened Adam cannot be averted by turning to God; consequently, this text must refer to another death. Our blessed Lord says, "for if ye believe not that I am he, ye shall die in your sins." John 8: 24. This was a death that might be averted by faith; hence it must refer to another death, besides the one all men die whether they believe or not. Again, Luke 20: 35, 36,—"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more." This is the peculiar privilege of none but the righteous. "Neither can they die any more;" that is, they cannot die again. Rev. 2: 11,—"He that overcometh shall not be hurt of the second death." The converse is, he that does not overcome shall be hurt of the second death. See also chap. 20: 6. The unworthy will have part in the second resurrection, (Rev. 20: 4, 5, 6,) and the second death.

The lake of fire produces the second death. Rev. 21: 8,—"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." The Bible nowhere teaches a resurrection from this death. The penalty for personal sins is inexorable. There are no conditions or provisions attached to it whereby it may be enforced or set aside as the judge may choose. It must be inflicted if justice be maintained. The penalty is inflicted if a substitute be accepted the same as though the guilty suffer it. It must be suffered either by the guilty or by a substitute. And the only difference between the penalty threatened Adam, and that threatened his posterity is, the Judge would accept no substitute in that case; whereas, in this he freely offers to accept the death of his Son in our stead. Hence, those who die in infancy, not being personal sinners, the law will have no claim on them for personal transgression; and not being subject to die again, when made alive by the second Adam, they will live forever. Let us prepare for that life.

I. K. Bellows.

New York, Sept. 13, '57.

Plato says, that "labor is preferable to idleness, as brightness to rust."

Health Department.

Tea.

Its Effects. In our last, we referred to facts presented by Mr. John Cole, a distinguished member of the Royal College of Surgeons in London, in relation to the *tea disease*. He describes several cases that came under his observation.

The second was that of a female, forty years of age. She was just recovering from catarrhal fever, when, one morning after breakfast, she was seized with great pain in the stomach, a sinking emptiness and feeling of faintness so that she could hardly walk, followed by a fluttering in the side. It appeared, on inquiry, that her tea that morning (it was black tea) had been made stronger than usual, and that she had taken more than the usual quantity.

The third case was that of a female, thirty years of age, who had long been in the use of very strong green tea, in large quantity. For a year before Mr. C. was called, she had been subject to violent spasms of the stomach, which at length become so frequent and severe, that the slightest exertion, even a little walking, was sufficient to bring them on. When Mr. C. arrived, she was suffering from spasms of unusual violence. She had likewise the other usual symptoms of tea disease. On inquiry, he was fully satisfied that all the trouble, in this case, was the effect of *tea*. She was directed to abstain from it; and for several weeks had no return of the spasms, nor any other symptoms of disease. But one day, on venturing upon a single cup of her favorite beverage, she had a slight attack of her old complaint. She resumed her abstinence, and remained well.

The fourth case was that of another female, thirty years old. She had the usual symptoms of tea disease, or tea poison, with the usual nervous suffering. She had used green tea. She abstained from the tea and recovered in three days.

The fifth case was that of a female, twenty-five years of age. Mr. C. prohibited tea as usual; but was surprised to find, at the end of a week, that she was no better. On a more rigid search, he found she was in the habit of using it secretly. She complied, at length, with his requisition, and in a few days was well.

Case sixth was an author, and parliamentary reporter, of middle age. He was a green tea drinker—sometimes used it strong as his common drink, to keep up his mental strength. He had become so enslaved, that two or three times a week, he was found lying on the floor in a state of insensibility.

A middle aged mother was the seventh. She had been subject for some time to occasional fits of insensibility, which occurred in the evening. She had used black tea twice a day, which Mr. C., suspecting to be the cause of the mischief, forbade her, and she quickly recovered.

A shop-keeper, forty years of age, is next mentioned. He was not only a great tea drinker, but also a coffee drinker. His head was more affected than that of the others.

The ninth case was that of a young man of twenty-two—a great drunkard, even at this early age, on black tea. In addition to the other symptoms of tea disease, he was at length attacked with bleeding at the nose and convulsions. He was cured in the usual manner in a very short time.

Mr. C. concludes his remarks by saying—"I could extend the number of cases so as to form a body of evidence which it would be difficult to resist."

Mr. Cole further remarks, that tea "deranges the function of the heart for three or four hours after each time of its being taken," and thinks the increased amount of heart disease is owing to the greater consumption of tea and coffee.—*Dr. Alcott on Tea and Coffee.*

In all candor and christian kindness we would ask, is it *right* to spend our money for that which produces such sad results? Can we do it to the glory of God?

Foreign News.

FOUR DAYS LATER FROM EUROPE.

St. Johns, N. B., Sept. 28.

The British steam propeller Jura, from Cork, Ireland, Thursday 17th, arrived at this port this forenoon.

The cholera prevails extensively in Hamburg. Out of 230 persons attacked, 136 had died in eight days. At Apslan more than 200 persons have died. The disease is also prevalent at Stockholm.

India.—The news from Delhi is to July 29th. Sorties had been repulsed on the 14th, 18th and 23d of July, with great loss on the part of the rebels. There had been no fighting since the 23d.

THREE DAYS LATER FROM EUROPE.

New York, Oct. 2.

The Royal Mail Steamship Arabia arrived at her dock at 8.30 this morning.

More mutinies are reported, including one in the Bombay Presidency. The latter included only a portion of one regiment, and had been suppressed.

The European news is confined mainly to vague speculations upon the result of the approaching Imperial Conference at Stuttgardt.

Col. Nicholson, with strong reinforcements, was expected to reach Delhi by the middle of August. On his way he had fallen in with the Sealkote mutineers and totally destroyed them.

The Indian news, as telegraphed to London and brought by the Jura to St. John, N. B., and thence telegraphed to us, is fully confirmed by the details in the London papers.

Further details of the massacre at Cawnpore show that among the victims murdered were 80 officers, 190 privates, 190 women and children, all belonging to the Army, and 400 civilians. The women were stripped naked, beheaded, and thrown into a well, and their children were hurled down alive upon the mangled bodies.

Fears were entertained of outbreaks at other stations in the Bombay Presidency, and European reinforcements were thrown into the suspected localities to overawe the disaffected.

A Mohammedan conspiracy had likewise been discovered in the Bombay Presidency.

Much excitement existed at Benares towards which city the mutineers were advancing.

Latest from India.—The Calcutta portion of the Indian Mail, with dates from Calcutta to Aug. 10, and Madras Aug. 17, arrived at Trieste Sept. 17.

Gen. Havelock, after having advanced to within one day's march of Lucknow, had been obliged to fall back on Cawnpore, on account of the cholera having broken out among his small force.

Several additional native regiments had been disarmed, and others were thought to be wavering.

The troops at Segowell had mutinied and killed their officers.

A detachment of 300 European troops attacked the mutineers at Arrah and were repulsed with the loss of 200 men.

At Agra, the Kota Contingent and other rebels had been entirely dispersed.

According to the latest authentic news from Delhi, not only were the Europeans still before the place, but they had been strongly reinforced and a general assault was expected in a few days.

The Paris Journal des Debats says Although official despatches represented England as still holding out at Agra, we have reasons to believe that this intelligence will not be confirmed, and that the heroic garrison had been destroyed, with the women and children under its protection.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Conference Notice.

Providence permitting, the Iowa and Minnesota Reformed Christian Conference will meet at Strawberry Point, Clayton County, Iowa, on the 7th of Oct., 1857, and to continue over the Sabbath.

Dear Brn.—We hope there will be a general attendance of ministers and delegates from every church in the bounds of the conference. It may be expected that Eld. Wm. Sheldon will be present from Minnesota with tracts to spread free, and to preach the word of life, and hope others will come also. Strawberry Point is situated 55 miles from Dubuque, and thirty miles from the Missisipi River. Provision prepared for man and beast.

When you come inquire for the subscriber,

Peter S. W. Deyo.

A protracted meeting will commence at Brunswick, Maine, on Thursday evening, Oct. 22, and continue over the Sabbath. I expect to attend.

Edwin Burnham.

Bro. L. Boutell appoints to preach in Stoneham, Sunday, Oct. 11th

I have appointments to preach as follows
West Boscawen, (Christian meeting house,) Oct. 11th
East Weare, (Free meeting house,) Oct. 25th

T. M. Preble.

New Hampshire State Conference.

This Conference will be at Manchester, to commence Thursday, Oct. 15th, at 2 o'clock, P. M., and continue over the Sabbath. The meeting will be holden in the Advent Chapel on Central Street.

We hope all will be united in this decision. As our former Conferences have been in the more northern part of the State, we judge our friends in the south part are now entitled to it; and this is on the line of the railroad, and easy of access. The friends in Manchester will do all in their power to entertain those who come from abroad to attend the meeting, but will not be able to take care of many horses.

The best way for the greater part to get to the meeting will be by railroad. Those going to the Conference on Thursday, the first day of the meeting, will find some one at the Chapel on Central Street (within a quarter of a mile of the depot,) to direct them where they may find a home during the meeting. It is to be hoped that all who love our Lord Jesus Christ will attend this Annual Conference if they can.

May fervent and united prayer be continually offered, that this meeting may result in the union and edification of the saints, and the conversion of sinners. From the good results of our former Conferences, we confidently hope for the blessing of God to attend this meeting. We cannot have many more such gatherings—"time is short"—this may be our last! O ye friends of Jesus, let us work while the day lasts.

T. M. Preble, Committee.

East Weare, Sept. 12, 1857.

A protracted meeting at Woodstock, Province of N. B., will commence on Thursday evening, before the third Sunday in October, and continue over the Sabbath. All the *friends* in that region are invited to "come up to the feast." I expect to attend.

Edwin Burnham.

Providence permitting, I will preach at Peace Dale, R. I., 2d and 3d Sabbath in Oct.

Wm. S. Campbell.

P. S. I shall be able to stay at Peacedale but one Sunday—the third Sunday I will preach at Scitico, Conn.

W. S. C.

The Lord willing, I will meet the brethren in the following places:
Boston, Oct. 9th
Searsport, Me., Oct. 10th and 11th
Monroe, Me., Oct. 12th
Newbury, Me., Oct. 13th and 14th
Dixmont, Me., Oct. 15th
Exeter, Me., Oct. 16th, 17th, and 18th
Hermon, Me., Oct. 20th
Bangor, Me., Oct. 21st and 22d
Portland, Me., Oct. 24th and 25th
Portsmouth, N. H., Oct. 26th
Concord, N. H., Oct. 27th
Manchester, N. H., Oct. 28th
Nashua, N. H., Oct. 29th
Worcester, Mass., (with Bro. Taylor,) Oct. 30th

I wish Bro. Damman would tell me who to call on at each of those places in Maine, as I know no one. Please write me.

Hiram Munger.

Notice.

If the Lord permit, Bro. L. Boutell and the writer will hold a meeting at North Edgecomb, Me., in the new school-house, to commence Thursday, Oct. 29th, continuing over the following Sunday. Brethren and sisters in that region are invited to attend to help on the meeting.

R. R. York.

Bro. J. Hemenway will preach in Providence, R. I., Oct. 4th.

Bro. L. L. Howard appoints to preach in
West Poland, Me., Oct. 11th
Portland, Me., Oct. 18th

Edwin Burnham will preach in Boston, Oct. 11th.

Providence permitting, we will commence a series of meetings at Danielsonville, Ct., Wednesday evening, Oct. 7th, and continue every evening through the week, and over the Lord's day.

M. Grant.
S. G. Mathewson.

I will preach in Concord, N. H.,
Claremont, N. H., Friday eve., Oct. 9th
Hartland, Vt., on Densmore Hill, Sunday, Oct. 11th.

S. W. Bishop.

If the Lord will, I shall preach at
Champlain, N. Y., Oct. 7th
Massena, N. Y., Sunday, Oct. 11th

M. Batchelor.

Providence permitting, I will attend a Conference at Madison Centre, Me., commencing Thursday, Oct. 8th, and holding over the Sabbath.

Daniel Churchill.

If the Lord will, I will preach at
Chester Factories, Friday eve., Oct. 9th
Albany, N. Y., Sunday, Oct. 11th
Syracuse, N. Y., Tuesday, Oct. 13th
Canandaigua, Wednesday, Oct. 14th
Conesus, N. Y., Sunday, Oct. 18th

H. F. Carpenter.

Providence permitting, I will preach at
Groton Junction, Friday eve., Oct. 16th
Auburn, N. H., Sunday, Oct. 18th
Manchester, N. H., Friday eve., Oct. 23d
Concord, N. H., Sunday, Oct. 25th
Northwood, (Narrows) Thursday eve., Oct. 29th

D. E. Moulton.

Conference at North Fairfield, Huron Co. Ohio.

The Lord willing, there will be a General Conference at North Fairfield, Huron Co., Ohio, commencing Thursday evening, Oct. 29th, to continue over the following Sunday. The *special* object of this Conference is, to devise means to more effectually dispense the word of life to the famishing thousands of Ohio, and elsewhere. Therefore, a "special" invitation is most cordially given, yea, an "earnest" solicitation, to every lover of *Truth*, male or female, to attend. Ample provision will be made for the accommodation of all while here. As we are not in affluent circumstances, we would suggest that *each* church provide for their minister's traveling expenses, as far as practicable; but none need stay away for want of funds, for brethren will be here who will readily impart of their "*little all.*"

Come, then, Brn. and Srs., in the spirit and power of Jesus, and *Truth*, "though trampled, *shall* rise," and its propagators, through faith, shall triumph. So mote it be. By order of the Church,

J. M. Judson, *Pastor.*

Northfield, Sept. 15th, 1857.

N. B. Brn. coming from the South, on the cars, can stop at New Haven; from the East, at New London or Norwalk; from the West, at Norwalk; at each of which places, conveyances can be had for this place.

J. M. J.

Geo. W. Burnham proposes to preach as follows:
Salisbury Point, (evening,) Oct. 7th
Lawrence, (evening,) Oct. 8th
Nashua, (evenings,) Oct. 9th and 10th, and over the following Sabbath.

If any alteration in this list should be necessary, will brethren concerned please inform me immediately? Address Salem, Mass.

G. W. Burnham.

F. H. Berick will preach at Fair Haven, Conn., Wednesday evening, Oct. 7th.

Bro. A Fox appoints to preach in Cheshire Street, Oct. 18th.

I expect to hold meetings in
North Pittson, Me., Sunday, Oct. 11th
Richmond, Sunday, Oct. 18th and 25th

Thomas Smith.

The Lord willing, I will preach as follows:
River Point, R. I., Saturday eve., Oct. 10th
At the Plains, (Meeting House,) Sunday, Oct. 11th
Pontiac, (evening,) Oct. 11th

E. Bellows.

Notice.

Elder Thomas Smith, Eddington, Me., has on hand the different kinds of Dr. A. M. Higgins' valuable Family Medicines, and will act as Agent for them. Brethren in Maine, desiring any of these medicines, can obtain them by sending their orders addressed as above.

Tent Meeting.

Providence permitting, there will be a Tent Meeting at or near Elizabeth, Jo Davis' Co., Ill., commencing the eighth day of October, at half past ten A. M. It may be expected that Elders P. B. Morgan and Moses Chandler will be there. We give a general invitation to preachers and brethren of the Advent faith to come. We hope there will be a general rally. Come, brethren, in the name of the Lord.

Moses Chandler,
In behalf of the brethren.

Canada Subscribers

And all others in the *British Provinces* will remember that we have to prepay the postage, 26 cts. a year, on every copy of the paper; consequently they should send $1.26 a year.

Postage.

The postage on the Crisis, if prepaid, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not prepaid, it will be half a cent a number in the State and one cent out of it.

Business.

Cash Receipts.

Those who send us money for the paper, or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

R. McFadden 104, L. Parmlee 132, S. Porter 128, S. L. Kittridge 136, S. Plummer 130, John Vickory 130, D. Chase 130, P. C. Rodman 143, C. F. Dixon 130, C. Rodman 136, S. J. Eaton 132, J. Boutwell 131, E. S. Mudget 129, C. Sylvester 136, G. F. Stebbins 136, N. Buckingham 130, H. B. Baldwin 132, J. Gregory 169, C. Bulkley 114, E. W. Hall 130, I. T. Neal 104, T. Harrington 151, A. Soule 144, F. Garland 117, E. Jackson 130, A. W. Lloyd 136, B. Rockwell 136, R. R. Rockwell 136, M. Boyce 130, A. Waterman 130, E. Knobb 124, S. Woodruff 148, D. S. Ramsdell 133, S. Cotton 130, G. W. Turner 130, A. S. Conant 130, A. W. Low 130, $1 each.

Geo. Sutton 160, E. Miller 149, J. M. Soule 130, $2 each.

Z. C. Furber 123, 50 cents each; E. Dexter 132, $7; H. L. Holland 123, 50 cents.

For Books and Tracts.—E. Tucker 24 cents; Geo. 6 cents; Elizabeth Knobb 12 cents; Seth Cotton $1.

Books and Tracts sent.—E. Tucker, Geo. Bliss, E. Knobb, S. Cotton.

☞ M. A. Perkins should have been credited $2 instead of $1 in the Crisis for Sept. 9.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis 167 Hanover street, Boston, Mass.

The Saint's Inheritance. By Wm. Shepherd Price 8 cents—pos. 1 ct.

The Three Kingdoms, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Death not Life.—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Review of Beecher and Glad Tidings, $4.00 per hundred; 8 cents single; postage 1 cent.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

The original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

The Excellency of the Lord's Anointed, or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

Nice English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 26 cents—pos. 8 cts.

The Seven Seals. By W. Sheldon. Price 8 cts.—postage 1 ct.

The Voice of the Church on the Reign of Christ By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or, the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 40 cts.—postage 10 cents.

The Infidel's Fate.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

The Saint's Inheritance; or the World to Come By Henry F. Hill, Gennesee, N. Y. Price $1, postage paid.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Bible Vindicated, or Bible proof that sin and sinners are to end in the universe, by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 5 cts.—pos. 1 ct.

Jubilee Harp. By S. S. Brewer. A good selection of hymns. Price, single copy 25 cts., per dozen, $2.50—pos. 7 cts.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best treatise extant on the subject. Price, in paper covers, 30 cts.—postage 4 cts.; cloth gilt, 45 cts.—pos. 6 cts.

[illegible] This Present World—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—[illegible]—State of the Dead—Intermediate State—[illegible] [illegible] pages. Price 5 cents single copy; $3 per hundred. [illegible] the Wicked—The Great Incentive—Olive Leaves 3 cents single; $1.50 per hundred. [illegible] Future Punishment—Key of Truth—The Night [illegible] [illegible] $1 per hundred.

Poetry.

For the Crisis.

WHO SET THE STARS IN BRIGHT ARRAY?

Who set the stars in bright array?
Who made the sun to shine?
Who bade the earth her orbit take,
And keep her course through time?

The moon to shed her borrowed light
While coursing round the world;
The earth her revolutions make,
By which each day is told?

Who made the wondering comet blaze?
Who marked her course to run,
And bade her go her wonted round,
And make a safe return?

From whence the light by which the stars
And sun forever shine,
To give us light by day and night,
And each their proper time?

D. D. C.

So. Wilbraham.

For the Crisis.

A PRAYER.

My Father! who in heaven art,
And know'st the secrets of each heart,
Look down on me, and rend the cloud
Which doth my soul so darkly shroud.

My breast is fill'd with many fears—
My heart with doubts, mine eyes with tears:—
O! give me comfort now, I pray,
And lighten up my darken'd way.

Above—around me all is gloom,
Impenetrable as the tomb:—
Upon this dark, bewild'ring night,
Thou light-creating God! shed light.

Thou know'st my heart, and see'st its throes,
I therefore need not *speak* my woes;
And, Father, thou dost know its *love*—
O! send me comfort from above.

Upon Thy word Thy Spirit cast,
And let me taste an antepast
Of what the true believer feels
When Thou unveil'd, Thyself reveals.

JNO. F. COTTON.

Boston, Sept., 1857.

Original Articles.

For the Crisis.

Notes by the Way.

No. III.

As I passed through M—, I called at a house to offer some books. The lady looked at them, and finding one bearing my name, exclaimed, "They are Miller books. I don't want any. I have heard of that man. He left our church and did a great deal of hurt by it."

"But why did he injure your church, if he left it?" said I.

"Oh! he had been useful, and many thought highly of him; and when he went into Millerism some believed he was right; so it nearly spoiled them, for they got his views, and talked about the church, and said our ministers were wicked, and the church was wicked, &c."

"They told some truth, then," I replied.

"Yes, I know the church is much out of the way; but what shall we do?"

"Try and show them the truth, and if they won't hear that, then set up anew, and let them gather into a church those who will believe the truth and love it," I replied.

"Do you believe in the sleep of the dead?" she asked.

"I do. The scriptures assert that the saints 'sleep in Jesus;' and in speaking of Christ's coming, (Dan. 13: 1–2,) they read,—'many of them that sleep in the dust of the earth shall awake.' And Job says, 'they shall not awake, nor be raised out of their sleep until the heavens be no more.'"

This was too much for her weak nerves. She raved, and called me hard names, and used abusive words. So I left, and soon passed a school house where people were assembling for an evening meeting. I asked for a place to put up my team, that I might attend also. A lady told me to go to her house, just in sight, and put up. I did so, and returned to meeting. Found Eld. C—— there, who heartily greeted me and asked me into the desk, saying,

"You used to believe in Millerism, I think."

"Yes, sir, and I believe in what they call Millerism, now as strongly as ever."

"Well, you preach Jesus instead of Miller, I hope," he continued.

"I never preached Miller, Wesley, nor Clark," I replied, and took my seat. I wanted to preach, but they were having a *revival*, and of course it would not do to ask me to preach. The minister thought best to have a social meeting, and asked me to commence it, and to take hold and [illegible] I could. I did so, and felt very [illegible] mother who is dead and gone must be to see such a step as this. No doubt she is now looking down over the battlements of heaven and rejoicing over you. Yes, I expect her spirit is here in this meeting helping you to believe on Christ. Glory to God."

So the meeting went on. I stopped for the night where I put up my team, and they seemed much interested in me until they found I was not a Methodist. The next day I found that the people wished me to visit them and to stop the next evening to meeting. I did so, and scattered some twenty or thirty good tracts, on the nature of man, man's state in death, the end of the wicked, &c. Sold several valuable books, on the Advent and saints' inheritance, signs of the times, &c.

I once stopped at a house in W——; found several sisters who were interested in the doctrine of Christ's coming. One of them, who was just becoming acquainted with our views, asked:—

"Do you believe in the sleep of the dead and destruction of the wicked?"

I assured her that I did.

"Oh! I could not believe that," she replied. "I always believed the saints went to heaven when they died. It has been very comforting to me. My father died when I was very young, and it used to keep me from doing wrong to think my father was seeing me, as well as God."

"But," said I, "suppose you had happened to come to some post of honor, your father would not have known it."

"Why, what do you mean by that?"

I then quoted her the scripture, that when the sons of men come to honor their dead fathers "know it not." She had not noticed this. I then gave her some good tracts and Scripture Searchers on the subject, and pray that the Lord may enlighten her mind on these important truths.

I. C. WELLCOME.

For the Crisis.

Sabbath Schools.

BRO. GRANT:—In all the communications to the Crisis we seldom see any allusion to Sabbath school instruction. How is it with the brethren scattered abroad? Are the lambs of the flock receiving that food and nourishment from the hands of the church which alone can save them in that great day, or are they suffered to grow up without the instruction and prayers of teachers and parents? It is to be feared that they are too much neglected. I believe it is a fact that parents, not only Adventists, but all others, are too sceptical respecting the early conversion of children. But what are the words of Christ upon this subject? And what stage of their life is so propitious for serving him as childhood? A child old enough to commit sin is old enough to become a christian, and should be taught that the first great duty it owes to itself and to God is to dedicate all to his service. Were this teaching followed up by the faithful prayers of parents, guardians and teachers, we should see fewer children of pious parents unconverted.

I can say for myself that I prize the institution of the Sabbath school, for by the blessing of God it was the faithful labor of a S. S. teacher that awakened me to a sense of my lost condition without Christ. I have been connected with some schools, either as scholar or teacher, from childhood, and should consider it a great privation to be deprived of the privilege.

We read in Psalms 78: 5, that the Lord "established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children. . . . That they might set their hopes in God, and not forget the works of God, but keep his commandments." When Christ had asked Peter if he loved them, he says to him, "feed my lambs." How is it with us? do we have a special care for the lambs of the flock? ought not the time between the public worship of the Sabbath, that is spent by many in talking, be devoted to their special benefit? How can any parent bear the thought of seeing his offspring on the left hand of the Judge, and, perhaps, through his neglect? We have abundant proof that God is willing, yea, anxious to save the young.

At the campmeeting at Wilbraham, on a invitation being given, a little orphan girl was invited to go forward and be prayed for, and in a few minutes she testified that God had forgiven her sins, and she wanted to meet the children of God in the kingdom. Now what he has done for her, he will do for all who will come to him; and we should not wait for children to come to Christ but bring them to him, as was the custom when he was upon earth, and he will surely bless them. [illegible]

From Eld. M. Batchelor.

BRO. GRANT:—I have been reading the Crisis this evening with some interest, and am glad the common people have such a paper to read in these days of controversy and peril. My mind was particularly touched with reading the two articles in reference to ministerial work and trials. The first, headed—"Skinned alive,"—the second, "The preacher's work." I suppose both are literally true, but I think the last is the best picture to look at. Read it again, on the last page of this week's Crisis.

The preacher has engaged to work for God, and the work is truly great. It might make an angel tremble, and us exclaim, who is sufficient for it! Only think! I stand, professedly, God's mouth to the people, and I am accountable for every word, and the manner and spirit in which I speak; and my hearers will be better or worse for my being among them in this capacity. O! tremendous thought! Some of my hearers will gain eternal life through my poor labors, and some reject to their eternal ruin,—and perhaps some one or more will seal their doom by this next sermon I preach. With feelings like this we shall lose sight of money, and—"what will men think of me?" The mind becomes all absorbed in the greatness of the work. With holy fear and trembling a man with such feelings will go to his work, and his language will be, "carry me not hence except thy presence go with me." Results follow such a man's labor. Saint and sinner will feel that a man of God has been among them; and he will find a home, and some one to feel that he is a man and needs bread to eat and water to drink.

Brethren, let us enter into the spirit of our work, and labor for the souls of men, making nothing a hobby but Christ Jesus and him crucified. We stand between two great events—the first and second advent of Jesus; and the second is just upon us. Let us point to the past as the foundation of hope for the poor sinner, and to the second as the consummation of that hope; and when Jesus comes he will set all right as to the future. This age is almost closed, and at its close the great High Priest will come out of the Holy Place and the Atonement will be finished. Let us be found waiting, that he may lift up his hands and bless us in the name of the Lord.

MATTHEW BATCHELOR.

Pownal, Sept. 26, 1857.

From Bro. I. Damman.

To all the saints scattered abroad throughout the regions of distress, and gloom, and iniquity,—I am in the field trying to do something for God in his vineyard, to comfort the waiting ones, and tell the sinner his doom in time that he may repent. Truly it is a great work for a mortal; but God has chosen the foolish things of this world to confound the wisdom of the wise. This is his work.

I have had a very good tour out in Connecticut, since the campmeeting at Wilbraham. We have seen some converted to God, and some reclaimed, and many revived to a new engagedness again. On the whole, I trust it has been a profitable time. I am of good courage to go on with the truth, and suffer with Christ a little longer. Amen.

ISRAEL DAMMAN.

Boston, Sept. 25th.

From Sr. V. N. Cudworth.

BRO. GRANT:—Perhaps the dear children would like to know how I fare in these troublous times, when, if one lives at all, it is working with one hand, and fighting with the other. Well, the land appears to be good, and the inheritance sure to all the seed, and I desire to possess it. Now I will tell you just how much I desire it, just enough to try to take the necessary steps to get it, to lay aside every weight, and take up every cross, examine myself daily, and live for God, instead of the world.

Dear children, I believe in the promises of God. The new heavens and earth are soon to appear, the city is coming, the dead will awake—though

The gloomy wing of the tyrant king
Broods o'er the loved ones still,
And many a sparkling eye grows dim
Beneath its icy chill.

I expect to shout victory over death and the grave, with the innumerable company. I am satisfied with my fare; it is good enough for a pilgrim; praise the Lord forever. Going home!

VESTA N. CUDWORTH.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.

Choice Selections.

STRENGTH FROM STRUGGLE.

Grows thy path dark before thee?—
Press on, still undismayed;
Heaven shines resplendent o'er thee,
Though earth be wrapped in shade.

And God, thy trust, hath given,
With word from swerving free,
The angels of high Heaven
A trust concerning thee.

Then though thy feet may falter
Even at early morn,
And from Hope's burning altar
The light may be withdrawn,

Yet from thy self-prostration,
Thou shalt awake in power;
From tears and lamentation,
To conquest every hour.

Strong in thy perfect weakness,
Thy strength shall never fail;
Mighty in holy meekness,
Thine arm shall still prevail.

Independent.

Book of Jasher.

EXTRACT NO. V.

CHAPTER VI.

1. At that time, after the death of Methuselah, the Lord said to Noah, go thou with thy household into the ark; behold I will gather to thee all the animals of the earth, the beasts of the field and the fowls of the air, and they shall all come and surround the ark.

2. And thou shalt go and seat thyself by the doors of the ark, and all the beasts, the animals, and the fowls, shall assemble and place themselves before thee, and such of them as shall come and crouch before thee, shalt thou take and deliver into the hands of thy sons, who shall bring them to the ark, and all that will stand before thee thou shalt leave.

3. And the Lord brought this about on the next day, and animals, beasts and fowls came in great multitudes and surrounded the ark.

4. And Noah went and seated himself by the door of the ark, and of all flesh that crouched before him, he brought into the ark, and all that stood before him he left upon earth.

5. And a lioness came, with her two whelps, male and female, and the three crouched before Noah, and the two whelps rose up against the lioness and smote her, and made her flee from her place, and she went away, and they returned to their places, and crouched upon the earth before Noah.

6. And the lioness ran away, and stood in the place of the lions.

7. And Noah saw this, and wondered greatly, and he rose and took the two whelps, and brought them into the ark.

8. And Noah brought into the ark from all living *creatures* that were upon earth, so that there was none left but which Noah brought into the ark.

9. Two and two came to Noah into the ark, but from the clean animals, and clean fowls, he brought seven couples, as God had commanded him.

10. And all the animals, and beasts, and fowls, were still there, and they surrounded the ark at every place, and the rain had not descended till *seven days* after.

11. And on that day, the Lord caused the whole earth to shake, and the sun darkened, and the foundations of the world raged, and the whole earth was moved violently, and the lightning flashed, and the thunder roared, and all the fountains in the earth were broken up, such as was not known to the inhabitants *before*; and *God* did this mighty act, in order to terrify the sons of men, that there might be no more evil upon earth.

12. And still the sons of men would not return from their evil ways, and they increased the anger of the Lord at that time, and did not even direct their hearts to all this.

13. And at the end of seven days, in the six hundredth year of the life of Noah, the waters of the flood were upon the earth.

14. And all the fountains of the deep were broken up, and the windows of heaven were opened, and the rain was upon the earth forty days and forty nights.

15. And Noah and his household, and all the living creatures that were with him, came into the ark on account of the waters of the flood, and the Lord shut him in.

16. And all the sons of men that were left upon the earth, became exhausted through evil on account of the rain, for the waters were coming more violently upon the earth, and the animals and beasts were still surrounding the ark.

17. And the sons of men assembled together, about seven hundred thousand men and women, and they came unto Noah to the ark.

18. And they called to Noah, saying, open for us that we may come to thee in the ark—and wherefore shall we die?

19. And Noah, with a loud voice, answered them from the ark, saying, have you not all rebelled against the Lord, and said that he does not exist? and *therefore* the Lord brought upon you this evil, to destroy and cut you off from the face of the earth.

20. Is not this the thing that I spoke to you of one hundred and twenty years back, and you would not hearken to the voice of the Lord, and now do you desire to live upon earth?

21. And they said to Noah, we are ready to return to the Lord; only open for us that we may live and not die.

22. And Noah answered them, saying, [illegible] behold now that you see the trouble of your souls, you *wish* to return to the Lord; why did you not return during these hundred and twenty years, which the Lord granted you as the determined period?

23. But now you come and tell me this on account of the troubles of your souls, *now* also the Lord will not listen to you, neither will he give ear to you on this day, so that you will not now succeed in your wishes.

24. And the sons of men approached *in order* to break into the ark, to come in on account of the rain, for they could not bear the rain upon them.

25. And the Lord sent all the beasts and animals that stood round the ark. And the beasts overpowered them and drove them from that place, and every man went his way and they *again* scattered themselves upon the face of the earth.

26. And the rain was still descending upon the earth, and it descended forty days and forty nights, and the waters prevailed greatly upon the earth; and all flesh that was upon the earth or in the waters died, whether men, animals, beasts, creeping things or birds of the air, and there only remained Noah and those that were with him in the ark.

27. And the waters prevailed and they greatly increased upon the earth, and they lifted up the ark and it was raised from the earth.

28. And the ark floated upon the face of the waters, and it was tossed upon the waters so that all the living *creatures* within were turned about like pottage in the cauldron.

29. And great anxiety seized all the living creatures that were in the ark, and the ark was like to be broken.

30. And all the living *creatures* that were in the ark were terrified, and the lions roared, and the oxen lowed, and the wolves howled, and every living creature in the ark spoke and lamented in its own language, so that their voices reached to a great distance, and Noah and his sons cried and wept in their troubles; they were greatly afraid that they had reached the gates of death.

31. And Noah prayed unto the Lord, and he cried unto him on account of this, and he said, O Lord help us, for we have no strength to bear this evil that has encompassed us, for the waves of the waters have surrounded us, mischievous torrents have terrified us, the snares of death have come before us; answer us, O Lord, answer us, light up thy countenance toward us and be gracious to us, redeem us and deliver us.

32. And the Lord hearkened to the voice of Noah, and the Lord remembered him.

33. And a wind passed over the earth, and the waters were still and the ark rested.

34. And the fountains of the deep and the windows of heaven were stopped, and the rain from heaven was restrained.

35. And the waters decreased in those days, and the ark rested upon the mountains of Ararat.

36. And Noah then opened the windows of the ark, and Noah still called out to the Lord at that time and he said, O Lord, who didst form the earth and the heavens and all that are therein, bring forth our souls from this confinement, and from the prison wherein thou hast placed us, for I am much wearied with sighing.

37. And the Lord hearkened to the voice of Noah, and said to him, when thou shalt have completed a full year thou shalt then go forth.

38. And at the revolution of the year, when a full year was completed to Noah's dwelling in the ark, the waters were dried from off the earth, and Noah put off the covering of the ark.

The 7th of Romans.

They live in it, breathe in it, sleep in it, move and have their being in it. They rise up and lie down in it. They teach it, preach it, pray it, hold on to it with a deathlike grasp, and will not let it go. One half the church or more, are in the 7th of Romans. Speak to a church member about his coldness, dullness, stupidness, inactiveness, worldly-mindedness, his doubts, his fears, his stumblings, his haltings, his sins of omission and commission. What now? To the 7th of Romans, to be sure—here he sticks, for a christian experience. His hope, his anchor, his all rests on this legality. We are told with bold assurance that this 7th of Romans was Paul's experience at the very time he wrote this epistle, and that it would be arrogant presumption for any one to assume a piety above that of the Apostle to the Gentiles. Thus a large body of christian professors are resting in a legal, antinomian, selfish religion, slaves to lust! Crying out, "O wretched man, who shall deliver us from the body of this death."

What hath not the devil wrought to lull the church to sleep, the sleep of spiritual death, and let the world reel on to hell. Instead of the 8th chapter of Romans, thousands on thousands live and die in the 7th.

Tell any one of these 7th of Roman ministers or people, that the 8th chapter of Romans is the only true, safe, scriptural, christian experience, and not the 7th. What now? The cry of fanaticism is raised, error, perfectionism. Thus Satan triumphs, and spiritual death reigns. Oh! what has not this believing, teaching and practicing the 7th of Romans, as a christian experience, instead of the 8th, done to stultify the church and curse the world.

—Golden Rule.

Do not squander time, for time is the stuff life is made of.

Bible Christians.

Wholly consecrated to God's service, enlightened, set apart entirely for his work, measurably lose their sectarian spirit.

The most ignorant and superficial christians are generally the most sectarian; wedded to their creeds and shibboleths, and think "wisdom is about to die with them." Nothing but an enlarged benevolence, a thorough baptizing into gospel purity and love, will ever eradicate this serpent of serpents. This drinking at the *Living Fountain* large and frequent drafts, is the only sure remedy. Let "holiness to the Lord" be written indelibly on our frontlets—"let love to God and man" mark every step, every thought, every word, every deed, and this many headed monster hides his deformed head. Just in proportion to the doctrine of holiness is the removal of this Hydra.

Away then with this evil, ye who love
The holy principles of God's blessed word,
And to the truthful pattern there inscribed
Study to bear resemblance. Use no more
Your "shibboleths," and rods, or measuring lines,
But make alone the perfect *law* of *love*
The testing point, standard of fellowship;
So shall ye flourish like the "bay trees" green,
And freshly watered, and the word of life
Like rivers flow unfettered, while the Lord
Shall be well pleased, and smile approvingly.

—Golden Rule.

For the Children.

A Big Pulpit.

Do you know what pulpit the Son of God preached his first sermon in? It was a mountain. Therefore the sermon is called "the sermon on the mount." It is the most famous sermon in the world. He very often preached in the open air; sometimes in the fields, sometimes from a boat by the water's edge, and sometimes in the Jews' meeting-houses, which are called synagogues. Everywhere the people flocked to hear him.

His sermons were very short. The sermon on the mount appears to have been the longest. Matthew gives an account of it in the fifth, sixth, and seventh chapters of his book. It begins with blessings. The heart of the Son of God was full of tenderness and love, and the first words he spoke were to bless. No sermon was ever so much read, both by children and grown people.

A part of it is the first thing which little children are taught; and it is repeated every day by thousands and thousands of children all over the christian world. Do you think what part that is? It is the prayer which he gave, and which is therefore called "the Lord's prayer." He says we must not make long, unmeaning prayers, or hurry over our prayers as if we were glad when we had done speaking to God. He tells us to call God "our Father," for he provides for us. The world is *his* house that we live in. The wheat and the corn which make our daily bread grew in *his* fields. *His* lambs supply us with wool. His knowledge makes us wise and good. How then ought we to love and obey him, and ask his forgiveness for our sins, and grieve when we offend him.

I cannot give an account of the whole sermon. He tells us what we should do and be, and also what we should not do and be; for we must not only read his words, but mind them. And towards the close, the Lord Jesus told a parable to show the great importance of obeying his words. A parable is a short story. It was about two men who built their houses, one on the sand and the other on a rock. What effect would a great storm have on a house built on the sand, the rain pelting it and the water dashing against it? How soon would the sand drift away. The underpinning would then fall, and the whole house tumble to the ground. Would you not say, What a foolish man he was, not to take better care how to build his house? But the other man dug deep into the ground until he came to a rock, and on that rock built his house strong and firm. When the storms beat upon *his* house, the waters rose, and the wind blew, how safe he and his family felt in the house. He was a wise man, you will say. Jesus says that those who hear his sayings and *do them*, are like the wise man; while all who hear his words and do them not, are like the foolish man who built his house on the sand.

Therefore you must not only hear and read the words of the Lord Jesus Christ, but you must love and obey them. You are a little builder. All your life you are building a character. Every thing you do is like a brick, or a stone, or a rafter, or a nail in the house. Are you building it on a safe foundation? Jesus Christ is the only sure foundation. He is a Rock strong and sure. Your house will be tried. Sorrows and trials and temptations will try it. God will try it. Oh, my dear children, may you be wise builders.—*Child's Paper.*

REPENTANCE.

"Repentance is to leave
The sins we've loved before,
And show that we in earnest grieve,
By doing so no more."

Be gentle! Harsh words are like hail stones in summer, which if melted, would fertilize the tender plants they batter down.

The first printed book bears the date 1457. It is a Psalter. This year is four hundredth anniversary.

THE WORLD'S CRISIS.

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Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. Miles Grant, Boston, Mass.

Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.* Over all communications for the paper, write *For the Crisis.* Over all business matters, write *Business.*

Poetry.

For the Crisis.

HOW GOOD IS GOD!

How good is God! how kind and good!
His blessing oft I feel;
E'en now His Spirit in my heart
Does bear me witness still.

I love Him—yes, I know I do;
And He is loving me,
For He, I'm sure, knows well what I
Would ever hope to be:

A Christian, true to God and man—
A Christian bold and free,
Free from all trammels man would make,
Free in God's liberty.

A lover true of God's best truths,
For such delight the heart;
May their defence be blest to me
In joy which they impart.

D. D. C.

So. Wilbraham.

Original Articles.

For the Crisis.

Tales of Trust.

NUMBER FOUR.

Did you ever live in a great city,—a Babel of confusion,—a place where you might be hungry and sicken and die and your next neighbor wouldn't know it till he saw them carry in your coffin or carry out your corpse? A place where kind men get imposed upon till their hearts grow hard, and where shrinking, timid people stay in garrets and starve rather than endure the insults incident to beggary? A place where there are hosts of friends for the poor, but you don't know where they are, and where there is no difficulty in finding the vicious and the vile? Were you ever there penniless and friendless? I never was, I hope I never may be. But if you ever should be thus circumstanced learn to trust in God.

About 1835, when fires, and cholera, and financial disaster had done their worst and thrown the city into confusion, there resided in New York a poor laborer. He was out of work,—and that simple sentence tells of multiplied horrors in such a place. He had hitherto lived honestly and independently, and free from debt. Consequently he was unskilled in the arts of the dishonest, or the subterfuges of the poor. Unaccustomed to ask favors he knew not where to obtain them, and as he had neither employment nor money he was in great distress. Food was gone, and a wife and family depended on him for a breakfast, which he had no means of obtaining.

But he was a christian. His hope and confidence was in that God whom he had endeavored faithfully to serve; and who ever trusted God in vain? He went to his chamber and laid the case before the Lord,—with earnestness he plead the divine promises, and supplicated God for daily bread. For hours he continued there, until at length his wife came to the door and said, "A gentleman wants to see you." He left the chamber and came into the room where he found a stranger, who said, "I have a contract for labor in the prison at ——, and I wish to obtain an overseer for my hands. I want a steady, faithful and reliable hand. I am informed that you are well fitted for the place. Now name your terms and if you wish money to settle up here, or to remove, there it is at your service." A bargain was quickly concluded and with a salary of $1000 per year he entered upon his duties. He prospered. His wages were increased,—he rose to stations of profit and honor,—he became in after years Mayor of the city where he still resides; but among all his subsequent prosperity he never experienced a purer joy than on that day when he proved the faithfulness of God, the steadfastness of his promises, and the power of persevering prayer.

The relation I had from Mr. B——, a relative; and the statement may be relied on as correct.

H. L. H.

For the Crisis.

A Word upon "Future Punishment."

A person long immured in a dungeon, or placed for a length of time in a situation of partial darkness, becomes almost blind and bewildered on being suddenly brought into the glorious light of the sun; and it is sometime before his eyes can realize the beauties of nature, or fully appreciate the varied scenes of loveliness around him.

So it is with those whom early education and deep-rooted prejudices have fixed in a gloomy faith, when they first hear the subject of the Immortality of the Soul discussed, and the doctrine of "Everlasting Punishment" combatted with the very weapons, those strong texts of scripture, which have been used to prove the eternal torment and misery of the lost sinner. It is natural to start at what at first seems little short of rank infidelity, but it would be well for the hearer to listen to those arguments brought forward to substantiate this, to him, strange creed, to throw aside prejudice as far as practicable, and by so doing he will remove a veil from the eyes of his mind, and the light of conviction will shine into those corners of his heart made dark by errors engendered by ages of priestcraft and superstition. And he will feel himself more than recompensed for his patient investigation as he discovers new beauties in the Divine character, and ascertains that God is a God of justice and mercy instead of that terrible, vindictive Being which perverted texts and gloomy commentators have made him.

The long cherished dogma of "everlasting punishment," if calmly discussed, does not place the Deity in an attitude to inspire *entire* love and reverence in the hearts of his dependent creatures. On the contrary, it fills their minds with fear and dread when they view Him as the ruthless Judge and insatiate avenger of sins in no way commensurate with unceasing agony of the damned.

By this fearful doctrine the Almighty is denied possession of a virtue which is not totally extinct in the most depraved and savage natures. The Indian will at last give to his tortured victim the merciful edge of his tomahawk, when even *his* fiendish appetite is satisfied. The wretch stretched upon the wheel, his limbs broken and mangled beneath the blows of the iron bar, his flesh hissing and quivering under the burning jaws of the red-hot pincers, will in mercy receive the *coup-de-grace* when men hardened in cruelty can bear the sight no longer. Yet many good people, and true christians, will unconsciously deny to God this lovely attribute of mercy, which exists in a greater or less degree in all intelligent creatures, no matter howsoever degenerate they may be. Justice only demands a suitable atonement for sins committed. Even by the strict Mosaic law it was "an eye for an eye, and a tooth for a tooth." If a man destroyed his neighbor's eye, the offender was not rendered entirely devoid of sight to atone for his fault. No—even-handed justice demanded but an "eye for an eye." Now, then, will God be less just than sinful man? Not so, for it is inconsistent with those attributes which we extol in the Divinity; viz.; justice, mercy and love, to think that for sins committed in a fleeting life-time—a span—no matter how heinous and aggravated they might be, a being should be condemned to everlasting burnings, his wailing of woe, his shrieks of agony, his gnashing of despair rising up eternally from the lurid flames of the bottomless pit to glut the fierce vengeance of a Being in whose hand he is helpless, and who is gloating over the pangs of the hopeless sufferer with the malignity of a demon, not with the eye of a God of infinite compassion! The bare idea is monstrous! It is an impious libel on our great and merciful Creator! "As I live, saith the Lord, I have no pleasure in the death of the wicked." But when this death becomes inevitable, *total annihilation* is the *only* means of satisfying justice without implicating the spotless character of the Judge.

Many ministers have taken a morbid delight in painting the after state of the dead in such dreadful colors that christians shrink from its contemplation, and wonder that God is so fierce in his wrath; whilst infidels laugh to scorn the idea of a Being described at once so merciful and so vindictive! The hope of the christian is the "coming of Christ, and the resurrection of the dead;" and his reward is Eternal Life. The doom of the sinner is destruction, without the faintest hope that a second resurrection will follow the second death. By taking this simple view of the case we make plain that which theologians have managed to make a very entangled affair. It will reconcile seeming differences, effectually disarm the scoffer, and show God to be just what he is, the fountain of infinite love and compassion.

I would recommend to all who may have any doubts on the subject, the perusal of "Future Punishment by Dobney," which can be had at the office of the *Crisis.* Till lately I had enough of the old leaven of prejudice, but it has gradually been removed by a candid examination of the doctrine, and I thank God that I can say with the blind man who was restored to sight, that "once I was blind, but now I see."

JNO. F. COTTON.

Boston, Oct. 3, 1857.

For the Crisis.

The Bank of Faith.

DEAR BRO. GRANT:—The Banks in various parts of the land are failing to fulfill their promises of payment. Blessed be God, our Bank can never fail. The Stock we have there is infinite and inexhaustible. It consists in the immutable promises of Jehovah and all the blessings of present and eternal salvation. Its organization is perfect. Jesus our Lord is its President. No fraud can be perpetrated upon it, to the injury of the Stockholders. No counterfeit bill is ever received there. No forged check is ever paid. Constant good dividends are made to stockholders, and no check of any depositor is ever dishonored.

Dear reader, have you any stock or deposit in this bank? Have you a genuine certificate, written, not by vain hope on your imagination, but by the President's Secretary, "the Spirit of the living God," on your heart? The Stock in this bank, being the "exceeding great and precious promises" of pardon of sin, justification, sanctification and eternal life; all which "promises are in Christ Jesus," no man has any interest in this bank, except he is in Christ by a living faith which "overcometh the world." Not a single check of any amount whatever, will ever be honored at this bank belonging to a man or woman out of Christ, for there is not a single promise in the charter to such. They may be deceived by persons pretending to belong to the bank who are "liars," (Rev. 2: 2) with large notes, but they are all counterfeit. The true notes have the genuine signatures of the President and Cashier, which are "known and read of all men." Please, dear reader, to examine your notes by the true standard, (Eph. 5: 22-26) and not by counterfeits, lest when you present them for payment you meet with a dreadful disappointment.

It is the peculiar characteristic of this bank, that its stockholders and depositors may draw dividends and deposits at any time, and to any amount they need; all which need, the President has promised to supply. To the question—How much can I have? The answer is just "according to your faith." I knew a good man in the State of Connecticut, who really had large interest in this bank, and had great need of a supply of its funds, but who kept away sometime from the bank, and was in great distress. He was poor in this world's goods. In the fall of the year, the hogs broke into his enclosure, rooted up and devoured nearly all the potatoes on which he was depending for his winter's sustenance. After two or three days of distress, he went to the Bank and drew out the following note: "The earth is the Lord's and the cattle upon a thousand hills." He said, he then felt as rich as if the whole earth was his own, and he thought the President said to him, "Why did you not come to me before?"

Huntingdon of London drew largely on this bank. One day his family was entirely destitute of provisions. He told his wife to put the tea kettle on the fire. She told him it was of no use, as they had no tea in the house. He told her to put it on, and went to the bank. Before the water boiled, the President sent the tea and an ample supply of provisions for the day. "He that spared not his own Son, but freely delivered him for us all, how shall he not with him freely give us all things?" Rom. 8: 32.

Beloved brethren, we shall honor our Father more, and have more sweet and holy peace of mind, by drawing more largely on the bank of faith. Let us invite dying men to "come, without money and without price," and partake of its durable riches.

H. G.

Phila., Oct. 1, 1857.

For the Crisis.

A Call to the Impenitent Sinner.

NUMBER ONE.

MY FRIEND:—While contemplating the approaching crisis of the world, in which every son and daughter of Adam is or should be alike interested, I am moved with compassion toward you, who are out of Christ, because I know the danger you incur of outstanding the day of grace. I know that "the redemption of the soul is precious"—when mine had been neglected; and the interests of your soul are as valuable to you, whether you feel it or not, as those of mine ever were to me. I expect shortly to meet my God in judgment; and in view of that meeting I feel conscious that I have not labored enough to convince you of your danger, as a sinner unreconciled to God,—that you might seek and find a refuge in the Lord Jesus Christ from the impending ruin that awaits you, if you continue in this condition. "O Lord, revive thy work!" Touch the heart, that it may seek and obtain salvation.

"A charge to keep I have,
A God to glorify;
Who life and all its blessings gave,
My love for him to try.

To serve the present age,
My calling to fulfill;
O! may it all my powers engage,
To do my Master's will."

I now feel called upon, loudly, to make one more effort to arouse and persuade you to repent, and believe the gospel. But in view of the greatness and responsibility of the task, and the utter repugnance of the natural heart to hear such calls, and attend to the things of the soul, I am constrained to cry, great God, what shall I do? Wherewith shall I convince the hardened sinner of the importance of repentance? What arguments shall I bring from thy word for this purpose, that have not been presented by vastly abler teachers, thousands of times? And how can it be expected that one so weak and unworthy as I am should meet with success? Though the answer comes, with an admonition—"cast thy bread upon the waters, for thou shalt find it after many days,"—yet I feel somewhat as Simon Peter did when he said, "Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net."

The importance of salvation for a lost world may be seen in the labors and sufferings of God's only Son. Did not the Father so love the world as to give him a sacrifice for us? And did not the Son have so much pity for us, in our sunken and degraded condition, as to leave his Father's bosom, and the realms of a glorious kingdom, to become a servant, to labor, to agonize and die, that we through his blood might inherit immortality and eternal life? It was indeed so; and now life and death are set before us, that we may make our own choice,—go on in sin, and perish; or come to Christ, and live forever. All heaven is moved for your redemption; and is not this enough to move you to act in this matter? How much you have abused the mercy of God, disobeyed his commandments, and dishonored him by resisting his Holy Spirit. And can you not see your ingratitude to be very criminal in his sight? And will you not quit your sinful pursuits, and condemn yourself on account of them, and come to Christ for salvation? Ah! says one, I know that I am a sinner, and should like to be saved, but I do not understand how I can come to Christ. I know not the way. I hope God will be merciful. I read of the strait gate, which, they say, means Christ; but I know not how to enter there. Christ is the *way;* and he has marked out the path in which a sinner may come to him, and enter the *way* to eternal life; and has sent all his apostles and ministers to proclaim it. The first step in that path is repentance; and if you do not comply with this requisition, your fate will be sealed in the coming world,—"Except ye repent, ye shall all likewise perish;"—"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." "We must all appear before the judgment-seat of Christ, that every one may receive (a reward for) the things done in his body, according to that he hath done, whether it be good or bad."

You are an unpardoned sinner, and "the wages of sin is death;" and how can you think of the "great white throne, and him that sat on it, from whose face the earth and heaven fled away," which John saw in vision, and disregard the fearful doom of those not found written in the book of life? "Depart ye cursed into everlasting fire, prepared for the devil and his angels," is the terrific sentence,—"and these shall go away into everlasting punishment;" and then all, all, all will be lost forever! "What shall a man give in exchange for his soul?" "He that believeth not, is condemned already; because he hath not believed in the name of the only begotten Son of God." "The soul that sinneth it shall die." "The wicked shall be turned into hell, and all the nations that forget God,"—"there shall be weeping and gnashing of teeth,"—"where the worm dieth not, and the fire is not quenched,"—to them who do not obey the truth, but obey unrighteousness, "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil,"—"the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire; taking vengeance on them that *know not* God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe."

The particular classes are definitely described by Paul and John, as follows: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor effeminate, nor abusers of themselves with mankind; nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Again, Paul particularizes the works of the wicked, by saying,—"Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like; of the which I tell you before, as I also have told you in time past, that they which do such things shall not inherit the kingdom of God." John also describes some of the same classes of crime, when he says, "but the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death." One more passage from Malachi is appropriate here; "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

This is no idle description of terror, nor is it in the least exaggerated; but only a putting together of some of the plain truths of God's word; that, if possible, I may present something to convince you that you are in a state of ruin; but that *now* there is a possibility of pardon. "*Now* is the accepted time; *now* is the day of salvation,"—if you delay *one day* you may be lost forever. "Up, (then, and) get you out of this place, for the Lord will destroy this city." "The gospel is the power of God unto salvation to every one that believeth." And "it pleased God by the foolishness of preaching to save them that believe,"—and do you go where you can hear it preached faithfully? Will you go and hear it, and "take heed how you hear?" Your ministers and teachers, if faithful, watch for your souls as those that must give account. They go to the throne of grace, as the nobleman, whose son was sick at Capernaum, and beseech the Lord to come down and heal you, for you are at the point of death; and gladly would they bring you to Jesus, as the paralytic was brought, that your sins may be forgiven you. "Why will you die," when salvation is so near and so free? Let the foregoing terrors of both the law and gospel awaken you to repentance. The fact that the apostles, evangelists, pastors and teachers have been preaching repentance ever since the Son of God came down from heaven, is enough to convince any honest, common sense man of its importance; and the reason why it should be urged is, because man is a sinner, and accountable to his Maker for his conduct,—and being full of sin, he is under God's displeasure till he repents and submits to be governed by him, who cannot look upon sin but with abhorrence.

B. P. HIL[illegible]

For the Crisis.

Stringent Times.

The work demanded effort, in the extreme. God called and sustained extreme men and measures. In this event, we concluded to go on, even if we did not see the "yellow metal" in the vaults of the Suffolk, or any worldly "Institution," believing in God, even when the banks will not "discount," and so when there is no gold in the mint, no herd in the stall, no meat in the field, no sheep in the pasture, we will trust in the Lord,—if there is no "*confidence*" in the commercial world, we expect to continue "business" right along for the Gospel, thank God, will not "suspend," if all the [illegible] of "first class houses" "goes to protest" before this financial earthquake is settled, and the tempest-borne panic passes on.

In the first number [illegible]

healthy stalks of grain, at least. Out at Bristol, also, we found the friends of the truth willing to receive our testimony in the Lord, and some especially desirous of an increase in the enjoyment of spiritual influences, while all seemed to be strong in the Lord. Let no "root of bitterness spring up and trouble you," will you, brethren?

Still "*picking*" up something for treasure,—even walking right off, ten or fifteen miles, to visit Prospect, where a few hold on. We had a good season, on Sunday, at Bro. Mix's, and found friends there, and in several other instances, one in particular,—God bless him!—who helped us when we were in great need of a *little money*,—which sometimes happens whether the "money *market* is tight" or not.

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L. Boutell.

Groton, Mass.

For the Crisis.

Martin Luther's Sermon on Baptism.

He preached a sermon on baptism in 1518, from which the following is an extract:

"In the first place, baptism in Greek is *baptismos*, and in Latin, *mersio*: that is, when a person dips something entirely under, so it goes altogether over it. And [illegible] though in many places it is no longer the custom to push the children into the baptism, but we only take them and sprinkle them with the hand out of the font; yet it ought to be so, and would be right that a person according to [illegible] would sink the child [illegible] [illegible]

without doubt, in the German language, the word *taufe* comes from the word *tief*, that means to *sink into the water* what a person *baptizes*."

Note:—If Luther's adherents had followed out his interpretation of the *word* in this respect they would be nearer the truth than they now are. This they did not do. Custom had a stronger hold on them than scripture in this respect, and the principle of expediency carried the day. Let us beware, and give heed to the Word of the Lord, which is able to save our souls.

H.

The World's Crisis.

BOSTON, OCTOBER 7, 1857.

These Things.

No. III.

Having briefly considered the darkening of the sun, we will now notice the *second* sign that is to indicate the coming of Christ.

"*The moon shall not give her light.*" This sign *follows* the darkening of the sun, according to Matt. 24: 29. We should naturally suppose that the two events would *immediately* follow each other, for the reason that the same cause would darken both luminaries at the same time; accordingly, we have the moon darkened on the night following the dark day. As it is declared, "the moon shall not give her light," the prophecy cannot be fulfilled at *new moon*, because it never gives light at that time; hence we should expect the darkening would occur near the *full moon*. Let us summon the historian.

"The night succeeding that day, (May 19th, 1780,) was of such *pitchy darkness*, that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Extract from Stone's History of Beverley.*

Night after the dark day of 1780. "The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not be more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Mr. Tenny, a preacher of the gospel, Exeter, N. H., quoted by Mr. Gage to the Historical Society.*

"In the evening, (of the 19th of May, 1780,) though the moon was up and FULL, yet it was darker till 12 o'clock than *ever seen by any*."—*Annals of Salem, Vol. 2, p. 144.*

We may well ask, what do *these things* mean? Why did the Savior mention them? Because his disciples asked him, "what shall be the sign of thy coming, and of the end of the world?" '*These things*' have been seen at the right time, and shall we set them aside as of no consequence? All things seem to combine to convince us that the judgment day is at hand. Why is the night following a *full moon*, "darker till 12 o'clock than *ever seen by, any?*" Because the Savior has said, "the moon shall not give her light." Is it possible to have a prophecy more perfectly fulfilled? As the Savior said to the Jews, so he might say to us,—"Can ye not discern the signs of the times?" If the darkening of the moon is not one of the signs of the coming of the Lord, then why has the Savior mentioned it in answer to the question,—"what shall be the *sign* of thy coming, and of the end of the world?" and said in connection, when ye see these things come to pass, then know that the kingdom of God is near. If these signs happen the *second* time, *after* the tribulation of those days, we should not know but they might occur five, or five hundred times. We firmly believe that the signs in the heavens, that were to precede the second coming of Christ, are now in the past; and have not a doubt that we are living in the very last days of this dispensation, when the church should be watching for the return of their Lord. Let us be *ready*, lest coming suddenly he find us sleeping.

An Apology.

An article was published in last week's Crisis, headed, "*The Advent Herald*," for which it may be our duty to make an apology to our readers. It was inserted during our absence, and without our knowledge until read in the paper. We do not blame [illegible] [illegible]

Wilbraham campmeeting; and, besides, we think the writer is not fully aware of the principles by which we are governed in relation to personal articles. We will state them, that all may know our position hereafter.

1. Never to allow in the columns of the Crisis any *personal* allusion calculated to wound the feelings of the most fastidious; unless, in case it should be necessary to advertize some one who had become notoriously wicked, and was destroying the flock of God.

2. When any *slanderous* report is circulated through the papers, or otherwise, we believe it to be *duty* to bear it *patiently* for Christ's sake, in all cases returning good for evil.

We are happy to say that the conductors of the *Crisis* and *Herald*, so far as we know, have none but kind and friendly feelings towards each other; and we feel resolved to do what we can, as christians, to perpetuate them. We know that we are as liable to err as other people, but trust a "mantle of charity" will be thrown over our faults, and we will try to do the best we can to edify, comfort and instruct our readers, and hope, at last, to meet them all in the kingdom of heaven.

New and Important Publication.

Will be published, in a few days, by J. P. Jewett & Co., of this city, a new work entitled, "Debt and Grace, *as related to the* Doctrine of a Future Life." By C. F. Hudson. 12mo. pp. 480.

Contents.—*Chapter* I. The Dignity of Human Nature.—II. Evil and God.—III. The Theodicies.—IV. Evil Temporary.—V. The Scriptural Argument.—VI. The Rational Argument.—VII. Soul and Body.—VIII. The Historical Argument.—IX. Philosophy of Error.—X. Harmony of Christian Doctrine.—XI. Paradoxes of Penalty.—XII. The Missionary Spirit.—XIII. The Highest Good.

The principal aim of the work, which has been prepared with great labor and research, is to prove that the good alone are immortal, and to show the history and the various theoretical and practical applications of the doctrine.

The historical argument is regarded by an able scholar who has read it, to be one of the most comprehensive of the kind ever written.

Another gentleman says: "The results of the author's thinking and reading, as they appear in this volume, are remarkable for original force and for learning, for depth and extent of theological scholarship in the direction of his theme, and for the ingenuity and courage with which he maintains his particular theory. I believe the work is to excite a great deal of interest, to meet the mind of the religious world just where it is now greatly exercised, and to lead to important results in the discussions it may provoke."

Price, one dollar. Postage, twenty cents. To be had at J. P. Jewett's and at this office.

For the Crisis.

Horace—"Tartarus."

Yes, that article on "Tartarus" was excellent. That is the kind of talk for these days! I could almost see the cobwebs of the old heathen immortal soul doctrine *burn* before it. O! how sweet is truth! But we must have more of such articles. Now, dear brethren, write. We want the truth. Tell us the full meaning of *Sheol*, *Hades*, *Gehenna*, *Soul*, *Spirit*, and kindred matters. Go into the matter to the bottom. Tell us how many times these words are used in the Old and New Testament, in the original, and what they are applied to: for certain ones are confusing the flock! Write, write, you that can; now is the time if ever. But write *facts*—not *opinions*. Let us have the whole truth, and nothing but the truth.

Edwin Burnham.

For the Crisis.

Letter from Abroad.

My Dear Bro.:—It is a long time since I have heard directly from you, although I have looked but a day ahead in expectation of writing. This is another instance of the procrastinating spirit which hinders us in duty. Some time since I sent you a lecture on Spiritualism from which I notice you have made extracts. The doctrines of Spiritualism are prevalent here, since the belief is very convenient. Infidel pamphlets abound and are read with avidity.

Our State Treasury, as you may have noticed, has been robbed, and the officials, are not only at large, but are starring in the best society. You would say that we are living under a pretty deplorable state of things; yet ours is a beautiful country, with an unsurpassed soil and climate. There are only few christians here, though Church-going and the pompous breaking of bread is getting to be fashionable. [illegible] [illegible]

mighty dollar constitutes the whole duty of man. The infamy of a man's private character is no stumbling block in the way of political preferment. The democratic candidate for the Senate in this country—who is sure to be elected—acknowledges on the stump that he is a drunkard and a whore-master. The judge of our District Court, counted a highly respectable citizen, lives with his mistress. These vile facts may serve to indicate the felicity of our social condition! The legitimate Orthodox ministers thrive well. Why? Mr. Benton, Cong. Minister in this place, preached a sermon a short time since, declaring that we are in morals equal to any State or country. What kind of morals? What the preacher meant was obvious, though the ambiguity of the language was exceedingly proper.

Have heard men say that since Father Taylor left, there had been no clear truth given to the people. I don't go to church at all of late. That other people are hypocrites and liars excuses none—that we know. I was once not far from the kingdom of heaven, but I think the rite of baptism confused me. I still believe as any dog may do without works. Now there is only a looking for the judgment.

Bro. Grant was a faithful counselor to me, and I yet have moments when his words burn deep as though the Spirit recalled and impressed them. But I am lost to Christ and his kingdom. Young man, take warning! The Spirit ceases to entreat after a while. You who are recent in hope and profession, trouble not yourselves with trifles. Above all, submit, and obey, *without a reservation.* My history is the record of thousands who put their hands to the plow and turned back! The young christian must pray, and go forward working out his salvation *persistently*, looking neither to the right hand nor to the left.

But what business has an apostate to write this? Well you may indeed inquire. I own there is great reason for my shame. There is one text still dear to me—it says that christians love their brethren. The world is cold and I am alone. I sympathize with the despised people of God, and would help them, as an outcast may. That is all I can say for myself.

How could you bear to say, "I shall die; I shall await the judgment—shall rise and be cut off?" You could not bear it; many of you would faint before you could say it. I am in this condition—past praying for. Take warning. I could once have told better truth to you. God called me to be an apostle. I hesitated at what I thought hard ordinances. The religion (superstition) and advice of my father stopped me. Above all, I tarried of my own accord by the wayside, parleying with the devil. Bro. Grant knows my experience. I call some "Brethren" for old form's sake—I have said I am discarded now. I am really a "mortal young man," in the sense in which that phrase is commonly used. I am getting rich and respectable. I tell you that is the way with ten thousands of others. But mark again: I am going to destruction. I have rejected the cross and life everlasting. This is truth. O! man of God! if it be in your power, say, why are we made to differ? But I can answer. The promise is to *all*, but *few* are chosen!

S.

Sacramento, Cal., Aug. 29th, 1857.

Sketch of Travels in the Work.

Bro. Grant:—Perhaps it may not be amiss to give a sketch of my ramblings the last few months, which will inform those interested of some items of history pertaining to the good cause of the Master.

Immediately after returning from our general annual Conference, held in Boston in May, I spent the Sabbath with the brethren in Litchfield, Me. Had a good congregation who listened attentively to the word spoken, and seemed anxious to have meetings more frequently among them. They have preaching only transiently.

I next attended a conference in Carmel, commencing June 10th, at which place the brethren of that vicinity met in the spirit of love and interest, to hear the word and get their reckoning, for they had been blown from their course by the strong winds of the past three years, into various counter currents. But the preaching was good. The word came with the demonstration of the spirit and with power, clearing away the fog, and creating oneness of interest and purpose, to act together for the salvation of souls by the spread of the good news of the coming of our Lord. It was a good meeting [illegible] [illegible]

munity, giving them the contrast between the true merits of the Advent question and much that had passed under that name, thereby gaining their attention and conviction.

From that meeting I visited Canaan, calling on a man in Pittsville, Bro. S. Mitchell, who was once an active and zealous brother, rejoicing in the *hope*, but now disheartened and inactive. Talked and prayed with him, and urged him to return. At Canaan I found Bro. and Sister Wetherell, struggling with surrounding elements, and looking for redemption soon, glad in the Lord for such mercy as provided immortality and eternal life for us, poor mortals. They seldom hear preaching on "the hope."

I visited Bro. Low, in Fairfield; I found him holding fast to the hope, and freed from the shackles of mystery, and vain philosophy about the periods ending in '54 and other errors connected with it, seeing our position as it is. But error has so affected the community there, I did not think it advisable to hold a meeting at present at least.

By invitation I visited South Waterville and preached Sunday, June 21st. Prejudice was very great. I was a stranger, and but few came out. Others came to the 5 o'clock prayer-meeting; it was a reviving time, which led one to confess his error in not attending the day meetings, and one confessed his backslidings and returned to the Lord.

Sunday, 28th, preached at the stone mill's, Mt. Vernon. The people are quarreling among themselves and have but little to do with the Lord; found Brother and Sister Ham contending for the faith, and deeply tried by the prevailing sins and skepticism around them.

Sunday, July 5th, had an appointment at home and hoped to meet with the brethren there, as I had been away for some time. But by the lamentable death of the son of Bro. Curtis, I was called away to Richmond. The 12th I also spent at Richmond, filling my monthly appointment. A few there are determined to pursue unto the end, and the Lord graciously sustains them amidst all discouragements.

The 19th and 26th, I spent in Brunswick, and preached to the little society which the blessed hope has singled out there, accompanied by Bro. Goud, who has commenced preaching again, and who preached once, much to our edification and joy. I visited the most of the brethren in the vicinity, found them firm in the hope, and yet somewhat disheartened about arising and putting forth their strength to build up the cause. There is material enough here to do much, by a united and vigorous effort. Bro. R. R. York preaches here some, much to their satisfaction and for their good.

Aug. 1st, called on Bro. King, at North Monmouth. Heard a few others, there are active believers in the coming of the Lord and the Restitution of all things; yet they have never put forth an effort to lay it before the people, only by books, papers and their personal effort, which has called out strong opposition, and I think they will have to take a stand to establish the faith by a more vigorous, personal effort.

Sunday, 2d, met with the little society in Lewiston; heard Bro. Hutchinson preach in the morning, and I preached in the afternoon. Bro. H. has lately entered upon the work, has a logical mind, seems deeply imbued with the principles of the blessed hope, and I think will do the people good. I think the society greatly improved during the last two months. There is a great opportunity to build up a good society, to enter the coming kingdom. May the Lord add to their numbers such as shall be saved.

Sunday, 9th, attended my regular appointment in Richmond. My health gave way and I broke down, while trying to preach; so I had a hard day. But sister Fassett, from Boston, was present and added much interest to the meeting by her timely remarks and exhortations.

Sunday, 16th, I preached in Wilton, where we once had some society, which was broken down some years ago by the Sabbath question. There are some of the Lord's children there still, but there is no union of views and no strength to act together. They have not had meetings for some years. I had a full house and a good day in preaching to them the word of life.

I next visited our faithful friend and brother, Fairbanks, in Farmington; found a welcome home and pleasant interview with him and family, who are still looking for the mercy of our Lord Jesus Christ unto eternal life.

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Groton, Mass.

For the Crisis.

Martin Luther's Sermon on Baptism.

He preached a sermon on baptism in 1518, from which the following is an extract:

"In the first place, baptism in Greek is *baptismos*, and in Latin, *mersio*; that is, when a person dips something entirely under [illegible] over it. And [illegible] though in many places it is no longer the custom to push the children into the baptism [illegible] but only to sprinkle them with the hand out of the font; yet it ought to be [illegible] and would be right that a person according to the [illegible] [illegible]

without doubt, in the German language, the word *taufe* comes from the word *tief*, that means to *sink into the water* what a person *baptizes*."

Note:—If Luther's adherents had followed out his interpretation of the *word* in this respect they would be nearer the truth than they now are. This they did not do. Custom had a stronger hold on them than scripture in this respect, and the principle of expediency carried the day. Let us beware, and give heed to the Word of the Lord, which is able to save our souls.

H.

The World's Crisis.

BOSTON, OCTOBER 7, 1857.

These Things.

No. III.

Having briefly considered the darkening of the sun, we will now notice the *second* sign that is to indicate the coming of Christ.

"*The moon shall not give her light.*" This sign *follows* the darkening of the sun, according to Matt. 24: 29. We should naturally suppose that the two events would *immediately* follow each other, for the reason that the same cause would darken both luminaries at the same time; accordingly, we have the moon darkened on the night following the dark day. As it is declared, "the moon shall not give her light," the prophecy cannot be fulfilled at *new moon*, because it never gives light at that time; hence we should expect the darkening would occur near the *full moon*. Let us summon the historian.

"The night succeeding that day, (May 19th, 1780,) was of such *pitchy darkness*, that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Extract from Stone's History of Beverley.*

Night after the dark day of 1780. "The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not be more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Mr. Tenny, a preacher of the gospel, Exeter, N. H., quoted by Mr. Gage to the Historical Society.*

"In the evening, (of the 19th of May, 1780,) though the moon was up and FULL, yet it was darker till 12 o'clock than *ever seen by any*."—*Annals of Salem, Vol. 2, p. 144.*

We may well ask, what do *these things* mean? Why did the Savior mention them? Because his disciples asked him, "what shall be the sign of thy coming, and of the end of the world?" "*These things*" have been seen at the right time, and shall we set them aside as of no consequence? All things seem to combine to convince us that the judgment day is at hand. Why is the night following a *full* moon, "darker till 12 o'clock than *ever seen by any*?" Because the Savior has said, "the moon shall not give her light." Is it possible to have a prophecy more perfectly fulfilled? As the Savior said to the Jews, so he might say to us,—"Can ye not discern the signs of the times?" If the darkening of the moon is not one of the signs of the coming of the Lord, then why has the Savior mentioned it in answer to the question,—"what shall be the *sign* of thy coming, and of the end of the world?" and said in connection, when ye see these things come to pass, then know that the kingdom of God is near. If these signs happen the *second time, after* the tribulation of those days, we should not know but they might occur five, or five hundred times. We firmly believe that the signs in the heavens, that were to precede the second coming of Christ, are now in the past; and have not a doubt that we are living in the very last days of this dispensation, when the church should be watching for the return of their Lord. Let us be *ready*, lest coming suddenly he find us sleeping.

An Apology.

An article was published in last week's Crisis, headed, *The Advent Herald*, for which it may be duty to make an apology to our readers. It was inserted during our absence, and without our knowledge until read in the paper. We do not blame any one, because we think the article [illegible] [illegible]

Wilbraham campmeeting; and, besides, we think the writer is not fully aware of the principles by which we are governed in relation to personal articles. We will state them, that all may know our position hereafter.

1. Never to allow in the columns of the Crisis any *personal* allusion calculated to wound the feelings of the most fastidious; unless, in case it should be necessary to advertize some one who had become notoriously wicked, and was destroying the flock of God.

2. When any *slanderous* report is circulated through the papers, or otherwise, we believe it to be *duty* to bear it *patiently* for Christ's sake, in all cases returning good for evil.

We are happy to say that the conductors of the *Crisis* and *Herald*, so far as we know, have none but kind and friendly feelings towards each other; and we feel resolved to do what we can, as christians, to perpetuate them. We know that we are as liable to err as other people, but trust a "mantle of charity" will be thrown over our faults, and we will try to do the best we can to edify, comfort and instruct our readers, and hope, at last, to meet them all in the kingdom of heaven.

New and Important Publication.

Will be published, in a few days, by J. P. Jewett & Co., of this city, a new work entitled, "Debt and Grace, *as related to the* Doctrine of a Future Life." By C. F. Hudson. 12mo. pp. 480.

Contents.—*Chapter* I. The Dignity of Human Nature.—II. Evil and God.—III. The Theodicies.—IV. Evil Temporary.—V. The Scriptural Argument.—VI. The Rational Argument.—VII. Soul and Body.—VIII. The Historical Argument.—IX. Philosophy of Error.—X. Harmony of Christian Doctrine. —XI. Paradoxes of Penalty.—XII. The Missionary Spirit.—XIII. The Highest Good.

The principal aim of the work, which has been prepared with great labor and research, is to prove that the good alone are immortal, and to show the history and the various theoretical and practical applications of the doctrine.

The historical argument is regarded by an able scholar who has read it, to be one of the most comprehensive of the kind ever written.

Another gentleman says: "The results of the author's thinking and reading, as they appear in this volume, are remarkable for original force and for learning, for depth and extent of theological scholarship in the direction of his theme, and for the ingenuity and courage with which he maintains his particular theory. I believe the work is to excite a great deal of interest, to meet the mind of the religious world just where it is now greatly exercised, and to lead to important results in the discussions it may provoke."

Price, one dollar. Postage, twenty cents. To be had at J. P. Jewett's and at this office.

For the Crisis.

Horace—"Tartarus."

Yes, that article on "Tartarus" was excellent. That is the kind of talk for these days! I could almost see the cobwebs of the old heathen immortal soul doctrine *burn* before it. O! how sweet is truth! But we must have more of such articles. Now, dear brethren, write. We want the truth. Tell us the full meaning of *Sheol, Hades, Gehenna, Soul, Spirit*, and kindred matters. Go into the matter to the bottom. Tell us how many times these words are used in the Old and New Testament, in the original, and what they are applied to: for certain ones are confusing the flock. Write, write, you that can; now is the time if ever. But write *facts*—not *opinions*. Let us have the whole truth, and nothing but the truth.

Edwin Burnham.

For the Crisis.

Letter from Abroad.

My Dear Bro.:—It is a long time since I have heard directly from you, although I have looked but a day ahead in expectation of writing. This is another instance of the procrastinating spirit which hinders us in duty. Some time since I sent you a lecture on Spiritualism from which I notice you have made extracts. The doctrines of Spiritualism are prevalent here, since the belief is very convenient. Infidel pamphlets abound and are read with avidity.

Our State Treasury, as you may have noticed, has been robbed, and the officials are not only at large, but are stirring in the best society. You would say that we are living under a pretty deplorable state of things; yet ours is a beautiful country, with an unsurpassed soil and climate. There are only few christians here, though Church-going and the pompous breaking of bread is getting to be fashionable. [illegible] [illegible]

mighty dollar constitutes the whole duty of man. The infamy of a man's private character is no stumbling block in the way of political preferment. The democratic candidate for the Senate in this country—who is sure to be elected—acknowledges on the stump that he is a drunkard and a whore-master. The judge of our District Court, counted a highly respectable citizen, lives with his mistress. These vile facts may serve to indicate the felicity of our social condition! The legitimate Orthodox ministers thrive well. Why? Mr. Benton, Cong. Minister in this place, preached a sermon a short time since, declaring that we are in morals equal to any State or country. What kind of morals? What the preacher meant was obvious, though the ambiguity of the language was exceedingly proper.

Have heard men say that since Father Taylor left, there had been no clear truth given to the people. I don't go to church at all of late. That other people are hypocrites and liars excuses none—that we know. I was once not far from the kingdom of heaven, but I think the rite of baptism confused me. I still believe as any dog may do without works. Now there is only a looking for the judgment.

Bro. Grant was a faithful counselor to me, and I yet have moments when his words burn deep as though the Spirit recalled and impressed them. But I am lost to Christ and his kingdom. Young man, take warning! The Spirit ceases to entreat after a while. You who are recent in hope and profession, trouble not yourselves with trifles. Above all, submit, and obey, *without a reservation*. My history is the record of thousands who put their hands to the plow and turned back! The young christian must pray, and go forward working out his salvation *persistently*, looking neither to the right hand nor to the left.

But what business has an apostate to write this? Well you may indeed inquire. I own there is great reason for my shame. There is one text still dear to me—it says that christians love their brethren. The world is cold and I am alone. I sympathize with the despised people of God, and would help them, as an outcast may. That is all I can say for myself.

How could you bear to say, "I shall die; I shall await the judgment—shall rise and be cut off?" You could not bear it; many of you would faint before you could say it. I am in this condition—past praying for. Take warning. I could once have told better truth to you. God called me to be an apostle. I hesitated at what I thought hard ordinances. The religion (superstition) and advice of my father stopped me. Above all, I tarried of my own accord by the wayside, parleying with the devil. Bro. Grant knows my experience. I call some "Brethren" for old form's sake—I have said I am discarded now. I am really a "mortal young man," in the sense in which that phrase is commonly used. I am getting rich and respectable. I tell you that is the way with ten thousands of others. But mark again: I am going to destruction. I have rejected the cross and life everlasting. This is truth. O! man of God! if it be in your power, say, why are we made to differ? But I can answer. The promise is to *all*, but *few* are chosen!

Sacramento, Cal., Aug. 29th, 1857.

Sketch of Travels in the Work.

Bro. Grant:—Perhaps it may not be amiss to give a sketch of my ramblings the last few months, which will inform those interested of some items of history pertaining to the good cause of the Master.

Immediately after returning from our general annual Conference, held in Boston in May, I spent the Sabbath with the brethren in Litchfield, Me. Had a good congregation who listened attentively to the word spoken, and seemed anxious to have meetings more frequently among them. They have preaching only transiently.

I next attended a conference in Carmel, commencing June 10th, at which place the brethren of that vicinity met in the spirit of love and interest, to hear the word and get their reckoning, for they had been blown from their course by the strong winds of the past three years, into various counter currents. But the preaching was good. The word came with the demonstration of the spirit and with power, clearing away the fog, and creating a oneness of interest and purpose, to act together for the salvation of souls, by the spread of the good news of the coming of our Lord. [illegible]

munity, giving them the contrast between the true merits of the Advent question and much that had passed under that name, thereby gaining their attention and conviction.

From that meeting I visited Canaan, calling on a man in Pittsville, Bro. S. Mitchell, who was once an active and zealous brother, rejoicing in the hope, but now disheartened and inactive. Talked and prayed with him, and urged him to return. At Canaan I found Bro. and Sister Wetherell, struggling with surrounding elements, and looking for redemption soon, glad in the Lord for such mercy as provided immortality and eternal life for us, poor mortals. They seldom hear preaching on "the hope."

I visited Bro. Low, in Fairfield; I found him holding fast to the hope, and freed from the shackles of mystery, and vain philosophy about the periods ending in '54 and other errors connected with it, seeing our position as it is. But error has so affected the community there, I did not think it advisable to hold a meeting at present at least.

By invitation I visited South Waterville and preached Sunday, June 21st. Prejudice was very great. I was a stranger, and but few came out. Others came to the 5 o'clock prayer-meeting; it was a reviving time, which led one to confess his error in not attending the day meetings, and one confessed his backslidings and returned to the Lord.

Sunday, 28th, preached at the stone mill's, Mt. Vernon. The people are quarreling among themselves and have but little to do with the Lord; found Brother and Sister Ham contending for the faith, and deeply tried by the prevailing sins and skepticism around them.

Sunday, July 5th, had an appointment at home and hoped to meet with the brethren there, as I had been away for some time. But by the lamentable death of the son of Bro. Curtis, I was called away to Richmond. The 12th I also spent at Richmond, filling my monthly appointment. A few there are determined to pursue unto the end, and the Lord graciously sustains them amidst all discouragements.

The 19th and 26th, I spent in Brunswick, and preached to the little society which the blessed hope has singled out there, accompanied by Bro. Goud, who has commenced preaching again, and who preached once, much to our edification and joy. I visited the most of the brethren in the vicinity, found them firm in the hope, and yet somewhat disheartened about arising and putting forth their strength to build up the cause. There is material enough here to do much, by a united and vigorous effort. Bro. R. R. York preaches here some, much to their satisfaction and for their good.

Aug. 1st, called on Bro. King, at North Monmouth. Heard a few others, there are active believers in the coming of the Lord and the Restitution of all things; yet they have never put forth an effort to lay it before the people, only by books, papers and their personal effort, which has called out strong opposition, and I think they will have to take a stand to establish the faith by a more vigorous, personal effort.

Sunday, 2d, met with the little society in Lewiston; heard Bro. Hutchinson preach in the morning, and I preached in the afternoon. Bro. H. has lately entered upon the work, has a logical mind, seems deeply imbued with the principles of the blessed hope, and I think will do the people good. I think the society greatly improved during the last two months. There is a great opportunity to build up a good society, to enter the coming kingdom. May the Lord add to their numbers such as shall be saved.

Sunday, 9th, attended my regular appointment in Richmond. My health gave way and I broke down, while trying to preach; so I had a hard day. But sister Fassett, from Boston, was present and added much interest to the meeting by her timely remarks and exhortations.

Sunday, 16th, I preached in Wilton, where we once had some society, which was broken down some years ago by the Sabbath question. There are some of the Lord's children there still, but there is no union of views and no strength to act together. They have not had meetings for some years. I had a full house and a good day in preaching to them the word of life [illegible]

I next visited our faithful friend and brother, Fairbanks, in Farmington; found a welcome home and pleasant interview with him and family, who are still looking for the mercy of our Lord Jesus Christ unto eternal life.

Wednesday, 19th, preached to a few [illegible]

ciples of the Lord in Vienna, at the Sevey school-house. Found sister Hodgkins steadfast in the faith, also Bro. Sevey and family, with whom I always find a peaceful home. The next day I went to Rowe, (this was why I was not with Bro. O. R. Fassett at Litchfield as expected,) and preached to a society which God is raising up under the faithful labors of Bro. Sevey. Several have been converted and several others have been reclaimed, in a place where there have not been meetings of any kind for several years. I had an easy and happy season in preaching to crowded congregations, afternoon and evening. Brn. from Mt. Vernon being there, they urged me to send an appointment to their town, at Bean's corner, for the next afternoon and evening which I did, and there I met full assemblies of anxious hearers of the word. I never had a more free time, nor felt more sensible that God was blessing the word preached than there.

Sunday, 23d, I spent with the brethren in Hallowell, probably for the last time at present. I expect soon to move from there, and the calls for labor are so many and so urgent from other places, where there is greater prospect of benefiting larger numbers, it seems duty to listen to them rather than indulge our own inclinations. I have spent many years of trial and toil, in united and unbroken fellowship with the few true-hearted brethren and sisters who reside in H., during which God has converted many from the world and churches to the "blessed hope," the most of whom have moved to other places, from time to time, and gone to work in the vineyard. We have passed many severe conflicts with the enemy of truth, through bitter sectarian prejudices, bigotry, and hatred of the truth, from without, and some through folly and sin, and errors of misguided human nature, from within; yet the Lord has blessed us abundantly, and stood by us amidst all, and I trust will still keep us undivided in heart until we gain the kingdom for which we are waiting, and hoping soon to see revealed. The joys we have already experienced have more than balanced the sufferings, toils and sacrifices we have made, and certainly they are "not to be compared with the glory that shall be revealed in us," if we do "not become weary in well doing; for in due season we shall reap if we faint not."

Yours, still waiting for the kingdom of God, I. C. WELCOME.

Brunswick, Me., Aug. 27th, 1857.

For the Crisis.

"Has the Crisis Come ?"

Really, Bro. G., I must own up. Your weekly visits by means of that plain, honest-hearted paper,—with sermons, epistles, conversation, doctrinal articles, good philosophy, experimental and practical religious teachings,—your "thoughts that breathe and words that burn,"—your *Summary* of Foreign news,—(worth a good deal when we chance to be a *good ways* from Boston,) your whole presence, like the face of some old familiar article of household stuff—the absence of which *is felt* as a blank—in our every day being,—is most cheering—familiar as the bucket, from which we pour the cooling flood for a sultry hour's refreshment!

I did not know that I should feel the loss so much till I was deprived of the reading, for a week beyond the time; then I longed to see that face—to hear that voice. Are there others like me? If so, I should think some who borrow it, would do better to *subscribe!* and others who are in arrears, pay up, while its friends and supporters would do well to strive for an enlarged circulation.

Habit is a great power—but methinks it must be a very good habit, however great the force, to become so *addicted* to reading a weekly paper, *published by those* who *believe* in the immediate coming of Christ, and immortality only through him; because it must breathe a far different spirit from the secular journals, and many of the religious papers of the day. Then let those who can do for its support, take hold and push the interest forward, for there are plenty of *poor* who need it.

The splendid scene around me needs but one additional feature to complete its perfection—that is intimated in my question to the P.M., *"Paper come, Sir?"*

W. S.

Door Prairie, Ind., July 5.

[The above having been mislaid will excuse its late appearance.—ED.

Not the rich, but the wise, avoid misery and become happy and blessed.

The world makes us talkers, but solitude makes us thinkers.

Health Department.

Tea.

Its effects. We have already brought facts sufficient to prove that the use of tea, as a beverage, has a most deleterious effect upon the human system, completely ruining the constitution, and making life a burden, when otherwise, it would be crowned with health and happiness. Many do not see a well day for a year, for no other reason, than because they persist in the use of tea, and still they think that it is about all that keeps them alive. Tea is to the human system, what a whip is to a horse. In consequence of its stimulating power, it makes the blood move *faster*, but adds no new strength to the man. For a little time he can do more work, as he would if he took a glass of brandy: but when the effect is gone, he feels worse than he would if he had not taken any, and is then led to take more to arouse his tired and abused constitution, and he soon becomes like a man doing business on borrowed capital, and paying heavy interest. In almost every place we go, we meet with those who have ruined their health with this poisonous narcotic. There are certain signs by which they may be known as well as we know a rum drinker. Their countenances are indelibly stamped by this deadly enemy. They are nervous, impatient, and easily annoyed by small things, that once would have passed without notice. "We are sometimes asked,—"what did the Lord make tea for?" For the same purpose, perhaps, that he made poison hemlock, hyenas, tigers and panthers. We think it *certain*, that he did not design it as a *beverage* for man, any more than he did rum, brandy, gin or whiskey; the tendency of which is to ruin us in this life, and shut us out of the kingdom at last. The Lord made water to drink; but we do not believe for one moment, that he intended we should send to China to get a poisonous drug to mix with it, in order to preserve our health and strength.

We now introduce the reader to some additional facts, showing the *effects* of tea upon our systems.

"As early as 1767," says Mr. Graham, in his lectures on the Science of Human Life, "Dr. Smith, of Edinburgh, demonstrated, by a series of careful experiments, that an infusion of green tea has the same effect as henbane, tobacco, cicuta, &c., on the living tissues of the animal body; in all cases first diminishing and finally destroying their vital properties. In 1772, Dr. Lettson, of Ireland, made a series of similar experiments, with similar results. And still later, Dr. Beddoes, of England, by a series of experiments, several times repeated, completely *demonstrated* that tea is as powerfully destructive to life as laurel water, opium or digitalis. Indeed, it is *entirely certain*, that a small quantity of a strong decoction of tea or coffee will destroy human life, in one unaccustomed to the use of it, as quickly as an equal quantity of laudanum."

Dr. Cullen, a Scotch physician of high distinction, says,—"scientific experiments prove that an infusion of green tea has the effect to destroy the sensibility of the nerves."

Dr. Hooper, in his medical dictionary, says—"tea, when taken too copiously, is apt to occasion weakness, tremor, palsies, and various other symptoms, arising from narcotic plants."

"Not a case of sick headache," says Dr. Burdell, "has ever occurred within my knowledge, except with the drinkers of narcotic drinks (meaning tea and coffee,) and not a case has failed of cure, on the entire renunciation of these drinks."

Dr. Beaumont, whose experiments have attracted the attention of the medical world, says—"Even *coffee* and tea, the common beverage of all classes of people, have a tendency to debilitate the digestive organs."

"Mr. Brande, the distinguished chemist, has ascertained by actual experiment, that there is no perceptible difference, in this respect, between green tea and black tea."

"Tea injures the *teeth* indirectly, and induces premature decay. Tea is usually taken too hot, and by rendering the gums diseased, produces caries of the teeth."—"Dyspepsia, nervous or sick headache, heart disease, palsy, and sometimes epilepsy—in truth, every form of nervousness and nervous disease which can be named, may be, at times, the legitimate and certain fruit of tea drinking. Or, when these diseases originate in other sources, they are always greatly aggravated by it.

In particular does tea drinking tend to paralytic affections, and to nervous headache. Let not the slave to tea solace herself with the idea that tea cures her headache. It may, it is true, afford temporary relief; it often has done so. But the complaint is always aggravated by it, and the seeds of other diseases are often sown.

Some of the evil effects of tea drinking fall with greatest weight upon females. How many women who think they cannot get along a single day without tea, owe to it their cold feet and hands, their liability to frequent colds, their peculiar difficulties, especially their weakening ones, and their loss of appetite. No wonder tea drinkers are so frequently *small eaters*, when their tea has gradually destroyed their appetite."—*Alcott on Tea and Coffee*.

We again ask, is it *right* to spend our money for that which produces such sad results? Can we do it to the *glory of God?*

Obituary.

Fell asleep in Jesus, in Newtown, Conn., Aug. 25, of consumption, Amanda J., youngest daughter of Levi and Polly B. Parmalee, aged twenty-two years and three months.

Death has, for the first time, entered our family circle and torn from our embrace an affectionate daughter; yet we mourn not as those without hope.

And is our dear Amanda gone,
Awhile to slumber in the tomb,
Until our blessed Lord return
To raise her in immortal bloom?

And shall we now our loss deplore?
No, hope forbids us to complain;
Amanda's gone awhile before,
But yet we hope to meet again.

Amanda sleeps in calm repose;
No sigh can heave her peaceful breast;
A stranger now to human woes,
She waits to share the promised rest.

Then let us hail the happy day
When friends in Jesus sweetly meet,
When former things are passed away,—
Then we shall our Amanda greet.

LEVI PARMALEE.

Died in Providence, R. I., of consumption, our Sister, widow Eliza Carpenter, aged forty years. She departed this life Sept. 24, 1857, in good hope of a glorious immortality at the appearing and kingdom of Jesus Christ.

The long continued sickness was borne with christian resignation and patience. She has left three children, and many mourning friends; while she sweetly sleeps in Jesus, till the morning of the resurrection, when the grave shall yield up its long-treasured trust, and life and beauty be restored.

Our remarks upon the occasion of her funeral, at the chapel on Pearl Street, were based upon Job 17: 13-16,—"If I wait, the grave is my house—I have made my bed in the darkness. I have said to corruption, thou art my father; to the worm, thou art my mother and sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust."

We presented the following propositions:

I. Death is an enemy; and the last enemy.

II. The cause and extent of human mortality.

III. The indications of this mortal state for man's future being.

IV. The remedy, graciously provided,—offering to man immortal life.

W. S. CAMPBELL.

Providence, R. I., Sept. 28, '57.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

QUEBEC, Oct. 5.

The Canadian Screw steamship Anglo Saxon from Liverpool, 23d ult., arrived here today.

The European news by this arrival is unimportant.

It is formerly denied that France is seeking a closer alliance with Russia.

NEW YORK, Oct. 2.

The steamship City of Washington from Liverpool Sept. 23, arrived at nine o'clock this morning. Her dates are the same as per Anglo Saxon—but we continue some additional details of news.

The East India Company had declined the offer of the fleet of the European and American Steam Company for transports in connection with the Overland route, which was for the purpose of tendering the services of the European troops in China in exchange for some of the Native Bengal regiments, it being considered that the Indian troops would prove sufficiently effective and more trustworthy at Canton than in their own country.

Lord Elgin took with him to Calcutta seventeen hundred troops and marines, and a naval brigade had been organized from his vessels to proceed forthwith up the Ganges.

Another mutiny in a Bombay regiment at Dharwar was reported just before the departure of mail. The Madras troops, and the Sikhs remained perfectly loyal. Fears were entertained for the great Indigo District of Tirhoot. Two factories, it was said, had already been burnt.

The French Government had received dispatches from India announcing that the Governor of Pondicherry had called on the Admiral of the French fleet in the Indian seas to send him some ships of war as a measure of precaution.

General Neil at Cawnpore was compelling all the high caste Brahmins whom he could capture among the Sepoys to collect the bloody clothes of the victims and wash the blood from the floors, a European soldier accelerating the movements of each man with a cat. After this degradation the Sepoys were hanged one after another.

PRUSSIA.

The Emperor of Russia had consented to accept an Address from the Evangelical Allies in Berlin, in which they solicit the removal of the prohibition to print the Scriptures in modern Russian which is now in force. It was not thought likely that the request would be granted.

PERSIA.

Official information states that the Persian troops evacuated Herat on the 26th July. A report prevailed at that time that a son of Dost Mahommed was preparing to march on Herat and take possession of it. It was feared that in such a case the Persians would again occupy the place.

INDIA.

NENA SAHIB'S PROCLAMATION.—The following is a translation of a proclamation posted up by Nena Sahib, at Cawnpore:

"A traveler just arrived in Cawnpore from Calcutta states that in the first instance a council was held to take into consideration the means to be adopted to do away with the religion of the Mohammedans and Hindoos by the distribution of cartridges. The council came to this resolution, that, as this matter was one of religion, the services of seven or eight thousand European soldiers would be necessary, as 50,000 Hindostanees would have to be destroyed, and then the whole of the people of Hindostan would become Christians. A petition with the substance of this resolution was sent to Queen Victoria, and it was approved. A council was then held a second time, in which English merchants took a part, and it was decided that, in order that no evil should arise from mutiny, large reinforcements should be sent for.

"When the dispatch was received and read in England, thousands of European soldiers were embarked on ships as speedily as possible and sent off to Hindostan. The news of their being dispatched reached Calcutta. The English authorities there ordered the issue of the cartridges, for the real intention was to Christianize the army first, and this being effected the conversion of the people would speedily follow. Pigs' and cows' fat was mixed up with the cartridges; this became known through one of the Bengalees who was employed in the cartridge-making establishment. Of those through whose means this was divulged one was killed and the rest imprisoned. While in this country these counsels were being adopted, in England the Vakeel of the Sultan of Roum sent news to the Sultan that thousands of European soldiers were being sent for the purpose of making Christians of all the people of Hindostan.

"Upon this the Sultan issued a firman to the King of Egypt to this effect: 'You must deceive the Queen Victoria, for this is not a time for friendship, for my Vakeel writes that thousands of European soldiers have been dispatched for the purpose of making Christians of the army and people of Hindostan. In this manner, then, this must be checked. If I should be remiss, then how can I show my face to God; and one day this may come upon me also, for if the English make Christians of all in Hindostan, they will then fix their design upon my country.' When the firman reached the King of Egypt, he prepared and arranged his troops, before the arrival of the English army at Alexandria, for this is the route to India.

The instant the English army arrived, the King of Egypt opened guns upon them from all sides, and destroyed and sunk their ships, and not a single soldier escaped. The English in Calcutta, after the issue of the order for cartridges, and when the mutiny had become great, were in expectation of the arrival of the army from evil: but the great God in his omnipotence had beforehand put an end to this. When the news of the destruction of the army of London became known, then the Governor General was plunged in grief and sorrow, and bent his head.

Printed by order of the Peishwah Bahadour."

THE MASSACRE AT CAWNPORE.—A Calcutta paper publishes the following:

The writer of the painfully interesting Cawnpore letter, which we published yesterday, stated that he had picked up scraps of paper among the clothes of the unfortunate women who met their death in Nena Sahib's slaughter-house. The mournful memorials referred to are spotted with blood, and contain the following, inscribed upon them in pencil in female handwriting. But the scraps seem to be leaves from private journals of two different parties, as the writing is not the same. One of these pieces of paper runs as follows:

"Mamma died 12th July.
Alice died 9th July.
George died 27th June.
Entered the barracks 21st May.
Cavalry left 5th June.
First shot fired 6th June.
Uncle Willy died 18th June.
Aunt Lilly 17th June.
Left barracks 27th June.
Made prisoners as soon as we were at the river."

The other is in the following words:

"We went into the barracks on the 21st of May; the 2d Cavalry broke out at 2 o'clock on the morning of the 5th of June, and the other regiments went off during the day. The next morning, while we were all sitting out in front of the barracks, a twenty-four pounder came flying along and hit the intrenchment, and from that day the firing went on till the 25th of June; then the enemy sent a treaty, which the general agreed to, and on the 27th we all left the B to go down to A in boats. When we got to the river the enemy began firing on us, killed all the gentlemen and some of the ladies, and set fire to the boats—some were drowned, and we were taken prisoners and taken to a house, put all into one room—I—."

The above sad relics speak for themselves.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

A protracted meeting will commence at Brunswick, Maine, on Thursday evening, Oct. 22, and continue over the Sabbath. I expect to attend. EDWIN BURNHAM.

I have appointments to preach as follows: East Weare, (Free meeting house,) Oct. 25th. T. M. PREBLE.

New Hampshire State Conference.

This Conference will be at Manchester, to commence Thursday, Oct. 15th, at 2 o'clock, P. M., and continue over the Sabbath. The meeting will be holden in the Advent Chapel on Central Street.

We hope all will be united in this decision. As our former Conferences have been in the more northern part of the State, we judge our friends in the south part are now entitled to it; and this is on the line of the railroads and easy of access. The friends in Manchester will do all in their power to entertain those who come from abroad to attend the meeting, but will not be able to take care of many horses.

The best way for the greater part to get to the meeting will be by railroad. Those going to the Conference on Thursday, the first day of the meeting, will find some one at the Chapel on Central Street (within a quarter of a mile of the depot,) to direct them where they may find a home during the meeting. It is to be hoped that all who love our Lord Jesus Christ will attend this Annual Conference if they can.

May fervent and united prayer be continually offered, that this meeting may result in the union and edification of the saints, and the conversion of sinners. From the good results of our former Conferences, we confidently hope for the blessing of God to attend this meeting. We cannot have many more such gatherings—"time is short"—this may be our last! O ye friends of Jesus, let us work while the day lasts.

T. M. PREBLE, Committee.

East Weare, Sept. 12, 1857.

A protracted meeting at Woodstock, Province of N. B., will commence on Thursday evening, before the third Sunday in October, and continue over the Sabbath. All the *friends* in that region are invited to "come up to the feast!" I expect to attend.

EDWIN BURNHAM.

Providence permitting, I will preach at Peace Dale, R. I, 2d and 3d Sabbath in Oct. WM. S. CAMPBELL.

P. S., I shall be able to stay at Peacedale but one Sunday—the third Sunday I will preach at Scitico, Conn. W. S. C.

The Lord willing, I will meet the brethren in the following places:

Newbury, Me.,	Oct. 13th and 14th
Dixmont, Me.,	Oct. 15th
Exeter, Me.,	Oct. 16th, 17th and 18th
Hermon, Me.,	Oct. 20th
Bangor, Me.,	Oct. 21st and 22d
Portland, Me.,	Oct. 24th and 25th
Portsmouth, N. H.,	Oct. 26th
Concord, N. H.,	Oct. 27th
Manchester, N. H.,	Oct. 28th
Nashua, N. H.,	Oct. 29th
Worcester, Mass., (with Bro. Taylor,)	Oct. 30th

I wish Bro. Damman would tell me who to call on, at each of those places in Maine, as I know no one. Please write me.

HIRAM MUNGER.

Notice.

If the Lord permit, Bro. L. Boutell and the writer will hold a meeting at North Edgecomb, Me., in the new school-house, to commence Thursday, Oct. 29th, continuing over the following Sunday. Brethren and sisters in that region are invited to attend to help on the meeting.

R. R. YORK.

Bro. L. L. Howard appoints to preach in Portland, Me., Oct. 18th

If the Lord will, I will preach at

Canandaigua,	Wednesday, Oct. 14th
Conesus, N. Y.,	Sunday, Oct. 18th

H. F. CARPENTER.

Providence permitting, I will preach at

Groton Junction,	Friday eve., Oct. 16th
Auburn, N. H.,	Sunday, Oct. 18th
Manchester, N. H.,	Friday eve., Oct. 23d
Concord, N. H.,	Sunday, Oct. 25th
Northwood, (Narrows)	Thursday eve., Oct. 29th
Meredith (Neck)	Sunday, Nov. 1st.

D. E. MOULTON.

Conference at North Fairfield, Huron Co. Ohio.

The Lord willing, there will be a General Conference at North Fairfield, Huron Co., Ohio, commencing Thursday evening, Oct. 29th, to continue over the following Sunday. The *special* object of this Conference is, to devise means to more effectually dispense the word of life to the famishing thousands of Ohio, and elsewhere. Therefore, a "special" invitation is most cordially given, yea, an "earnest" solicitation, to every lover of *Truth*, male or female, to attend. Ample provision will be made for the accommodation of all while here. As we are not in affluent circumstances, we would suggest that *each* church provide for their minister's traveling expenses, as far as practicable; but none need stay away for want of funds, for brethren will be here who will readily impart of their "*little all.*"

Come, then, Brn. and Srs., in the spirit and power of Jesus, and *Truth*, "though trampled, *shall* rise," and its propagators, through faith, shall triumph. So mote it be. By order of the Church,

J. M. JUDSON, *Pastor*.

Northfield, Sept. 15th, 1857.

N. B. Brn. coming from the South, on the cars, can stop at New Haven; from the East, at New London or Norwalk; from the West, at Norwalk; at each of which places, conveyances can be had for this place. J. M. J.

Bro. A Fox appoints to preach in Cheshire Street, Oct. 18th.

I expect to hold meetings in Richmond, Sunday, Oct. 18th and 25th. THOMAS SMITH.

Elder Thomas Smith, Eddington, Me., has on hand the different kinds of Dr. A. M. Higgins' valuable Family Medicines, and will act as Agent for them. Brethren in Maine, desiring any of these medicines, can obtain them by sending their orders addressed as above.

Providence permitting, we will commence a series of meetings in West Winsted, Ct., at Humphrey Hall, Thursday evening, Oct. 29th, and continue every evening through the week, and over the Lord's day.

Also, another series at Collinsville, Ct., commencing Wednesday evening, Nov. 4th, and continuing every evening through the week and over the Lord's day.

S. G. MATHEWSON.
EDWIN BURNHAM.

Providence permitting, I will commence meetings in Newfield, Ct., Wednesday evening, Oct. 21st, and continue through the week and over the Lord's day. It is expected that Bro. Mathewson will be present also. We hope to see a general gathering of the friends of Jesus.

MILES GRANT.

Providence permitting I will preach in South Hope, Me., Oct. 23d, 24th, and 25th. Camden, (where Bro. L. Stone may appoint,) Monday evening, Oct. 26th. Young Town School House, Lincolnville, Oct. 27th. North Searsport, where Bro. Nichols may appoint, Oct. 28th. Holden, at the school house near Bro. I. Clewley's, Nov. 1st. Orrington, at Advent Chapel, [illegible]

THOMAS SMITH.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

A. Perkins 156, C. Phillips Jr. 134, E. A. Martin 129, Mrs. E. Potter 156, C. M. Trask, 96, B. B. Hoyt 108, C. E. Robinson 130, Mrs. E. Slocum 130, Miss Kate Dixon 130, Mary E. Helme 134, J. T. Dixon 130, N. Woodcock 130, Mrs. F. Eaton 151, Ira Gates 136, L. Mills 130, L. Bristol 130, H. Way 130, P. A. Strong 130, J. Coggswell 130, F. Bates Jr. 130, C. Severence 136, D. N. Kidder 130, E. G. Kingsbury 108, S. J. Hardy 136, E. Bates 132, L. B. Moore 104, Geo. Young 111, W. Smith 135, A. Stratton 136, E. R. Southwick 140, A. M. S. Bennett 156, A. Coons 130, S. Fulsom 117, S. Barton 130, L. A Felton 130, H. W. Buxton 125, $1 each.

W. C. Clark 150, $2; Nancy Fowler 118, 50 cents; Jane Morrel 130, $4; A. Gage 131, $3; C. Robinson 156, $2; Ira Baldwin 130, $2; W. F. Higgins, for Worcester Brn., $3.68; W. G. Perry 130, $2.10; W. Hale 114, $2.

FOR BOOKS AND TRACTS.—D. N. Kidder $[illegible] (sent.)

M. A. Taylor—All right; paid to No. 128.

M. Greenough—Money received. $4.00.

Bro. A. Newell should have been credited one dollar in the Crisis for Sept. 16th,—paid to No. 134.

Eld. W. Pratt requests us to say, for the benefit of Bro. Richard Bush, that Bro. Frye is in Hamilton, Burnett Co. Texas.

☞ M. A. Perkins should have been credited $2 in the Crisis for Sept. 16, instead of $1,—he has paid to No. 156.

☞ S. R. Eddy should have been credited $1 in the Crisis for Sept. 9,—paid to No. 135.

Canada Subscribers

And all others in the *British Provinces* will remember that we have to *prepay* the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* prepaid, it will be half a cent a number in the State and one cent out of it.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

THE THREE KINGDOMS, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

CRUDEN'S CONDENSED CONCORDANCE.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts.—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion between Prof. H. Mattison and George Storrs. Price 25 cents—pos. [illegible]

The Seven Seals. By W. Shelden. Price [illegible]—postage 1 ct.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a biographical sketch, or brief notice of him. Price, in neat and plain binding, 63 cents, pos. [illegible]

The Life and Religious Experience of Hiram Munger, including many singular [illegible] connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. [illegible]—postage 10 cents.

THE INFIDEL'S FATE.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price [illegible] cents, including postage.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, [illegible] Price [illegible] postage paid.

Church Debts. By Wm. Ramsey, D. D. [illegible] present day. Price 50 cents—pos. [illegible]

The Old Paths, or the Primitive doctrine of a [illegible] apostolic fathers, with [illegible]

[illegible] Times. By Wm. Ramsey, D. D. [illegible] cts.—postage 8 cts.; cloth gilt, [illegible]

ciples of the Lord in Vienna, at the Sevey school-house. Found sister Hodgkins steadfast in the faith, also Bro. Sevey and family, with whom I always find a peaceful home. The next day I went to Rowe, (this was why I was not with Bro. O. R. Fassett at Litchfield as expected,) and preached to a society which God is raising up under the faithful labors of Bro. Sevey. Several have been converted and several others have been reclaimed, in a place where there have not been meetings of any kind for several years. I had an easy and happy season in preaching to crowded congregations, afternoon and evening. Brn. from Mt. Vernon being there, they urged me to send an appointment to their town, at Bean's corner, for the next afternoon and evening which I did, and there I met full assemblies of anxious hearers of the word. I never had a more free time, nor felt more sensible that God was blessing the word preached than there.

Sunday, 23d, I spent with the brethren in Hallowell, probably for the last time at present. I expect soon to move from there, and the calls for labor are so many and so urgent from other places, where there is greater prospect of benefiting larger numbers, it seems duty to listen to them rather than indulge our own inclinations. I have spent many years of trial and toil, in united and unbroken fellowship with the few true-hearted brethren and sisters who reside in H., during which God has converted many from the world and churches to the "blessed hope," the most of whom have moved to other places, from time to time, and gone to work in the vineyard. We have passed many severe conflicts with the enemy of truth, through bitter sectarian prejudices, bigotry, and hatred of the truth, from without, and some through folly and sin, and errors of misguided human nature, from within; yet the Lord has blessed us abundantly, and stood by us amidst all, and I trust will still keep us undivided in heart until we gain the kingdom for which we are waiting, and hoping soon to see revealed. The joys we have already experienced have more than balanced the sufferings, toils and sacrifices we have made, and certainly they are "not to be compared with the glory that shall be revealed in us," if we do "not become weary in well doing; for in due season we shall reap if we faint not."

Yours, still waiting for the kingdom of God, I. C. WELCOME.

Brunswick, Me., Aug. 27th, 1857.

For the Crisis.

"Has the Crisis Come?"

Really, Bro. G., I must own up. Your weekly visits by means of that plain, honest-hearted-paper,—with sermons, epistles, conversation, doctrinal articles, good philosophy, experimental and practical religious teachings,—your "thoughts that breathe and words that burn,"—your *Summary* of Foreign news,—(worth a good deal when we chance to be a *good ways* from Boston,) your whole presence, like the face of some old familiar article of household stuff—the absence of which *is felt* as a blank—in our every day being,—is most cheering—familiar as the bucket, from which we pour the cooling flood for a sultry hour's refreshment!

I did not know that I should feel the loss so much till I was deprived of the reading, for a week beyond the time; then I longed to see that face—to hear that voice. Are there others like me? If so, I should think some who borrow it, would do better to *subscribe!* and others who are in arrears, pay up, while its friends and supporters would do well to strive for an enlarged circulation.

Habit is a great power—but methinks it must be a very good habit, however great the force, to become so *addicted* to reading a weekly paper, *published by those* who *believe* in the immediate coming of Christ, and immortality only through him; because it must breathe a far different spirit from the secular journals, and many of the religious papers of the day. Then let those who can do for its support, take hold and push the interest forward; for there are plenty of *poor* who need it.

The splendid scene around me needs but one additional feature to complete its perfection—that is intimated in my question to the P.M., "*Paper come, Sir?*"

W. S. R.

Door Prairie, Ind., July, 5.

[The above having been mislaid will excuse its late appearance.—ED.

Not the rich, but the wise, avoid misery and become happy and blessed.

The world makes us talkers, but solitude makes us thinkers.

Health Department.

Tea.

Its effects. We have already brought facts sufficient to prove that the use of tea, as a beverage, has a most deleterious effect upon the human system, completely ruining the constitution, and making life a burden, when otherwise, it would be crowned with health and happiness. Many do not see a well day for a year, for no other reason, than because they persist in the use of tea, and still they think that it is about all that keeps them alive. Tea is to the human system, what a whip is to a horse. In consequence of its stimulating power, it makes the blood move *faster*, but adds no new strength to the man. For a little time he can do more work, as he would if he took a glass of brandy: but when the effect is gone, he feels worse than he would if he had not taken any, and is then led to take more to arouse his tired and abused constitution, and he soon becomes like a man doing business on borrowed capital, and paying heavy interest. In almost every place we go, we meet with those who have ruined their health with this poisonous narcotic. There are certain signs by which they may be known as well as we know a rum drinker. Their countenances are indelibly stamped by this deadly enemy. They are nervous, impatient, and easily annoyed by small things, that once would have passed without notice. We are sometimes asked,—"what did the Lord make tea for?" For the same purpose, perhaps, that he made poison hemlock, hyenas, tigers and panthers. We think it *certain*, that he did not design it as a *beverage* for man, any more than he did rum, brandy, gin or whiskey; the tendency of which is to ruin us in this life, and shut us out of the kingdom at last. The Lord made water to drink; but we do not believe for one moment, that he intended we should send to China to get a poisonous drug to mix with it, in order to preserve our health and strength.

We now introduce the reader to some additional facts, showing the *effects* of tea upon our systems.

"As early as 1767," says Mr. Graham, in his lectures on the Science of Human Life, "Dr. Smith, of Edinburgh, demonstrated, by a series of careful experiments, that an infusion of green tea has the same effect as henbane, tobacco, cicuta, &c., on the living tissues of the animal body; in all cases first diminishing and finally destroying their vital properties. In 1772, Dr. Lettson, of Ireland, made a series of similar experiments, with similar results. And still later, Dr. Beddoes, of England, by a series of experiments, several times repeated, completely *demonstrated* that tea is as powerfully destructive to life as laurel water, opium or digitalis. Indeed, it is *entirely certain*, that a small quantity of a strong decoction of tea or coffee will destroy human life, in one unaccustomed to the use of it, as quickly as an equal quantity of laudanum."

Dr. Cullen, a Scotch physician of high distinction, says,—"scientific experiments prove that an infusion of green tea has the effect to destroy the sensibility of the nerves."

Dr. Hooper, in his medical dictionary, says—"tea, when taken too copiously, is apt to occasion weakness, tremor, palsies, and various other symptoms, arising from narcotic plants."

"Not a case of sick headache," says Dr. Burdell, "has ever occurred within my knowledge, except with the drinkers of narcotic drinks (meaning tea and coffee,) and not a case has failed of cure, on the entire renunciation of these drinks."

Dr. Beaumont, whose experiments have attracted the attention of the medical world, says—"Even *coffee* and *tea*, the common beverage of all classes of people, have a tendency to debilitate the digestive organs."

"Mr. Brande, the distinguished chemist, has ascertained by actual experiment, that there is no perceptible difference, in this respect, between green tea and black tea."

"Tea injures the *teeth* indirectly, and induces premature decay. Tea is usually taken too hot, and by rendering the gums diseased, produces caries of the teeth."—"Dyspepsia, nervous or sick headache, heart disease, palsy, and sometimes epilepsy—in truth, every form of nervousness and nervous disease which can be named, may be, at times, the legitimate and certain fruit of tea drinking. Or, when these diseases originate in other sources, they are always greatly aggravated by it.

In particular does tea drinking tend to paralytic affections, and to nervous headache. Let not the slave to tea solace herself with the idea that tea cures her headache. It may, it is true, afford temporary relief; it often has done so. But the complaint is always aggravated by it, and the seeds of other diseases are often sown.

Some of the evil effects of tea drinking fall with greatest weight upon females. How many women who think they cannot get along a single day without tea, owe to it their cold feet and hands, their liability to frequent colds, their peculiar difficulties, especially their weakening ones, and their loss of appetite. No wonder tea drinkers are so frequently *small eaters*, when their tea has gradually destroyed their appetite."—*Alcott on Tea and Coffee.*

We again ask, is it *right* to spend our money for that which produces such sad results? Can we do it to the *glory of God?*

Obituary.

Fell asleep in Jesus, in Newtown, Conn., Aug. 25, of consumption, Amanda J., youngest daughter of Levi and Polly B. Parmalee, aged twenty-two years and three months.

Death has, for the first time, entered our family circle and torn from our embrace an affectionate daughter; yet we mourn not as those without hope.

And is our dear Amanda gone,
Awhile to slumber in the tomb,
Until our blessed Lord return
To raise her in immortal bloom?

And shall we now our loss deplore?
No, hope forbids us to complain;
Amanda's gone awhile before,
But yet we hope to meet again.

Amanda sleeps in calm repose;
No sigh can heave her peaceful breast;
A stranger now to human woes,
She waits to share the promised rest.

Then let us hail the happy day
When friends in Jesus sweetly meet,
When former things are passed away,—
Then we shall our Amanda greet.

LEVI PARMALEE.

Died in Providence, R. I., of consumption, our Sister, widow Eliza Carpenter, aged forty years. She departed this life Sept. 24, 1857, in good hope of a glorious immortality at the appearing and kingdom of Jesus Christ.

The long continued sickness was borne with christian resignation and patience. She has left three children, and many mourning friends; while she sweetly sleeps in Jesus, till the morning of the resurrection, when the grave shall yield up its long-treasured trust, and life and beauty be restored.

Our remarks upon the occasion of her funeral, at the chapel on Pearl Street, were based upon Job 17: 13-16,—"If I wait, the grave is my house—I have made my bed in the darkness. I have said to corruption, thou art my father; to the worm, thou art my mother and sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust."

We presented the following propositions:

I. Death is an enemy; and the last enemy.

II. The cause and extent of human mortality.

III. The indications of this mortal state for man's future being.

IV. The remedy, graciously provided,—offering to man immortal life.

W. S. CAMPBELL.

Providence, R. I., Sept. 28, '37.

Foreign News.

FOUR DAYS LATER FROM EUROPE.

QUEBEC, Oct. 5.

The Canadian Screw steamship Anglo Saxon from Liverpool, 23d ult., arrived here to-day.

The European news by this arrival is unimportant.

It is formerly denied that France is seeking a closer alliance with Russia.

NEW YORK, Oct. 2.

The steamship City of Washington from Liverpool Sept. 23, arrived at nine o'clock this morning. Her dates are the same as per Anglo Saxon—but we continue some additional details of news.

The East India Company had declined the offer of the fleet of the European and American Steam Company for transports in connection with the Overland route, which was for the purpose of tendering the services of the European troops in China in exchange for some of the Native Bengal regiments, it being considered that the Indian troops would prove sufficiently effective and more trustworthy at Canton than in their own country.

Lord Elgin took with him to Calcutta seventeen hundred troops and marines, and a naval brigade had been organized from his vessels to proceed forthwith up the Ganges.

Another mutiny in a Bombay regiment at Dharwar was reported just before the departure of mail. The Madras troops, and the Sikhs remained perfectly loyal. Fears were entertained for the great Indigo District of Tirhoot. Two factories, it was said, had already been burnt.

The French Government had received dispatches from India announcing that the Governor of Pondicherry had called on the Admiral of the French fleet in the Indian seas to send him some ships of war as a measure of precaution.

General Neil at Cawnpore was compelling all the high caste Brahmins, whom he could capture among the Sepoys to collect the bloody clothes of the victims and wash the blood from the floors, a European soldier accelerating the movements of each man with a cat. After this degradation the Sepoys were hanged one after another.

PRUSSIA.

The Emperor of Russia had consented to accept an Address from the Evangelical Allies in Berlin, in which they solicit the removal of the prohibition to print the Scriptures in modern Russian, which is now in force. It was not thought likely that the request would be granted.

PERSIA.

Official information states that the Persian troops evacuated Herat on the 26th July. A report prevailed at that time that a son of Dost Mahommed was preparing to march on Herat, and take possession of it. It was feared that in such a case the Persians would again occupy the place.

INDIA.

NENA SAHIB'S PROCLAMATION.—The following is a translation of a proclamation posted up by Nena Sahib, at Cawnpore:

"A traveler just arrived in Cawnpore from Calcutta states that in the first instance a council was held to take into consideration the means to be adopted to do away with the religion of the Mohammedans and Hindoos by the distribution of cartridges. The council came to this resolution, that, as this matter was one of religion, the services of seven or eight thousand European soldiers would be necessary, as 50,000 Hindostanees would have to be destroyed, and then the whole of the people of Hindostan would become Christians. A petition with the substance of this resolution was sent to Queen Victoria, and it was approved. A council was then held a second time, in which English merchants took a part, and it was decided that, in order that no evil should arise from mutiny, large reinforcements should be sent for.

"When the dispatch was received and read in England, thousands of European soldiers were embarked on ships as speedily as possible and sent off to Hindostan. The news of their being dispatched reached Calcutta. The English authorities there ordered the issue of the cartridges, for the real intention was to Christianize the army first, and this being effected the conversion of the people would speedily follow. Pigs' and cows' fat was mixed up with the cartridges; this became known through one of the Bengalese who was employed in the cartridge-making establishment. Of those through whose means this was divulged one was killed and the rest imprisoned. While in this country these counsels were being adopted, in England the Vakeel of the Sultan of Roum sent news to the Sultan that thousands of European soldiers were being sent for the purpose of making Christians of all the people of Hindostan.

"Upon this the Sultan issued a firman to the King of Egypt to this effect: 'You must deceive the Queen Victoria, for this is not a time for friendship, for my Vakeel writes that thousands of European soldiers have been dispatched for the purpose of making Christians of the army and people of Hindostan. In this manner, then, this must be checked. If I should be remiss, then how can I show my face to God; and one day this may come upon me also, for if the English make Christians of all in Hindostan, they will then fix their design upon my country.' When the firman reached the King of Egypt, he prepared and arranged his troops, before the arrival of the English army at Alexandria, for this is the route to India.

The instant the English army arrived, the King of Egypt opened guns upon them from all sides, and destroyed and sunk their ships, and not a single soldier escaped. The English in Calcutta, after the issue of the order for cartridges, and when the mutiny had become great, were in expectation of the arrival of the army from evil: but the great God in his omnipotence had beforehand put an end to this. When the news of the destruction of the army of London became known, then the Governor General was plunged in grief and sorrow, and bent his head.

Printed by order of the Peishwah Bahadour."

THE MASSACRE AT CAWNPORE.—A Calcutta paper publishes the following:

The writer of the painfully interesting Cawnpore letter, which we published yesterday, stated that he had picked up scraps of paper among the clothes of the unfortunate women who met their death in Nena Sahib's slaughter-house. The mournful memorials referred to are spotted with blood, and contain the following, inscribed upon them in pencil in female handwriting. But the scraps seem to be leaves from private journals of two different parties, as the writing is not the same. One of these pieces of paper runs as follows:

"Mamma died 12th July.
Alice died 9th July.
George died 27th June.
Entered the barracks 21st May.
Cavalry left 5th June.
First shot fired 6th June.
Uncle Willy died 18th June.
Aunt Lilly 17th June.
Left barracks 27th June.
Made prisoners as soon as we were at the river."

The other is in the following words:

"We went into the barracks on the 21st of May; the 2d Cavalry broke out at 2 o'clock on the morning of the 5th of June, and the other regiments went off during the day. The next morning, while we were all sitting out in front of the barracks, a twenty-four pounder came flying along and hit the intrenchment, and from that day the firing went on till the 25th of June; then the enemy sent a treaty, which the general agreed to, and on the 27th we all left the B to go down to A in boats. When we got to the river the enemy began firing on us, killed all the gentlemen and some of the ladies, and set fire to the boats—some were drowned, and we were taken prisoners and taken to a house, put all into one room—1—."

The above sad relics speak for themselves.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

A protracted meeting will commence at Brunswick, Maine, on Thursday evening, Oct. 22, and continue over the Sabbath. I expect to attend. EDWIN BURNHAM.

I have appointments to preach as follows East Weare, (Free meeting house,) Oct. 25th T. M. PREBLE.

New Hampshire State Conference.

This Conference will be at Manchester, to commence Thursday, Oct. 15th, at 2 o'clock, P. M., and continue over the Sabbath. The meeting will be holden in the Advent Chapel on Central Street.

We hope all will be united in this decision. As our former Conferences have been in the more northern part of the State, we judge our friends in the south part are now entitled to it, and this is on the line of the railroads and easy of access. The friends in Manchester will do all in their power to entertain those who come from abroad to attend the meeting, but will not be able to take care of many horses.

The best way for the greater part to get to the meeting will be by railroad. Those going to the Conference on Thursday, the first day of the meeting, will find someone at the Chapel on Central Street (within a quarter of a mile of the depot,) to direct them where they may find a home during the meeting. It is to be hoped that all who love our Lord Jesus Christ will attend this Annual Conference if they can.

May fervent and united prayer be continually offered, that this meeting may result in the union and edification of the saints, and the conversion of sinners. From the good results of our former Conferences, we confidently hope for the blessing of God to attend this meeting. We cannot have many more such gatherings—"time is short"—this may be our last! O ye friends of Jesus, let us work while the day lasts.

T. M. PREBLE, Committee.

East Weare, Sept. 12, 1857.

A protracted meeting at Woodstock, Province of N. B., will commence on Thursday evening, before the third Sunday in October, and continue over the Sabbath. All the *friends* in that region are invited to "come up to the feast!" I expect to attend.

EDWIN BURNHAM.

Providence permitting, I will preach at Peace Dale, R. I., 2d and 3d Sabbath in Oct.

WM. S. CAMPBELL.

P. S., I shall be able to stay at Peacedale but one Sunday—the third Sunday I will preach at Scitico, Conn. W. S. C.

The Lord willing, I will meet the brethren in the following places:

Newbury, Me.,	Oct. 13th and 14th
Dixmont, Me.,	Oct. 15th
Exeter, Me.,	Oct. 16th, 17th and 18th
Hermon, Me.,	Oct. 20th
Bangor, Me.,	Oct. 21st and 22d
Portland, Me.,	Oct. 24th and 25th
Portsmouth, N. H.,	Oct. 26th
Concord, N. H.,	Oct. 27th
Manchester, N. H.,	Oct. 28th
Nashua, N. H.,	Oct. 29th
Worcester, Mass., (with Bro. Taylor,)	Oct. 30th

I wish Bro. Damman would tell me who to call on, at each of those places in Maine, as I know no one. Please write me.

HIRAM MUNGER.

Notice.

If the Lord permit, Bro. L. Boutell and the writer will hold a meeting at North Edgecomb, Me., in the new school-house, to commence Thursday, Oct. 29th, continuing over the following Sunday. Brethren and sisters in that region are invited to attend to help on the meeting.

R. R. YORK.

Bro. L. L. Howard appoints to preach in Portland, Me., Oct. 18th

If the Lord will, I will preach at

Canandaigua,	Wednesday, Oct. 14th
Conesus, N. Y.,	Sunday, Oct. 18th

H. F. CARPENTER.

Providence permitting, I will preach at

Groton Junction,	Friday eve., Oct. 16th
Auburn, N. H.,	Sunday, Oct. 18th
Manchester, N. H.,	Friday eve., Oct. 23d
Concord, N. H.,	Sunday, Oct. 25th
Northwood, (Narrows)	Thursday eve., Oct. 29th
Meredith (Neck)	Sunday, Nov. 1st.

D. E. MOULTON.

Conference at North Fairfield, Huron Co. Ohio.

The Lord willing, there will be a General Conference at North Fairfield, Huron Co., Ohio, commencing Thursday evening, Oct. 29th, to continue over the following Sunday. The *special* object of this Conference is, to devise means to more effectually dispense the word of life to the famishing thousands of Ohio, and elsewhere. Therefore, a "special" invitation is most cordially given, yea, an "earnest" solicitation, to every lover of *Truth*, male or female, to attend. Ample provision will be made for the accommodation of all while here. As we are not in affluent circumstances, we would suggest that *each* church provide for their minister's traveling expenses, as far as practicable; but none need stay away for want of funds, for brethren will be here who will readily impart of their "*little all.*"

Come, then, Brn. and Srs., in the spirit and power of Jesus, and *Truth*, "though trampled, *shall* rise," and its propagators, through faith, shall triumph. So mote it be. By order of the Church,

J. M. JUDSON, *Pastor.*

Northfield, Sept. 15th, 1857.

N. B. Brn. coming from the South, on the cars, can stop at New Haven; from the East, at New London or Norwalk; from the West, at Norwalk; at each of which places, conveyances can be had for this place.

J. M. J.

Bro. A Fox appoints to preach in Cheshire Street, Oct. 18th.

I expect to hold meetings in Richmond, Sunday, Oct. 18th and 25th. THOMAS SMITH.

Elder Thomas Smith, Eddington, Me., has on hand the different kinds of Dr. A. M. Higgins' valuable Family Medicines, and will act as Agent for them. Brethren in Maine, desiring any of these medicines, can obtain them by sending their orders addressed as above.

Providence permitting, we will commence a series of meetings in West Winsted, Ct., at Humphrey Hall, Thursday evening, Oct. 29th, and continue every evening through the week, and over the Lord's day.

Also, another series at Collinsville, Ct., commencing Wednesday evening, Nov. 4th, and continuing every evening through the week and over the Lord's day.

S. G. MATHEWSON.
EDWIN BURNHAM.

Providence permitting, I will commence meetings in Newfield, Ct., Wednesday evening, Oct. 21st, and continue through the week and over the Lord's day. It is expected that Bro. Mathewson will be present also. We hope to see a general gathering of the friends of Jesus.

MILES GRANT.

Providence permitting I will preach in South Hope, Me., Oct. 23d, 24th, and 25th.
Camden, (where Bro. L. Stone may appoint,) Monday evening, Oct. 26th.
Young Town School House, Lincolnville, Oct. 27th.
North Searsport, where Bro. Nichols may appoint, Oct. 28th.
Holden, at the school house near Bro. I. Clewley's, Nov. 1st.
Orrington, at Advent Chapel, Nov. [illegible]

THOMAS SMITH.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

A. Perkins 156, C. Phillips Jr. 134, E. A. Martin 129, Mrs. E. Potter 156, C. M. Trask, 96, B. B. Hoyt 108, C. E. Robinson 130, Mrs. E. Slocum 130, Miss Kate Dixon 130, Mary E. Helme 134, J. T. Dixon 130, N. Woodcock 130, Mrs. F. Eaton 151, Ira Gates 136, L. Mills 130, L. Bristol 130, H. Way 130, P. A. Strong 130, J. Coggswell 130, F. Bates Jr. 130, C. Severence 136, D. N. Kidder 130, E. G. Kingsbury 108, S. J. Hardy 136, E. Bates 182, L. B. Moore 104, Geo. Young 111, W. Smith 135, A. Stratton 130, E. R. Southwick 140, A. M. S. Bennett 156, A. Coons 130, S. Fulsom 117, S. Barton 130, L. A. Felton 130, H. W. Buxton 125, $1 each.

W. C. Clark 150, $2; Nancy Fowler 116, 50 cents; Jane Morrel 130, $4; A. Gage 121, $3; C. Robinson 156, $2; Ira Baldwin 130, $3; W. F. Higgins, for Worcester Brn., $3.68; W. G. Perry 130, $2.10; W. Hale 114, $2.

FOR BOOKS AND TRACTS.—D. N. Kidder $1.7 (sent.)

M. A. Taylor—All right; paid to No. 128.

M. Greenough—Money received. $4.00.

Bro. A. Newell should have been credited one dollar in the Crisis for Sept. 16th,—paid to No. 124.

Eld. W. Pratt requests us to say, for the benefit of Bro. Richard Bush, that Bro. Frye is in Hamilton, Burnett Co. Texas.

☞ M. A. Perkins should have been credited $2 in the Crisis for Sept. 16, instead of $1,—he has paid to No. 156.

☞ S. R. Eddy should have been credited $1 in the Crisis for Sept. 9,—paid to No. 135.

Canada Subscribers

And all others in the *British Provinces* will remember that we have to *prepay* the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* prepaid, it will be half a cent a number in the State and one cent out of it.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS 167 Hanover street, Boston, Mass.

The Saint's Inheritance. By Wm. Shepherd Price 8 cents—pos. 1 ct.

THE THREE KINGDOMS, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

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Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts.—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Shelden. Price 3 cents—postage 1 ct.

The Voice of the Church on the Reign of Christ By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents, pos. 9 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts.—postage 10 cents.

THE INFIDEL'S FATE.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

The Saint's Inheritance, or the World to Come By Henry F. Hill, Geneseo, N. Y. Price $1, postage paid.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. 9 cts.

The Old Paths, or the Primitive doctrine of a Future [illegible] apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. [illegible] cts.—postage 3 cts.; cloth gilt, 40 cts.—postage 6 cts.

Poetry.

For the Crisis.

CHRIST IS COMING.

The day is approaching when Christ in His glory
Shall come to make glad those who watch for their Lord;—
That very same Jesus who mangled and gory,
Once died that the lost might again be restored.

He comes as a victor—His herald dread thunder,
Loud roaring, and charged with His enemies, doom,
Who start from their cerements in horrified wonder,
Reluctant to leave the deep sleep of the tomb!

No hope have they now of that final salvation
Which they when 'twas offered oft treated with scorn;—
Death, death is their fate and annihilation—
O! would that those wretches had never been born!

But on Canaan's fair shore no sorrow or sadness
Shall disturb the sweet peace of the land of delight;
Where grief shall be turned into singing and gladness,
For all shall be joy in that region of light.

In robes of bright glory we'll walk by the river
Where streams pure and deep shall eternally flow;—
Sing praises to God and our Savior for ever,
With rapture which none but the ransomed can know.

And those who have come up through great tribulation
No longer shall weep, but exultingly sing,
In loud hallelujahs! to Christ their salvation,
To God their Creator, their Savior and King.

JNO. F. COTTON.

Original Articles.

For the Crisis.

Liberality.

No. IV.

The liberal christian man will consider the differences of organization which people present; also, the difference of education, past prejudices,—especially if they have been of long standing,—the circumstances of the present stand-point, and all to qualify, neutralize, or mitigate the opposition which is exhibited to the grand decision to which he may have come in matters of vital interest to the christian faith. The christian liberality for which I contend will charitably regard such differences as may be referred to phrenological manifestations, to educational bias, or even to long continued unfavorable habits of thinking and association, if, in the practical exhibition, there is no evidence of the perversion of moral affinities and forces, which should exclude from gracious, divine sympathy.

It cannot be expected that all men should apprehend the great plan of truth in the same view, even if all were equally assiduous in the study of the evidences which should produce conviction. In all things, the bare statement of facts will secure different and opposite conclusions, or different degrees of conviction; and hence, in some instances, more intense action. For the reasons intimated, men are not alike; they never can become alike; then they never can see alike in their religious faith, nor act together entirely in their religious position.

A liberal construction would, at least, require that each man should be called a christian who obeys in those acts and duties wherein the gospel is plain and there can be but little doubt by those who have made the truth their study, who love it and assume to be governed by it. Such should be fellowshiped as do not contravene the great principles of the gospel system, in their practice. To be truly liberal, will be an admission, I am aware, that we may err; but is not this always made when charity is properly exercised? If even those who are *spiritual* are to restore one who shall be overtaken in a fault, considering themselves lest they also be tempted, certainly, our own liability to err, if we have a much better view (in our own apprehension) than our brother, should make us liberal while he is yet standing in his integrity. If we judge by example, we could not say that any system of religious belief gives immunity against the attacks of the enemy, or the efforts of his batteries; we can only say that this or that is the more directly calculated to produce a happy moral result, and may be by the plain testimony more directly indicated.

But how far will charity carry us? The objector will complain of the term, *liberality*; he cannot, however, of *charity*! He must admit that to be a principle, a cardinal element, a duty of the gospel—of christian fellowship. That principle will "cover a *multitude*" of *such faults* as are found in doctrinal tenets, convictions upon abstract theological theses,—forms of worship, rites and ceremonies in the church,—elucidation of principles, and perhaps some aberrations from what THE CHURCH has ordained as the training of duty.

W. S. C.

For the Crisis.

To "Martha."

You misunderstand the text, Matt. 24: 20. You think the Lord could not have referred to the *superstition* of the Jews, as a reason why the disciples should pray not to be compelled to flee on the Sabbath day, because "the abomination of desolation" was then to be in existence. But, my good girl, look here. Did not the Lord say, "the abomination of desolation spoken of by Daniel the prophet?" Yes. Well, what was that? The Roman Power. The Papal Power alone? No. Just trace the word and idea in Daniel's prophecy, and the proof to the contrary is positive. It is simply the *Roman Power*—both Pagan and Papal. Well, what was it to "tread down," "tread under foot," "desolate?"

1. The "Sanctuary."
2. The "Host."

What is that Sanctuary referred to? Judea. See proof. Exod. 15: 17; Ps. 74: 3; 78: 54; Isa. 63; 18. The very words! Daniel 9: 17. Trace the word further with the Concordance. What is the "Host?" *The multitude* (of God)—the people of God. His Power was to desolate the Sanctuary FIRST. So it did. And the christians fled from the scene while it was doing it, A. D. 68 to 71, according to the difference of different historians. Thus, all is clear. After it had desolated the "Sanctuary" it was, at length, to be SET UP in the "Holy," 1260 days, and desolate the *Holy Multitude*. This has been done. At the end of "2300 days" the "Sanctuary," Judea, will be "cleansed," and other glorious things, too, will be done!

The idea of a place in heaven being the Sanctuary that is to be cleansed is too silly to be noticed, and will do to go with, "sell ALL you have," "don't give away your oil," "look out for foolish virgins," "door is shut," "and the 1335 days have ended," and other Tom foolings with which the Devil has made you, and me, and many others sad in hearing I never think it will pay to stop to prove that the moon is not green cheese.

EDWIN BURNHAM.

For the Crisis.

"Speak the Truth in Love."

It was said by one of old time that there were some who strained at a gnat, but would swallow a camel. Now I am forced to think that the class spoken of is not wholly confined to days of yore. We do not even have to take a single step down the colonnade of time to find plenty of such persons. They are all around us. They are always present and probably always will be so long as the present state of things exists.

Some of them are very *loving* so long as you do not tread upon their afflicted toes or meddle with their cherished *isms*. But when you have ventured out of the circle they have prescribed for you, or hit them a cut with the glittering, two-edged sword of truth, they fly into a passion at once. They can't bear it, at all. No; you must whittle up the truth, as a Yankee whittles a pine stick; you must cut off the sharp corners. And mind you don't fire the gospel gun at their old rotten heathen notions, or you will get any quantity of maledictions heaped upon your devoted head. And if you should chance to send a burning arrow of truth into the leprous body of their panting hobby, you may be sure they will say you are not willing to "let brotherly love continue!"

We read in the good Book that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Now if the Lord chastens and scourges those whom he loveth, I cannot see why his servants may not be full of love for God and *all* the brethren, and yet if they see a brother in error, strive to scourge false doctrine out of him. It is those who are willing to hear the truth (or the views which some brother considers truth,) without getting angry or vexed, who will command the remark,—"*See how these brethren love one another.*" He who cannot have patience to hear another's opinion of certain portions of the Bible without "flaring up," does not appear to have much christian love in his heart.

It is to be hoped that the watchmen will not fear to speak the whole truth, even if the enemy should chance to growl. It is not always the dog that growls the loudest who has the most courage. Nor is it the man who makes the largest pretensions who has the most truth. It is perfectly natural for a child to cry when it sees its cob-house tumbling down. And is it surprising that "children of a larger growth" should whine when they see the breast-works of error crumbling around them?

Rash charges, hard names and misrepresentation can never harm the truth. The engines of wrong may raise a dust for a season, but the glorious chariot of truth shall at length ride triumphantly over the mangled form of error, and that gospel which is and ever has been full of *freedom* and devoid of *sectarianism* will shine forth full of victory and bright as the eternal stars.

X.

From Sr. A. C. Crabtree.

DEAR BRN. AND SRS.:—I have thought much of the present position that the people of God should occupy, and I feel that it is one of waiting, watching, and constant expectation. I believe that the faithful will soon be delivered, and I want to say to all who have a hope in the mercy of God, in the name of the Lord we are well able to go up and possess the goodly land. Be not faint-hearted now. God is unchangeable, the same yesterday, to-day, and forever; and he who has forgiven your sins, and kept you from falling, will carry you safely through to the promised land.

We are almost home; and while I rejoice in contemplation of the lovely prospect, it is with trembling. I tremble for myself, for I feel that I am nothing but sin and pollution, and sometimes almost despair of being saved, for I know I have not always done as well as I knew how, and that I have not always resisted what I knew was sin. When I think of these things my heart almost fails me; but I know that God has for Christ's sake forgiven me, though the vilest of sinners. What have I done that I should thus be the object of his love? Nothing, nothing. It is all free grace. And when I think of the scattered flock, I feel for them. I know they are surrounded by temptations, and that many have already deserted but I do desire and pray God that no more may go away, and may God have mercy on the wanderer.

O! that men and women would be persuaded to come and go with us to the promised land. O! that they might learn wisdom, and flee from the wrath to come, while mercy still lingers. Dear Brn. and Srs., let us submit to God, and be good children; "and if children then heirs, heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together." A precious promise! Who will suffer with him?

Brn. and Srs., I expect soon, if faithful, to greet you in glory. Let us have our eye always on the mark, and be looking unto Jesus. The blessed Savior is coming again; soon the opening heavens will reveal him, and then it will be all glory. Trials now, but peace then. Crosses here, but the crown bye and bye. Reproach now, but then glory. Loneliness and exile now, but then a home in Father's house, in the mansions Jesus went away to prepare; no sickness, no pain, no death;

"Where no tear shall ever fall,
Nor heart be sad;
Where the glory is for all,
And all are glad."

Praise the Lord. I long to be there. Come, Lord Jesus, come quickly!

Your sister, AMELIA CRABTREE.

So. Hope, Me.

From Bro. J. Brown.

BRO. GRANT:—I would say a word to the waiting ones scattered through this sin-cursed land.

Dear brethren and sisters, be faithful, hope on, for soon the Master will appear and take off the rebuke from his people and give them the promised inheritance. "When they shall cry peace and safety, then sudden destruction cometh upon them." Is not the world and the nominal church crying peace and safety?

It gives me much comfort to hear of your earnest zeal in the eastern states. I wish I could enjoy the privilege of attending your meetings. There are a few faithful souls who continue to meet in this place, on the first day of the week, to comfort and encourage one another as we see the day approaching, and to brake bread according to primitive usage. We have many trials and difficulties to encounter, yet we struggle on.

If Bro. Grant, or some other brother or sister would give us an explanation of 1 Cor. 14: 34 35, they would relieve us of one great embarrassment. I hope Bro. Grant will take up this subject, and let us know through the Crisis the true meaning of the text. We wish to submit to God's order. Your brother in hope,

JOHN BROWN.

So. Butler, N. Y., Sept. 10.

From Bro. S. Hale.

The blessed hope grows more and more precious to my soul. My prayer is daily that the Lord would increase my faith; for in these days of great temptation, which seem to have come over the church to try them, we can but cry unto God to deliver us. How earnest the exhortation of the apostle,—"if there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind." Again, he urges the necessity of having in us the mind (or Spirit) of Christ, and ever holding forth the word of life; although often it is great cross, because there are so many ready to reject the truth presented and spurn it from them with contempt. Nevertheless, we should be careful to hold fast the confidence and rejoicing of our hope firm unto the end.

O! my brethren, are we living in the lively exercise of that faith that works by love, that purifies the heart, and enables us to overcome the world? If not, then are we living far beneath our privilege. We should ever bear in mind that to have Christ within us the hope of glory, we should in no wise grieve the Holy Spirit of God, whereby we are sealed unto the day of redemption.

Yours truly, in the bonds of Christian Fellowship, S. HALE.

Hartford, Oct. 4th, 1857.

From Bro. D. N. S.

BRO. GRANT:—I think the thought that sprang up in "Epsilon's heart, and were communicated in the Crisis of Sept. 23d, are worthy of remark and practice at this time. I can say with him that I think the Crisis is on the right track, and if counsels, admonitions and quotations it contains are heeded by its readers it will carry them safe into the harbor. As the time is short and precious we must make the most of it; and to some it seems to be a waste or injudicious use of it to make long prayers or exhortations, or communications.

In common with all who follow Christ, I am sometimes in tribulation; but amidst all hard winds I am beating towards the harbor. I have some peace, and a strong hope of eternal life hereafter. I endeavor daily to dedicate myself to his service, and by so doing I feel that I am justified in his sight.

D. N. S.

Choice Selections.

The Best Church?

* * * * The only true Church is Christ's Church.

A band of faithful men,
Met for God's worship in an upper room,
Or canopied by midnight's starry dome,
On hillside, or lone glen,
To hear the counsels of his holy word,
Pledged to each other and their common Lord.

These, few as they may be,
Compose a Church, such as in pristine age
Defied the tyrant's zeal, the bigot's rage—
For where but two or three,
Whatever place, in faith's communion meet,
There, with Christ's presence, is a Church complete.

This one true church is composed of all believers in the Lord Jesus Christ. It is made up of all converted men and women—of all Christians. In whomsoever we can discern the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church. It is a Church of which all the members have the same marks. They are all born again of the Spirit. They possess "repentance towards God, faith towards our Lord Jesus Christ," and holiness of life and conversation. They all hate sin, and they all love Christ; they all worship with one heart; they are all led by one Spirit; they all build upon one foundation; they all draw their religion from one single book,—that is the Bible; they are all joined to one great centre,—that is Jesus Christ.

It is a Church which is dependent upon no ministers upon the earth, however much it values those who preach the gospel to its members, it has only one great Head—one Shepherd—one chief Bishop—and that is Jesus Christ. He alone, by his Spirit, admits the members of this Church. Once let a man repent and believe the gospel, and that moment he becomes a member of this Church. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing Church, but all the ordained men in the world cannot shut him out of the true Church.

It is a Church whose existence does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates, or any act of favor whatever from the hand of man. It has often lived on and continued when all these things have been taken from it. It has often been driven into the wilderness, or into dens and caves of the earth, by those who ought to have been its friends. Its existence depends on nothing but the presence of Christ and his Spirit, and they being ever with it, the Church cannot die.

This is the Church to which the Scriptural titles of the present honor and privileges, and the promises of future glory, specially belong. This is the body of Christ; this is the bride; this is the Lamb's wife; this is the flock of Christ: this is the household of faith and the family of God; this is God's building, God's foundation, and the temple of the Holy Ghost; this is the Church of the first-born, whose names are written in heaven; this is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world, the salt and the wheat of the earth; this is that Church to which the Lord Jesus promises "The gates of hell shall not prevail against it," and to which he says, "I am with you always, unto the end of the world." This is the only Church which possesses true *unity*. Its members are entirely agreed on all weightier matters of religion, for they are all taught by one Spirit. About God, and Christ, and the Spirit, and sin, and their own hearts, and faith, repentance, and the necessity of holiness and the value of the Bible, and the importance of prayer, and the resurrection, and the judgment to come—about all these points they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth, examine them separately on these points,—you will find them all of one judgment.

This is the only church which possesses true *sanctity*. Its members are all holy. They are not merely holy by profession, holy in name, and holy in the judgment of charity, they are holy in act, and deed, and reality, and life, and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this church.

This is the only church which is truly *Catholic*. It is not a church of any one nation or people. Its members are to be found in every part of the world where the gospel is received and believed. It is not confined within the limits of any one country, nor pent up within the pale of any particular forms or outward government. In it there is no difference between Jew and Greek, black man and white. Episcopalian, Presbyterian, Baptist, or Methodist—but faith in Christ is all. Its members will be gathered from north and south, and east and west, in the last day, and will be of every name and tongue—but all one in Christ Jesus.

This is the only church which is truly *Apostolic*. It is built on a foundation laid by the Apostles, and holds the doctrine which they preached. The two grand objects at which the members aim, are Apostolic faith and Apostolic practice; and they consider the man who talks of following the Apostles, without possessing these two things, to be no better than sounding brass and a tinkling cymbal. This is the only church which is certain to endure unto the end. Nothing can altogether overthrow and destroy it. Its members may be persecuted, oppressed, imprisoned, beaten, beheaded, burned, but the true church is never altogether extinguished. It rises again from its afflictions. It lives on through fire and water. When crushed in one land, it springs up in another. The Pharaohs, the Herods, the Neroes, the bloody Marys, have labored in vain to put down the church. They slay their thousands, and then pass away, and go to their own place. The true church outlives them all, and sees them buried in their turn. It is an anvil that has broken many a hammer in the world, and will break many a hammer still. It is a bush which is so often burning and yet is not consumed.

This is the church which does the work of Christ upon earth. Its members are a little flock, and few in number compared with the children of the world; one or two here, and two or three there—a few in this parish and a few in that. But these are they who shake the universe. These are they who change the fortunes of kingdoms by their prayers. These are they who are the active workers for spreading the knowledge of pure religion, and undefiled. These are the life-blood of a country—the shield, the defence, the stay, and the support of any nation to which they belong.

This is the church which shall be truly glorious at the end. When all earthly glory is passed away, then shall that church be presented without spot before God the Father's throne. Thrones, principalities, and powers upon earth shall come to nothing. Dignities, and offices, and endowments, shall all pass away; but the church of the First-born shall shine as the stars at the last, and be presented with joy before the Father's throne, in the day of Christ's appearing.—[*Golden Rule*.

YE ARE GOD'S.—God's covenant relation to his people is what he will ever be mindful of, what he glories in, and what he will have us never forget, but give him the glory of; if he will have this to be his memorial unto all generations, we have all the reason in the world to make it so with us, for it is a precious memorial.

BIBLICAL religion, nothing was ever so pure, so benevolent, so divine, and so well adapted to the wants of mankind.

Whole sentiment is rain, which makes the fields of daily life fresh and odorous.

ENDURE!

If back again to childhood,
Back through the mist of years—
Back, back through sorrow's wildwood,
And little lakes of tears,
The power to me were given,
And I resolved to go,
I know, with help from Heaven,
The first thing I would do.

With rainbow colored crewel,
In characters demure,
I'd make myself a jewel,
Of this one word—*Endure*;
And this should be my motto—
For neither earth nor sea,
In mountain, cave or grotto,
Can find this gem for me.

Endure, would be a passport,
O'er tracts of desert land,
Where neither pool nor grass-moat,
Peers from the burning sand;
Where Ishmaelitish traders,
Grind *heartstrings* for their spice;
And gossips bless their labors,
And say, "the dish is nice."

I can but think this motto,
Would every evil cure—
The fountain of De Soto,
Is nothing, to Endure.
The word itself is magic,
The principle, divine;
It makes life's picture tragic
With mellow radiance shine.

* * * * *

And is it thus, my spirit?
Then wherefore trace again
The waste thy hopes inherit
The weary path of pain—
To learn with bitter reaping,
What it were wise to know,
The better way of meeting
Heart-storms of wind and snow.

My God, in ample measure,
Mete out this gift to me,
And multiplied, the treasure
Shall be returned to thee.
My dross will furnish fuel,
Till sorrow's iron hand,
And stripes the heart calls cruel,
Shall make endurance stand.

For the Children.

A Word to Boys and Girls, About Talking.

Young friends.—Think before you speak never speak at random, never speak unless you have something to say.

2. Order your conversation aright, modestly, politely, reservedly.

3. Never use low, vulgar, uncouth, or slang phrases. The habit once formed of using low, foolish, clownish, out-landish, vile, filthy or silly expressions, may cling to you, like a moth, or horse leech, for life! Better have the plague, the leprosy, or small pox!

4. Begin early to acquire the habit of correct speaking in conversation, proper, useful, forcible, courteous, grammatical, gentlemanly. Let your speech be salt, pure salt, good to edifying, lovely, graceful, heavenly, God fearing.

5. The very *instant* you make a slip of the tongue, or deviate in the least from this uniform harmless, correct, heavenly enunciation, stop—stop! correct yourself, go back, repent, do your first works. Ask God's help, abundant grace. This pureness of speech, once established, rooted and grounded, will be to you, Gold, seven times purified; more precious than rubies. This government of the tongue is of all things the most important, it is life, life everlasting. "If a man offend not in words, the same is a perfect man, able also to bridle the whole body." But more in our next.

O that mine eye might closed be
To what becomes me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thought might ever rest,
Or be conceived within my breast;
That by each word, each deed, each thought
Glory may to my God be brought.

—[*Golden Rule*.

Birdie and the Bible Cause]

A poor girl up among the granite hills of New Hampshire fell sick, and she was sick a long time. She was patient and happy on her sick-bed, only once in a while she was sorry she could *do* no more for her Savior, who had done so much for her. She used to be able to work and give her money to spread his word; but her long sickness exhausted all her little money, and when she died she had only one thing left—that was her bird

Who should she give her bird to? To her dearest friend. Who was that? Jesus Christ. So she said, "When I am gone, please send that to the Bible Society; it is my little all." After her death her minister took the cage and carried it to a meeting of the churches, and he said, "I have brought a legacy for the Bible cause;" and he uncovered the cage before all the people, and birdie began to sing while he told its story.

But what could the Bible Society do with a birdie? It was put up at auction on the spot. And how much do you think the cage brought? One hundred dollars. How many Bibles and Testaments would that buy? And so God, who could feed five thousand from five loaves and a few fishes, can, in answer to the desires of his believing children, multiply Bibles, and make them great streams of blessings. I am sure birdie sang a louder and sweeter song of praise after that.—[*Child's Paper*.

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Over all business matters, write *Business.*

Poetry.

For the Crisis.

THE FATHER'S BURIAL.

What though with tears our path be strown,
Though mournful scenes our thoughts employ,
Yet though in tears this seed is sown,
The Harvest shall be brought with joy.

Then we will weep, but still our tears
Are lit by beams of joy divine,
And brilliant o'er these mournful years,
Shall Hope's fair bow in glory shine.

Why should we mourn, when from the sky
Voices proclaim the dead are blest?
Why should we weep to see them lie
In death's calm, pulseless, griefless rest?

We will not murmur nor complain,
Though o'er his breast we lay the sod,
But heavenward turn our eyes to Him—
The orphans' sire—the widow's God.

H. L. H.

Blandford, Mass., 1854, Jan. 25th.

Original Articles.

For the Crisis.

A Call to the Impenitent Sinner.

NUMBER TWO.

And do you ask, what is repentance? I answer. Genuine repentance consists in a deep and abiding sense of our lost condition by nature; a conviction that God is good, holy and just, that his word is truth, that sin is odious in his sight; a deep feeling of the burden of guilt on the conscience; a holy sorrow that we have displeased and dishonored a kind and benevolent Being, in whose hand our breath is; an anxious desire to be freed from sin and its burden, as well as its consequences; a hearty renunciation and loathing of self, with all its flatteries, and an unequivocal submission and surrender of self, body, soul and spirit to God. This, I believe to be true repentance; all of which it is the imperative duty of every sinner to do and feel. And while he is doing this, by the power of the Holy Spirit, God will be doing his part, by giving a saving faith in the Lord Jesus Christ to all such. Godly sorrow for sin worketh repentance unto salvation, not to be repented of. Such a repentance is always attended with light and comfort. Holy love to God and all who bear his image pervades the soul. This is conversion—the man is "a new creature"—he is in Christ—"passed from death unto life." Whoever experiences this, is "born again; not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." That soul is renewed, or baptized with the Holy Ghost—sprinkled with the blood of Jesus Christ. All such are "begotten again unto a lively *hope*, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away." In short, he receives and relies on the "exceeding great and precious promises; that by these he may be a partaker of the *divine nature*." They have a feeling of pardoned sin and relief from its burden. This is coming to Christ, who is "the way, the truth and the life." This is giving him the heart, and receiving from him a justifying faith, without which no man can please God. All who come in this way will "believe that he is, and that he is the rewarder of all them that diligently seek him.

Now, my friend, you know that you are not at peace with God; that you have not the joys of pardon, as the one just described; and why will you linger here in sin, and under the wrath of God till you be consumed? The many calls in the Bible to believe, return, repent, seek, flee, strive, turn and prepare, are plenty enough to show that the case is imminent. It is true that "many will seek to enter in (to the marriage) and will not be able." Why? because the door will be shut. They have despised the accepted time, and trifled away the day of salvation; and it is too late. They have not secured the wedding garment, which is no less than the righteousness of Christ, and without which *you* cannot enter there. I am surprised that you are not alarmed even to fearfulness and quaking.

Methinks I hear you say, "I do indeed feel that I am a great sinner in the sight of God, and I am so weak and helpless, that it makes me cry; and I do not think Jesus will receive me, I am so vile. I am not fit to come. I never felt that I was so great a sinner before. I am borne down as with a great weight. What shall I do?"

"Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness he requireth,
Is to feel your need of him.
This he gives you,
'Tis the Spirit's glimmering beam."

"Believe on the Lord Jesus Christ, and thou shalt be saved." "There is none other name under heaven given among men, whereby we must be saved." And you will find him at the cross, broken for your sins. "Ye shall seek me, and find me, when ye shall *search* for me with *all the heart*." Do you say, Oh! I am so full of darkness, and my heart is so hard God will not hear me when I attempt to pray; and my associates are all telling me to cheer up, and put off such gloomy thoughts, and go with them. But I cannot. There is nothing cheerful to one who is "in bitterness of soul;" and God will not regard me. "Forsake the foolish and live," and beseech the Lord to turn off your eyes from beholding vanity, and to enlighten your mind with the light of his countenance; and if you do not find relief, pray again, and never give up asking; for "he that asketh receiveth, and he that seeketh findeth, and to him that knocketh *it shall* be opened." The Syrophenecian woman cried to Jesus, saying, "have mercy on me, O Lord, thou Son of David." "But he answered her not a word." And did she give up praying? No. "Then came she and worshiped him, saying, Lord, help me." And she even compared herself to dogs seeking crumbs from under their master's table, and then she obtained relief and comfort. And so also the blind man, Bartimeus, cried, "Jesus, thou Son of David, have mercy on me." And many charged him that he should hold his peace; but he cried the more, a great deal, "thou Son of David, have mercy on me." And after being called, "he, *casting away his garment*, arose and came to Jesus." And can you not do the same? If you cast away that garment of self-righteousness, and come and worship him, saying, "Lord, help me," he will do it; and still it will be an act of sovereign grace. He will save you because he has promised it—when you ask him with a penitent heart. God is under no obligation to those who rebel against him; nor can you recommend yourself to him by any, or all the duties you can perform; and when he gives you peace it will not be for your sake, but "for the sake of him who died for you and rose again;" and to him alone will redound all the glory. You are in a state of guilt and ruin, and the longer you remain in this state the longer you sin against God; and till you lay aside your unbelief, and take hold of his promises, you slight his offered mercy. The leper was convinced that Jesus could cleanse him, if he would, and said, "Lord, *if thou wilt, thou canst* make me clean." "And Jesus (instantly) answered him, saying, I will; be thou clean; and immediately his leprosy was cleansed." Can you not take Jesus at his word, when he says, "Come unto me, all ye that labor and are heavy laden, and *I will give you rest?*" Why not believe what he says? Jesus calls you; the Father is drawing you by the influences of the Holy Spirit; and why will you grieve him to depart from you forever? And then doubtless a sottish stupidity will seize you, and perhaps you will have no more strivings of the Spirit till you sink in the blackness of darkness forever. O! submit, and venture all.

B. P. HILDRETH.

For the Crisis.

The Poor have the Gospel.

The poor! Yes. And they have it *preached*, too—preached to them! The great fact is secured by the mission of Jesus Christ. Thank God! They will come to hear, and feel that having heard is not sufficient, must hear again; nay, the more they hear the more they *come to hear*, and *will* hear. Not so the rich. They are more content with *a little*—with having it in *the book*—in *the creed*—in *the church*,—without having it preached *to them!* The gospel *preached*, is indeed, as it always has been, the treasure of the poor. In the localities, as a general rule, where the people are the poorest, I believe they have the most real and pure gospel. If they get any labor, and the Lord will send them some, because the influences do not exist which should prevent the word; and generally the contributions of the poor go to support the *preaching* of the gospel. The contributions of the rich will go for something—a great deal of display—much that is called gospel—many societies, and even sustain the "*church*," under one name or another; but never much of it will go to support the *preaching of the gospel*.

But I have made a discovery in the practical working of the preaching of the gospel. It makes people poor—nominally "poor as a church mouse,"—as one brother said to me, who was doing a large business,—the owner of houses, and putting up a large mansion on one of the first avenues in the city! and that too after I had been urged to stop and preach over Sunday!—Well, I almost doubt the apostolicity of our position. Paul said,—we are "as poor, yet making many rich." Now they say we are "as rich," (for they think we need nothing) "yet making many poor." All claim to be poor! Bro., the man who hands you a *five shilling* Canadian shin plaster with eighteen pence to come out for books, who was rich, but has become *poor*, by the preaching,—what is he? Is he one of the Lord's poor? or the other master's poor? or a poor *creature*, whose name I cannot write? He may be a poor rich man; but he is not "rich in faith and an heir of the kingdom,"—one to whom the gospel is sent. It is a different class of poor to whom the gospel is preached freely. It is a theft attempted upon the Son of man, to go and get the substance which he has provided for his poor, and not leave a support for the provision. By his own statement thieves and robbers will be flung very unceremoniously out of the sheepfold.

I believe the position now being taken by some brethren, that the poor and *only* the poor shall have their services—they going into business for their own support, and giving preaching freely to those who are not able to pay anything—is the correct one. And then these hoarding, fault-finding, croaking spungers may say *we are* backslidden if they will. Never mind if that poor preacher has to keep at it, wearing himself out and saving nothing for a future day. Oh! that day will not come! Then give him enough for to-day. Never mind if his wife goes down to the grave under the burden of care and labor imposed on her. Think not of her anxiety, or his. Think not of her toil to get along! How often she is out of flour, or bread, or meat, and other necessities,—with a large family to feed, and her husband gone, "preaching the gospel to the poor!" Do not mind it! Keep your abundance! Hoard up your treasure! Add acre to acre! Move into a finer house. Live more extravagantly! Get your gospel out of the portion sent for the poor, and get into the kingdom of God, if possible! First, pass a a cable through a needle's eye.

VERITAS, JR.

For the Crisis.

Hard Times.

This, I suppose, all are familiar with, or will be soon. We need both hands to labor with, and need to study economy in every thing, in food and raiment especially. It costs nearly double to live that it need to. This confusion in the money business will learn all a lesson who will let it. We should not forget in the great panic that our bread will be sure. All this commotion will not make one bushel of corn less, or wheat, or potatoes, or a pound of meat or fish. God has done his part in providing; it is ours to use it prudently. Many of our factories run on half time and half pay; still, people, if they will study closely the lesson of economy, need not winter-kill on half pay. Produce must be one third less than last year. Our wearing apparel can and ought to be, as a general thing, especially with professed christians, one third less expensive.

I see many in the world, poor as poverty, carrying too much sail for *any* times. I could not help noticing, a few days since, the apparel of some that attended our meeting. They sailed through the broad aisle, slamming all the pew doors together, and came up near the desk to get a seat large enough for their unbounded great hoops. It looked like carrying too much sail, altogether, for such narrow aisles. Besides this, peacock feathers, gold rings, and other ornaments, told plainly—too much sail for hard times. Now let us lay by every weight, and run the race with patience.

HIRAM MUNGER.

For the Crisis.

Heresy.

"But this I confess unto thee, that after the way which they (Tertullus, and the profane Jews) call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Acts 24: 14. Hence they say, (verse 5th,) "we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes." Now let us consider this subject a little. Heresy, (Malcom says,) is an opinion contrary to the fundamental principles of religion, (evangelical religion, I suppose he meant,) followed with obstinacy, and a firm refusal of conviction.

Webster says, it is error in doctrines. We remark, opinions of themselves are good for nothing; yea, they are worse than nothing, unless they are founded upon facts. Hence those who have religious opinions which clash with the fundamental truths of the Bible, and are obstinate, and firmly refuse to be convinced of their errors, may be properly and justly denominated *heretics*. O! what a host of them this definition of heresy does include! May God have mercy upon them, and open their blind eyes! And *many* false Christs, and false Prophets shall rise up, and shall deceive *many!!*

Those who were divinely inspired to teach and write the great truths of the Holy Book, were not heretics, of course, though they were denominated as such by their bitter persecutors. So great was the opposition of the unconverted Jews against Paul, that they called him "a pestilent fellow, a mover of sedition among all the Jews throughout the world; and a ring-leader of the sect of the Nazarenes." But none of these things moved the great Apostle from the path of obedience. He kept nothing back that was profitable to be communicated to the church and to the world. Bonds and afflictions abided him for telling the plain truth, but he flinched not a hair's breadth, neither should we, although we may be called heretics, and be treated as such. God will take care of his own cause, and all who are his faithful adherents and advocates. King David says, "blessed is the man that trusteth in the Lord."

But upon the subject of heresy, we remark further. It is, in short, a departure from God's plain, Bible truth. Are there any such departures at the present day? We hear the answer, as coming from the four winds, *yea!* We hear heresy saying, all men are naturally immortal. The Bible says, God *only* hath immortality. Heresy says, good folks go to heaven at death. The Bible says, they fall asleep—die in the Lord. Heresy says, the wicked go to hell at death. The Bible says, they are *reserved* unto judgment to be punished. Heresy says, when people are dead, they are still conscious and alive! The Bible says, the dead know not anything. Heresy says, the future abode of the saints is in heaven above. The Bible says, that the meek shall inherit the earth, and dwell therein forever. Heresy says, the wicked will be miserable eternally. The Bible says, the enemies of the Lord shall perish, they shall be as though they had not been. Heresy says there is to be only one future, general resurrection of the dead. The Bible teaches us there are to be two resurrections; the resurrection of *life*, and the resurrection of damnation. Heresy says, the watchmen are going to see eye to eye; and all are to be made of one heart and one mind, prior to the second advent of the Son of God. The Bible plainly teaches that the wheat and the tares will grow together until the harvest,—and as it was in the days of Noah, even so shall the coming of the Son of man be. Wicked men and seducers shall wax worse and worse, deceiving, and being deceived, *in the latter days*.

Now let me candidly, and solemnly ask, who are heretics? Those who closely adhere to the Bible doctrine, or those who take a contrary course?

I have here merely hinted at the subject of heresy; let others more able enlarge upon it.

P. TANDY.

For the Crisis.

Jesus.

We have *our friend*, who, above all others, well deserves that name. His boundless love, his unparalleled goodness, his meekness and gentleness, make him an object worthy of the heart's purest affections. This friend, though far away, has been near to cheer us in many lonely, weary hours. He has comforted our hearts when other comforts were ineffectual. When other friends have proved untrue, and turned scornfully away, he has given us the satisfactory assurance that his was love beyond a brother's, unchanging and unchangeable as the stars which glisten in the vault of heaven at night. Wealth cannot buy *His love*; external attractions cannot win it; but all he requires is a pure and holy heart.

Would you know the name of this friend? He is called *Jesus*, because he saves his people from their sins. He was rich, yet for our sakes became poor, that we through his poverty might be rich. He laid down his life, that we through his death might have eternal life. No *greater* love hath a man than this, that he should lay down his life for his friends. Oh! that his praise might be sounded abroad from sea to sea, and from shore to shore, that men would praise him for his goodness, and for his wonderful works to the children of men. This friend has tasted the bitterness of sorrow. Yes, he has drank it to the very dregs. He was made *perfect* through suffering. He has been rejected by men, has been reviled, persecuted, and condemned to death. Yea more, he has been led as a lamb to the slaughter, as a sheep dumb before its shearer. He has been confined within the narrow limits of the tomb; but his goodness, his majestic goodness and infinite power could not remain secreted there. The unyielding tomb gave way. He escaped from its confines. He has overcome the world, and is seated on his Father's throne. He was too pure to remain in this sin-polluted earth, and after bestowing a parting blessing upon his friends, took his departure into a far off country, a country unblemished by sin, whose inhabitants are as pure and spotless as himself.

And now we are lonely, very lonely here without this loved one; but Oh! amid our loneliness we are cheered by a radiant gleam of sunlight, that breaks tranquilly upon us, from one sure promise. His word we never doubted; it is as firm and unshaken as the rigid oak. He told us if he went away he would come again. He told us what events would transpire previous to his return. We see [illegible] transpiring daily, and know that [illegible] near, even at the door. We love to think of his return. It fills our hearts with joy unspeakable. When he returns, it will not be to suffer and die as before. No, he went away to receive unto himself a Kingdom. When he returns, his lofty brow will be decked with a crown of resplendent sunlight, and he, with the power of a King, will sway the righteous sceptre upon the throne of his father David, and reign over the house of Jacob forever. For He hath chosen Zion. He hath desired it for his habitation. There is his rest forever: there will he dwell; for he has desired it. He will abundantly bless her provision. He will satisfy her poor with bread. He will also clothe her priests with salvation; and her saints will shout aloud for joy.

Reader, do you desire to be there? Will you mingle your voice with the saints, in shouting triumphantly the praises of their King? Do you love Jesus? Are you a partaker of the riches of his divine love? Does the thought of his return send the wild blood dancing through your veins for joy? If not, seek to know his worth; and when convinced of his goodness, accept him as thy friend and Savior, confess his name, and a crown of eternal life will be given thee at his appearing.

M. A. M.

Conesus Center, N. Y.

For the Crisis.

"An Amiable Woman."

Had not men ought to be amiable as well as women? Certainly; who says to the contrary? Is it any worse for a woman to be unamiable than it is for a man? Well, really, it *looks* worse. Only think of a woman looking vinegar, pickles, and pepper! Who would want to live in the same house? What does the wise man, Solomon, mean about "a continual dropping," and a "house top," and a peculiar sort of women? Why do some of the good sisters "flare up" so when we write about smiling women? We do not mean them. We never think of such things in their presence. Mercy! We are then haunted with visions of daggers and darkness!

Yes, brethren, we ought to be amiable too. But then, because we are so, or not so, it does not make it that women should not be. Write to us, sisters, and tell us how good it is for the men to be amiable. I trust we shall not "flare up" if it does happen to hit us. Keep cool, keep cool.

EDWIN BURNHAM.

For the Crisis.

Home.

No name sounds so sweet, and no place upon earth is to us so sacred as Home. We love its many endearing relations, its quiet attractions, and social enjoyments; though there are bitter drops intermingled, and our sorrowing hearts are often made to feel keenly the blight that sin has cast upon earthly happiness.

While we see and feel the dire effects of curse consequent upon sin, we can thank the God with all our hearts that this is not our final home; that our hope of happiness is not centered in the fading joys of earth. Though we do love the places we call home on earth, we are not satisfied with them, but are looking with earnest longing hearts for the appearing of Christ to establish us in our promised "Eden home," where sorrow cannot come, where we shall be no more subject to the trials and griefs which darken our pathway here.

We are but pilgrims in this land of darkness, sorrow, sin and gloom, where all is changing and uncertain, where happ[illegible]

ness is like a passing shadow; we hardly realize its presence ere it is gone.

"When will the tedious night be gone?"

When, O! when shall we behold the bright pathway of our King, as the opening heavens shall reveal him coming to gather his elect? We wait with longing hearts for the glad day when we shall see our Father's family gathered to their bright home in the renewed earth, where will be "no more death, neither sorrow, nor crying; neither shall there be any more pain." With such a prospect as this before us, we can bear the trials of this life yet a little while longer, knowing, if we endure to the end, eternal life is ours.

It is the desire of my heart that I may be among those that shall endure to the end, and be gathered with all the meek of earth, and have an eternal home with them in the Kingdom of God.

HARRIETT.

Greenland, N. H.

For the Crisis.

Definite Time.

NUMBER ONE.

BRO. GRANT:—By your permission I wish to say a few things on the subject of time as connected with the coming of our blessed Lord. The theme is an interesting one and deserves the careful and earnest attention of every christian, to learn "what is noted in the scriptures of truth" on this subject. It is also an exciting theme, and *has* engaged the attention of many devoted children of God, who have been greatly blessed in their investigations and profited by their studies; and yet this theme has been injurious, no doubt, to some, in consequence of not taking due care to learn some items which are intimately connected with it. But my brethren will think there is no need of caution on this point now, when there is so little interest on time.

My reason for suggesting the thoughts I have proposed to, is, I believe a better understanding of the subject will benefit many and injure none. We sometimes meet with brethren and sisters whose views are such as lead them to say, "if definite time for the Lord's coming is not clearly taught in the Bible, nothing is." Another, "I am not looking for the Lord. I can't look for him until I know the time." A third says, "If we can't know the time, we can't know anything about the subject." A fourth, "I don't want to hear any preaching unless it has definite time in it," &c., &c. Now I am not about to complain of these brethren and sisters for their views, nor quarrel with them for believing them; I only wish to propose a few questions about what we may learn on time, for I believe we should learn all that God has revealed on the subject, and declare it also.

1st. Can all intelligent christians learn from scripture and history that the symbols of David and John, which illustrate the history of this world, have had their fulfillment excepting the judgment scene?

2d. Can they learn that Christ's Advent is to take place to introduce that next great event?

3d. Can they learn that the prophetic periods which end with the introduction of the judgment are very nearly run out?

4th. Can they be well assured that the first six seals of Rev. are now opened?

5th. Can they be assured that the six of the trumpets of Rev. have sounded?

6th. Can they learn that the signs predicted by our Lord to appear as evidence of his Advent nigh have been fulfilled?

7th. Can they learn that the power of the little horn has been trken away?

8th. Can they understand the relation the present condition of the nations sustains to the coming of Christ?

9th. Are we not commanded when the signs appear which have appeared, to know Christ's advent is nigh even at the door?

I trust that all my brethren will answer the above questions in the affirmative.

If these are facts, and such facts as may and ought to be learned, believed, and affect our lives, we certainly should learn them; and if we have done so, it has greatly changed our position in the world. It has made a wide difference between us and those who have not learned these important truths; so wide that they will not generally allow us to occupy their houses of worship or improve our gifts in their meetings; so much so that we are looked upon as errorists and dangerous teachers. This being the case, the charge often made that "unless we have *time* we are just where the churches are" is a great mistake, arising from a want of understanding on this subject. During the great excitement on time many became so positive, that the doctrine established by the plain statement of Christ—"then know ye that the kingdom of God is *nigh* at hand"—was spoken lightly of, and looked upon as an old, stale idea, which they had given up for better light; while those holding that view were supposed to be in darkness and to stand on dangerous ground.

I ask such to look over the questions I have asked, and prayerfully ponder them. I also ask our writers and preachers to enter upon the work more in earnest, to give the *old arguments*, faithfully and frequently, and point out the light houses on the coast of time, proving that Christ's Advent "is *nigh even at the door*." You well know the power these mighty truths once had on the people; the power is in them still, and will feed the church of Christ and strengthen the weak. It will still convict gainsayers, and lead honest men to look, and wait for the Lord from heaven. There needs definiteness in the evidences and arguments as we used to give. Then our hearers will learn that there are great and weighty arguments to rest our faith upon; then they will be brought to feel the force of our preaching that the kingdom of God is at hand, and will "turn to God from idols to serve the living and true God, and to wait for his Son from heaven."

Let us, brethren, look well to our ways, and take heed to our doctrine, and save ourselves and them that hear us.

I. C. WELLCOME.

The World's Crisis.

BOSTON, OCTOBER 21, 1857.

These Things.

No. IV.

We have considered two of the signs that were to indicate that the coming of Christ was near,—the darkening of the *sun* and *moon*, and we now pass to notice the *third* mentioned in Matt. 24: 9.

"*The stars shall fall from heaven.*" At first thought, some may be led to exclaim,—"this sign has not yet been seen;" but we think that, after a careful examination of the subject, they will come to the opposite conclusion. It is frequently said, "the stars have not fallen;" but we would here remark that the *Lord* calls all the heavenly bodies *stars*, excepting the sun and moon. Modern astronomers have divided the stars into four classes; to wit, fixed stars, planets, comets and meteors. We think it is certain that the first two classes mentioned will not fall as a sign of the coming of the Lord, neither do we see it necessary that they should in order to fulfill the scripture. If only *one* of the planets or fixed stars was to fall upon the earth, it would doubtless break up our planet and destroy the inhabitants. We learn that a star "*went* before" the wise men, "till it came and *stood* over where the young child was." Can we suppose that a *fixed* star or planet left its position, and came down to our earth in order to show the place where our infant Redeemer was cradled? Certainly not, for it must come quite near, or it would not point out the place; and if one of those vast bodies, which are hundreds of times larger than our earth, were to come near enough to point out the *town* of Bethlehem, saying nothing about the particular spot in the town, where Jesus was laid, the whole earth would be moved from its orbit and the most disastrous consequences would follow; besides, we have no record that any unusual change took place in the planetary world at that time. This *star went out and stood.* As it was not one of the fixed stars or planets, it must have been a comet, or else what astronomers call a meteor. It is *very improbable* that it was a comet, because they have ever passed at great distances from the earth, and with great velocity; and we have no record of any one that came nearer our planet, at the birth of Christ, than at other times; and much less, that it came and stood over Bethlehem of Judea, to show the wise men where Jesus was laid. If "the star of Bethlehem" was not a planet, fixed star, or comet, then it must have been a meteor, or, as such are commonly called, a shooting or falling star. The words "shooting" and "falling" distinguish this kind of stars from the others before mentioned. We can easily conceive how one of these *shooting* stars could go and stand over where the young child lay, thus guiding the wise men to this wonderful Being, whose birth was heralded by the angels of heaven; and if *one* of these heavenly bodies was employed to indicate his birth and *humiliation*, we do not wonder that *thousands* should traverse the heavens to warn the world that "this same Jesus" is about to come "with *great power and glory*; not only his *own* glory, but that of the holy angels and of his Father.

We now come to consider the fulfillment of the sign among the stars, which we believe was accomplished on the 13th of Nov., 1833. Says Henry Dana Ward, of New York, in the *Journal of Commerce*, Nov. 15, 1833:

. . . "At the cry 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and *meteors*. The zenith, the north, and the west, also showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'See how the *stars fall!*' I replied, 'that is the wonder;' and we felt in our hearts that it was a *sign* of the last days. For truly 'the stars of heaven fell *unto the earth*, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. 6: 13. This language of the prophet has always been received as metaphorical. Yesterday it was *literally fulfilled*. The ancients understood by *astor* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between the *stars* of heaven and the *meteors* of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was *literally fulfilled* in the phenomena of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and *fixed* stars forbid the idea of their falling *unto the earth*. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They *cannot* fall unto the earth; but *these* fell toward it.

And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which St. John uses in the prophecy before quoted. 'It rained fire!' says one—another, 'It was like a shower of fire!' Another, 'It was like the large flakes of falling snow, before a coming storm, or large drops of rain before a shower.' I admit their fitness for common accuracy; but they came far short of the accuracy of the figure used by the prophet:—'The stars of heaven fell unto the earth;' they were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars,' and one speaking to his fellow, in the midst of the scene, would say, 'See how the *stars fall!*' And he who heard, would not pause to correct the astronomy of the speaker, any more than he would be so precise as to reply, 'the sun does not move,' to one who should tell him, 'the sun is rising.' The stars fell, 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from *several* trees shaken, but from *one:* those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the Park) fell towards the south. And they fell not as the *ripe* fruit falls. Far from it; but they *flew*, they were CAST like the unripe fruit, which at first refuses to leave the branch; and when, under a violent pressure it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

How true the expression of our Savior, "*The scripture cannot be broken.*" It is worthy of remark that these signs have come in the *order* in which they are laid down in the Bible.—1st. The darkening of the sun.—2d. The darkening of the moon.—3d. The falling stars. Is this all mere *chance?* Strange *these things* should *happen* to come just in harmony with the prediction of our Lord! But we have noticed that *all* the prophecies are fulfilled in the same faithful and literal manner. Let us be upon the watch for the accomplishment of the remainder. We shall *soon* see Jesus coming "with power and great glory."

Marked Papers.

We perceive that some did not fully understand our remarks in relation to marked papers. We stated that those who had not paid to whole No. 104, which notes the close of the last vol., would find the amount now due, *including* the *advance* pay for the next vol., which ends with whole No. 130, marked on their *paper*, if it comes in a *package*; or on the *wrapper*, if it comes *singly*. We are as liable to make mistakes as other people, and if we have made any in our figures on the papers, please inform us, and we will make it right.

Campmeeting Incident.

Among those upon the ill-fated Montreal, burnt upon the St. Lawrence, a few weeks since, when two hundred and fifty-four lives were lost, was one John F. Cotton, an intelligent and amiable son of Erin's Isle, who had come over the briny deep for the purpose of interesting the readers of our literary journals with the productions of his pen, and thereby obtain a comfortable subsistence, as he had done for years in his own happy home, where he enjoyed the kindness of parental care and affection. Our readers will notice poetical and prose articles in the Crisis, from his pen. Some twelve years since he learned the vanity of all things earthly, when a fair one, the object of his love, was laid in the silent tomb. He then turned to the Lord, and found the Savior to be a choice friend, and every way worthy of his most ardent love. Last winter, his fond mother fell asleep in Jesus, which made home seem desolate, and caused him to decide on a visit to this country. After crossing the ocean, while on his way up the St. Lawrence, the boat took fire, and he was barely saved from the devouring flames, by sliding down upon the cable into the water, where he remained immersed, excepting his face, which was nearly blistered when picked up by the relief boat. In this forlorn condition he was taken to New York, where he hoped to find a brother, but learned he had left, and was probably in Boston, for which city he started on foot,—a distance of two hundred and thirty miles. On his way, he exchanged some of his clothing for old garments and received the difference in money, which he used to purchase a little food, sleeping in barns, or wherever he could find a shelter. He fared some like the man who went down to Jericho, and fell among thieves. After he had walked about one hundred and forty miles, with feet sore and blistered, he arrived at North Wilbraham, and seeing some of the peddlers' tents, he inquired what had called them together; and on learning that there was a campmeeting near by, determined to stop and rest himself, and gain also new spiritual strength, supposing that he should find his Methodist brethren; not being aware that any other people held campmeetings. When he came upon the ground, on Thursday, he soon found that we were that class of people, who had been represented to him as a very low, degraded company of ranting fanatics; consequently, he was much surprised, after learning who we were, to witness the good order, earnest and faithful preaching, praying and exhortations, and remarked, "I don't see but you get people converted in the same way that the Methodists do in my own country." The more he saw and heard, the more he was delighted, and soon his voice was heard in the social meetings, speaking, with tearful eyes, of the goodness of Him who had so mercifully spared him from the destructive elements, and directed his steps to the tented grove, where he had found a company of the friends of Jesus. It was comforting to see this stranger in a strange land, so edified and cheered, after passing through such perilous and heart-trying scenes. He was somewhat startled at some parts of our doctrine, but felt willing to hear before he passed judgment. We wish this could be said of all of our opponents.

At the close of the meeting, our brethren and sisters assisted him in getting to Boston, where he hoped to find his brother, but was subjected to another disappointment; hence he feels quite lonely and sad at times, as he contrasts the present with the past, when he enjoyed a happy home; but is cheered with the blessed hope of eternal life in the everlasting kingdom. He is earnestly searching the scriptures to see if what he heard upon the campground is in harmony with the Bible, and says he sees "men as trees walking." He remarked to me, "I am a *glutton* after this truth," referring to what he has heard while he has been with us. He says he never saw the love and goodness of God so clearly as he has since he has seen evidence that the wicked will be *destroyed*, instead of being kept alive for the sake of tormenting them eternally. We hope to hear from him often through the Crisis.

Hymn Books.

We are now out of Bro. Brewer's Hymn Books, and he does not intend to publish another edition.

The question arises, what shall we do? We have conversed with several of our preaching brethren, and others, and all with whom we have had conversation are in favor of adopting the new Harp, published by Bro. Himes.

It has seven hundred and forty-nine pages, and eleven hundred and sixty-two hymns, very systematically and conveniently arranged, by Eld. J. Pearson, Jun. It contains the best hymns from all the books we have used since 1843, with a large addition of superior ones from a very extensive collection of old hymn books. All things considered, we think it may be safely said, that it is *the best hymn book in the English language.* It seems very desirable that all of our congregations should have the same hymn book. We have often felt much inconvenience on account of the variety of books in use. This book contains such a large and varied collection of hymns, that, if it is adopted, we do not see how there could be any need of another change. It is put up in a convenient pocket size, well bound in sheep.

Price 60 cents. Full gilt morocco, $1.00. Postage nine cents. Per dozen or more, 25 per cent. off.

For sale at this office.

"The Great Antalgica; OR, VEGETABLE PAIN RELIEVER."

Our readers will recollect that some time since, we notified them that we had consented to act as agent for the sale of Dr. Higgins' valuable medicine for the relief of pain, (as well as his other valuable family medicines,) whether external or internal, on condition that all the net profits are to be given to the poor, in providing them with the gospel of the kingdom, and the necessaries of this life.

We wish to say that those who have been selling the medicine, are doing it with good success.

A Bro. from Maine writes:—"Your medicine is doing *wonders;* those that have used it pronounce it the *lion of the day.* No seafaring man ought to be without it."

We make a *liberal discount* to those who buy to sell again. Responsible men will do well to engage in its sale, and by so doing they will be aiding the *poor.* We are satisfied that it is the *best* pain reliever in market, and should be in every family where medicine is used.

Price 50 cts. per bottle. Send orders to Miles Grant, Boston, Mass.

For the Crisis.

Tartarus.

No. II.

The signification of this term which is used (2 Pet. 2: 4,) to designate the condition of fallen angels, was briefly set forth in a previous article. I now proceed to present additional evidence on the point. It is admitted freely that among the heathen *sometimes* this word signified a subterranean cavern. But the word is also used to designate an indefinite, aerial locality. In proof of which the following additional examples may be adduced.

PHAVORINUS says Tartarus is "*aeer hupogaios, kai aneelios*"—"the subterrestrial air where the sun comes not."

SUIDAS, another ancient writer, says it signifies "*ton peri ta nephe topon*"—"the place in the clouds" or "in the air."

DR. PARKHURST, the lexicographer, says, "it appears from a passage in Lucian, that by Tartarus was meant, in a *physical sense*, the bounds or verge of this material creation."

LUCIAN, while addressing himself to *Cupid*, says, "Thou formest the universe from its confused and chaotic state; and after separating and dispersing the circumfused chaos, in which, as in one common sepulchre, the *whole world* lay buried, thou *drovest it* to the confines or recesses of OUTER TARTARUS."

PARKHURST continues—"On the whole, *Tartaroun* in St. Peter is the same as to *throw into Tartarus* in Homer; only rectifying the poet's *mistake* of Tartarus being in the *bowels of the earth*, and recurring to the *original sense of the word* as above explained, which, when applied to *spirits*, must be interpreted spiritually, and thus *Tartarosas* will import that God *cast* the apostate angels out of his presence into the blackness of darkness, where they will be forever banished from the light of his countenance . . . as truly as a person plunged into the torpid boundary of this created system would be from the light of the sun, and the benign operations of the material heavens."

DR. A. CLARKE quotes the above with approval.

DR. MACKNIGHT says that on some occasions "Greek writers speak of Tartarus as in the air, and at the extremity of the earth, beyond the region of *Mauritania.*"

The world was supposed by the ancients to be a vast plain. Down under it there was plenty of room for Hades, Tartarus, Elysium, &c., &c. The Jews had Abraham's bosom down there, according to that much quoted discourse of Josephus concerning Hades, which, by the way, Josephus never *wrote*, (and which is not published in the critical editions of his works,) but which still answers a good purpose among some of the *wise* who want something more than they can ever find in the scriptures to support their notions of a subterranean place to put the ghosts of the dead in. Of course a spurious work that is full of the subject must be more in point than a *genuine* one which does'nt mention it. But to return. The heathen put all these things under the earth. Now how to get at them was the question. The only way was to travel to the verge of the known world, to "the jumping off place," and as the entrance was no where else of course it must be *there.*

The geographical knowledge of the ancients only extended westward about as far as the pillars of Hercules, or to the straits of Gibralter. Well, here then somewhere about *must be* Tartarus, simply from the fact that it could'nt be found anywhere else; and as nobody had looked here, so no one could dispute but that this might be its location. Just north of the Straits of Gibralter flowed the river *Bætis*, now called the *Guadalquiver;* and still north of this was a mountain range—*Mons Marinus*, or, on modern maps, *Sierra Morena.* Between this mountain range and this river, in this "terra incognita" or unexplored country, was a tract of land, the old traditionary title of which was, according to Strabo, the ancient geographer, *Tartessis.* And here in this region Strabo locates TARTARUS.

LIDDELL and SCOTT in their Lexicon under the word Tartessis says "a district between the mouth of the Bætis, *old legendary land* in the far west, with which Tartarus in placed in connexion by Strabo." p. 148.

Here in this "old legendary land" was a fit place for the entrance to that "old legendary" Tartarus. And if subsequent explorers had *found* the place where a lump of iron would strike after falling nine consecutive days from the surface of the earth, then the locality of Tartarus would have been definitely settled. But, alas! for heathen mythology or for heathenized theology. Columbus passed the pillars of Hercules,—a thousand navigators have proved that *Mons Marinus* was not the extreme verge of the earth,—the spanish peasant drives his herds or prunes his vines on the very territory which was accounted as the vestibule of the infernal pit, and sees or hears nothing of its Tartarean horrors. The notion of a flat world has had the bottom knocked out of it by the hardihood of a few sturdy navigators, and with it has gone the underground regions of ancient mythology and mythologic poetry.

The recent investigations, also, which show that in all probability the interior of the earth is a mass of liquid lava have played the very mischief with the *underground* paradise, or Abraham's bosom; (which Josephus didn't write about,) thus knocking into inglorious *pi* any quantity of sermons, dissertations, exhortations, essays and editorials on the subject of hades, Abraham's bosom, the intermediate state, Christ's descent into hades, his preaching to spirits in prison, purgatory, mass, saint worship and other fooleries both profitable and unprofitable; and so the fair prospect is that christian men may yet be driven to their Bibles for the sincere milk of the word instead of trying to "suck the milk of the Gentiles" in the shape of traditional error and mythological vagaries.

Now, Elwin, if your friend wants to contradict this view of Tartarus let him do it, —but I shall want to know some *reasons* for his position before I fire away any more powder for nothing.

The argument is briefly as follows:

Evil angels are cast to Tartarus.

But evil angels are in our atmosphere.

Therefore Tartarus is in our atmosphere.

And then, the heathen doctrine concerning Tartarus is based on a philosophical and geographical absurdity long since exploded. But philosophical absurdities are not fit subjects for divine inspiration. But Peter was divinely inspired. Therefore Peter did not teach the heathen doctrine concerning Tartarus. Besides, numerous Greek authors assign to Tartarus an aerial location. This agrees with the whole scripture on the point of the position of evil angels. Therefore this being an authorized sense of the word it is the sense in which Peter used it.

H. L. HASTINGS.

For the Crisis.

The Kingdom.

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

The time is come when all who wish to be on the Lord's side should take his and her stand among his people regardless of every thing save their eternal welfare. He is blind indeed who cannot discern in the lowering clouds which darken the political and mercantile horizon of the world, those signs which are spoken of in the Apocalypse as foreshadowing the coming of the Son of Man. Events crowding upon each other, are converging upon one grand point, and that is the long looked for, the long prayed for, second advent of Christ.

Although the prophecies contained in the book of Daniel and in the Revelations have been gradually fulfilling since the days of the prophets and apostles, yet it is during the past few years that there have been such striking proofs made manifest, of the final and speedy consummation of all things.

From the east and the west, from the north and the south, come the deep mutterings of the thunder, occasionally swelling into louder roar, fearfully prophetic of the storm that must soon sweep over doomed earth with devastating fury. Mistrust pervades every class of society, whether emperors, kings or merchants. Diplomatic cupidity as well as financial fraud threaten to overwhelm the world with bankruptcy and war. Friendship seems to exist but in name, and confidence in all is shaken, if not entirely destroyed. Nations are warring against nation, and kingdom against kingdom. Men's hearts are failing them—they know not where to turn, for "they are at their wit's end." All sorts of sin and wickedness are on the increase. Open profanity, scepticism, licentiousness, robbery and murder, seem as if they would swallow up the land, for the devil has come down among us, having great wrath, because he knoweth he has but a short time. The great enemy of God and man, seeing that his kingdom is about to be overthrown, is gathering together, under his black banner, all of the nations and kingdoms of the earth, who will not have Christ to reign over them, to make war upon Him who sitteth upon the white horse. Rev. 19: 19. Of those who perish in their wickedness, heedless alike of the sweet music of Mercy's call, or the threatenings of retributive justice, he will say—"Let them alone. Let them fill up the measure of their iniquities, till the wild grapes of the earth be ripe, that they may be gathered and cast into the winepress of my wrath." Then shall go forth from the mouth of Him upon whose vesture and thigh is written—"KING OF KINGS AND LORD OF LORDS," a sharp sword, which shall smite the hosts of his enemies, so that his angel shall call in the wild fowls of the air to eat the flesh of kings, of captains and of mighty men who have been slain to make the supper of the great God.

Yet amid all this portentous warfare and confusion the gentle voice of the good Shepherd is heard—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." What words of comfort are these to the faithful who stand firm while fierce billows are surging around them! Unawed by the frowns, unshaken by the scoffs, and scorns, and persecutions of the world, they gather closer together, brace tighter the shield, and grasp more firmly the sword of the Spirit; while foot to foot and hand to hand with the myrmidons of Satan, they maintain the battle, till the Captain of their salvation appears upon the field, armed with ten thousand thunders and victory seated upon his majestic brow. And when the well-fought battle is won, he will say to his valiant soldiers,—"Well done, ye good and faithful servants, enter ye into the joy of your Lord."

When we think of the uncertainty of life with all its false glitter and emptiness, and contrast it with the blessed and glorious realities that await those who have taken Christ as their portion forever, we wonder at the infatuation which chooses certain death in preference to immortality—the wrath of God before the smile of his countenance—the darkness of death before the light of the new Jerusalem. Fear not, little flock; your Shepherd is the King of Kings. He who is for you is mightier than all who are against you; and although he permits his children to be tried, tempted and buffeted, it is only that they may come out of the ordeal like the gold from the furnace, reflecting clearly the divine image of their Maker. "For it is your Father's good pleasure to give you the kingdom." What a glorious change from the rags of the world to the marriage garment of the Lamb! from a state of trial to one of triumph—where there will be smiles instead of tears, meetings instead of partings and sorrow and suffering shall be forever lost in the endless Hallelujahs of the ransomed of God. May He keep us faithful to the end. Amen.

JNO. F. COTTON.

Poetry.

For the Crisis.

LINES.

Addressed to Rev. A. H. Stearns and lady, on the death of two of their children; Alvena A., died May 7th '56, aged three years and eight months; Wayland A., died May 2nd, aged three years and five months.

Two precious little jewels
Thou hast reluctant laid,
Far from the dear home-circle,
Beneath the green grass shade.
But in the great Life Giver
Thou hast a faithful trust;
The keys are his forever,
He'll wake their slumbering dust.

Those buds, so frail and lovely,
Were twining every hour
Around the heart more closely,
By love's mysterious power.
But death is often nearest
When least we fear its dart,
And marks the victim dearest
And closest to the heart.

Ah! thou art lonely, mother,
You miss their birdling songs;
And oft in broken slumber,
You hear their whispered moans.
And, father, how you miss them!
The tear unbidden starts,
But Gilead's *balm*, so cheering,
Will heal your broken hearts.

As sure as flowers greet thee
At gladsome spring's return,
And breezes fan thee sweetly
When summer roses bloom;
So sure those eyes all sparkling,
Will wake to smile again,
And ne'er a shadow darken
Those radiant brows again.

A word prophetic spoken,
Its echoes still repeat,
And leave a beauteous token
Of little Wayland sweet.
"O, I shall die, dear Mother,
(He murmured artlessly,)
Beside sister Alvena,
There you will bury me."

Your gems are safely garnered,
And angel watchers there
Will guard your dear Alvena,
And little Wayland fair.
Their tender hearts will never
Feel earth's dark and cruel scorn;
Without the arduous warfare,
They'll win the sparkling crown.

VESTA N. CUDWORTH.

Charlemont, July 27, '57.

Health Department.

Coffee.

We are fully satisfied, that, if our readers, who love Jesus, and are willing to eat and drink to his glory, were aware of the effects of tea and coffee, they would abandon their use at once; and save their money and health, and no longer sanction by their own example, that which is destroying the health and happiness of thousands. In almost every place we go, we find those who are suffering from the effects of these narcotics; but we are often cheered by meeting others who have abandoned their use, and exhibit the happy result, in health restored, headache removed, appetite returned, impatience subdued, and by the sweet peace of Jesus more fully shed abroad in the heart.

We now present to our readers a few facts concerning the *history*, *use* and *effects* of *coffee*.

Its history. Coffee is a native of Abyssinia, and was introduced into Arabia in the sixth century, but was used as a medicine rather than as a beverage. It was not till the latter part of the fifteenth century that it became a favorite drink. In 1511 its use had extended to Cairo, in Egypt. From Cairo it passed to Damascus and Aleppo; and thence, in 1554, to Constantinople. It was introduced into Italy in 1615; in 1657, into France, but only as a curiosity. The first coffee house in Europe was opened in Paris, in 1672, and the coffee was sold at 2*s* 6*d* a cup. It was introduced into Europe and America much later than tea.

Its use. The quantity now used is almost incredible. In 1832, nearly 50,000,000 pounds were imported into England. In 1840, the quantity consumed in France, including Spain, Italy &c., was about 70,000,000 pounds; Netherlands and Holland, 81,000,000; Germany, and the countries round the Baltic, 64,000,000. The consumption of coffee in the United States has been, and still is, rapidly increasing. In 1821, 21,273,659 pounds were imported; in 1836, 93,790,507; and since that time its use has greatly increased.

Its effects. Dr. Paris says,—"It is suspected of producing palsies—and not without foundation."

Dr. Trotter, when speaking of the cause of nervous diseases, says that "the only means of cure lie in a total abstinence from every species of fermented liquors, and from everything that bears any analogy to them, such as *tea*, *coffee*, opium, and all other narcotics."

The *Catechism of Health*, by Dr. Bell, of Philadelphia, says expressly that coffee has a "*pernicious* effect upon the stomach, bowels, and nervous system generally."

Dr. S. A. Shurtleff, of Boston, says—"Of all the common beverages drank in society, *coffee* is decidedly the worst."

Londe, a distinguished French writer on health, says of coffee—"It accelerates the functions only by shortening their duration. It doubles the energy of the organs only by doubling the debility which follows." "*Coffee*," he adds, "should be used *only* in those circumstances in which it is proper to use fermented or *spiritous liquors*. It is not on account of its liquid condition, or its high temperature, but on account of its *stimulating* without nourishing, that *coffee*, like *tea*, produces *nervous affections*."

Sinibaldi, an Italian medical writer of some eminence, makes the following remarks. "The commerce which we have opened with Asia and the new world, in addition to the small pox and other diseases, has brought us a *new drink*, which has contributed most shockingly to the destruction of our constitutions—I mean *coffee*. It produces debility, alters the gastric juice, disorders digestion, and often produces *convulsions*, *palsy* of the limbs, and vertigo."

Dr. Millengen, when speaking of coffee, says it is liable to produce feverish heat, anxiety, palpitations, tremblings, weakness of sight, and predisposition to apoplexy.

Dr. Burdell said,—"By experiments upon animals, it is shown that there is more excitement of the nervous system produced by coffee than by tea; but death does not ensue as quickly." *Dr. Alcott on tea and coffee.*

Is it *right* to use a beverage which produces such effects? Can we do it to the glory of God?

Foreign News.

THREE DAYS LATER FROM EUROPE.

HALIFAX, Oct. 7.

The Cunard steamship Niagara, from Liverpool 1 P M. 26th ult., arrived at this port at six o'clock this morning.

GREAT BRITAIN.

The *Globe* says the Privy Council have fixed Sunday, the 4th of October, for a day of National humiliation and prayer, on account of the India troubles.

The Sultan of Turkey contributed £1000 to the Indian Relief Fund. Considerable political importance is attached to this act from the head of the Mahommedan religion.

AUSTRIA.

A Vienna dispatch says the Emperors of Austria and Russia will have an interview at Wiemar on the first of October.

FOUR DAYS LATER FROM EUROPE.

SANDY HOOK, Oct 12.

The Collins steamship Atlantic, from Liverpool, Wednesday, 30th ult., passed this point shortly after nine o'clock this forenoon.

The Atlantic brings four days later advices from Europe, and a fortnight's later news from India.

The insurgents still held Delhi, and affairs elsewhere were without much change.

The imperial interview at Stutgardt had terminated.

SECOND DESPATCH.

East India dates by this arrival, are from Calcutta 23d, Bombay 31st, and Delhi 12th of August.

There had been many sharp encounters in which the rebels were defeated. European reinforcements were arriving before Delhi, and the assault was looked for on 20th August.

General Havelock, in the second attempt, reached Lucknow after having had two more victorious encounters with the rebels; but the weakness of his force compelled his return to Cawnpore.

A doubtful despatch says that he had reached Lucknow, the garrison at which place still held out.

The garrison at Agra was still secure, but its condition was precarious.

Admiral Seymour has proclaimed the blockade of Canton River.

The Imperial meeting at Stuttgardt extended over four days. There were several private interviews between the Emperors.

The Czar and Emperor of Austria were en route for Weimar.

In England a meeting of Parliament shortly was talked of.

The King's magazine at Podpore had been struck by lightning. Nine hundred persons were killed, and one million sterling property was destroyed.

The whole Province of Bengal was alarmed. All civilians at Gerrah had fled to Patna, leaving the treasury in charge of the 64th Regiment, which is in a precarious situation.

Calcutta was becoming crowded with fugitives from all parts of Bengal.

A letter from Constantinople [illegible] that three Russian war screw steamers, [illegible] reported as waiting for [illegible] through the Dardanells, had entered the Black Sea—that they were either wholly built, or at least, fitted with their machinery, in America, and that they are all that can be desired, especially in their sailing qualities. The same letter says that as far as steam power is concerned, the Russian fleet in the Euxine is actually stronger than it was before the last war.

GERMANY.

The reception of the Emperor Napoleon at Stuttgardt was marked with all possible state and ceremony, while that of the Czar was very quiet and devoid of all formality. The Empress of Russia and the Queen of Greece arrived at Stuttgardt on the evening of the 26th. The Emperors during their stay, had several private interviews, but nothing authentic is known as to their nature. The French journal's generally predict that the interview must tend to cement the peace of Europe.

The Emperor of Austria had left Vienna for Weimar, there to meet the Emperor of Russia. Great political importance is generally attached to this interview.

FOUR DAYS LATER FROM EUROPE.

NEW YORK, Oct. 15.

The steamship Vanderbilt arrived at 9 o'clock this A. M., bringing London dates to the 3d inst.

The India mail had arrived in England, but furnishes little intelligence additional to that already given by telegraph.

A despatch received at Bombay from Cawnpore states that General Havelock defeated the rebels near that place, on the 16th, without loss, excepting a few wounded, but the cholera had carried off nearly one hundred of his troops.

Accounts from Lucknow of the 18th reported all well.

Calcutta letters contain nothing new. Advices from China are unfavorable. The Emperor refused to agree to any amicable arrangements.

The Emperors of Austria and Russia had an interview at Warsaw, Oct. 1st.

Advices from Constantinople state that an insurrection had broken out in the Khanatz, and that Schamyl had been made prisoner of the Governor of that province.

The English government has notified the Prussian manufacturers that no more fire arms will be allowed to enter the East Indies without special permission.

TWO DAYS LATER FROM CALIFORNIA.

NEW YORK, Oct 4.

The steamer Star of the West, from Aspinwall 24th ult., arrived at this port at 6 o'clock this morning.

OREGON.

The Indians had been committing depredations in Umpqua Valley.

In Washington territory a party of Indians broke into the house Ebey, at Port Townsend, and murdered him. The family escaped. The United States troops refused assistance, and the residents took the law into their hands, and captured eighteen Indians, who were to be hung.

The people of Carson Valley, and other places adjacent, held a meeting and unanimously resolved to petition Congress to form a separate territorial organization from Utah.

The cholera was prevailing alarmingly in Guatemala. Mr. Venable, the U. S. Minister had fallen a victim.

Cholera was also prevailing at San Salvador.

Domestic Summary.

FROM YUCATAN AND ST. DOMINGO.

NEW YORK, Oct. 6.

We have Yucatan dates to Sept 15. The revolution against Gov. Pantaleon Barrera, had not yet been put down, and a skirmish between the parties was daily expected. The campaign rebels kept up the semblance of a government and had regularly organized an army under Gen Zavaille.

The town of Telsat had been sacked by the Indians at the instigation of the rebels, and every house in the place more or less injured. The slaughter of women and children was considerable. The men managed to secrete themselves until the Indians retired, which they did after one day's delay.

By way of Havanna we have received advices from San Domingo to the 6th of September. At that time the capital, where President Baez resides, had been beseiged for a fortnight by the insurgents. The prospects are by no means favorable for President Baez.

The New York Times states that 1461 workmen have been discharged from the various manufacturing establishments in that city, besides 1200 from the Bergen Tunnel works, in consequence of the hard times.

A DREARY VOYAGE.—It is a remarkable fact that the three survivors of the Central America who arrived at New York on Monday, had drifted on their frail support *nearly six hundred miles* from the spot where the steamer had sunk, before they were picked up—a dreary voyage—the terrors of which, with a protracted and agonizing death staring them in the face, no one but themselves can realize.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

A protracted meeting will commence at Brunswick, Maine, on Thursday evening, Oct. 22, and continue over the Sabbath. I expect to attend. EDWIN BURNHAM.

I have appointments to preach as follows East Weare, (Free meeting house,) Oct. 25th
T. M. PREBLE.

The Lord willing, I will meet the brethren in the following places:

Bangor, Me.,	Oct. 21st and 22d
Portland, Me.,	Oct. 24th and 25th
Portsmouth, N. H.,	Oct. 26th
Concord, N. H.,	Oct. 27th
Manchester, N. H.,	Oct. 28th
Nashua, N. H.,	Oct. 29th
Worcester, Mass., (with Bro. Taylor,)	Oct. 30th

I wish Bro. [illegible] would [illegible] to call on, at each of those places [illegible] as I know no one. Please write me. HIRAM MUNGER.

Notice.

If the Lord permit, Bro. L. Boutell and the writer will hold a meeting at North Edgecomb, Me., in the new school-house, to commence Thursday, Oct. 29th, continuing over the following Sunday. Brethren and sisters in that region are invited to attend to help on the meeting.
R. R. YORK.

Providence permitting, I will preach at

Manchester, N. H.,	Friday eve., Oct. 23d
Concord, N. H.,	Sunday, Oct. 25th
Northwood, (Narrows)	Thursday eve., Oct. 29th
Meredith (Neck)	Sunday, Nov 1st.

D. E. MOULTON.

Conference at North Fairfield, Huron Co. Ohio.

The Lord willing, there will be a General Conference at North Fairfield, Huron Co., Ohio, commencing Thursday evening, Oct. 29th, to continue over the following Sunday. The *special* object of this Conference is, to devise means to more effectually dispense the word of life to the famishing thousands of Ohio, and elsewhere. Therefore, a "special" invitation is most cordially given, yea, an "earnest" solicitation, to every lover of *Truth*, male or female, to attend. Ample provision will be made for the accommodation of all while here. As we are not in affluent circumstances, we would suggest that *each* church provide for their minister's traveling expenses, as far as practicable; but none need stay away for want of funds, for brethren will be here who will readily impart of their "*little all*."

Come, then, Brn. and Srs., in the spirit and power of Jesus, and *Truth*, "though trampled, *shall* rise," and its propagators, through faith, shall triumph. So mote it be. By order of the Church,
J. M. JUDSON, *Pastor*.
Northfield, Sept. 15th, 1857.

N. B. Brn coming from the South, on the cars, can stop at New Haven; from the East, at New London or Norwalk; from the West, at Norwalk; at each of which places, conveyances can be had for this place.
J. M. J.

I expect to hold meetings in Richmond, Sunday, Oct. 18th and 25th
THOMAS SMITH.

Providence permitting, we will commence a series of meetings in West Winsted, Ct., at Humphrey Hall, Thursday evening, Oct. 29th, and continue every evening through the week, and over the Lord's day.

Also, another series at Collinsville, Ct., commencing Wednesday evening, Nov. 4th, and continuing every evening through the week and over the Lord's day.
S. G. MATHEWSON.
EDWIN BURNHAM.

Providence permitting, I will commence meetings in Newfield, Ct., Wednesday evening, Oct. 21st, and continue through the week and over the Lord's day. It is expected that Bro. Mathewson will be present also. We hope to see a general gathering of the friends of Jesus.
MILES GRANT.

Providence permitting I will preach in

South Hope, Me.,	Oct. 23d, 24th, and 25th.
Church, (where Bro. L. Stone may appoint,)	Monday evening, Oct. 26th.
Young Town School House, Linconville,	Oct. 27th.
North Searsport, where Bro Nichols may appoint,	Oct. 28th.
Holden, at the school house near Bro. I. Clewley's,	Nov. 1st.
Orrington, at Advent Chapel,	Nov. 8th.

THOMAS SMITH.

Providence permitting, I will hold meetings in Danielsonville, Ct., evenings of Nov. 3d, 4th, 5th and 6th. MILES GRANT.

Providence permitting, I will commence a series of meetings in Rutland, Vt., at the Town Hall, Wednesday evening, Nov. 11, and continue every evening through the week and over the Lord's day.
MILES GRANT.

W. S. Campbell appoints to preach at Scitico, Conn., Sunday, Oct. 25th.

Providence permitting, I expect to preach at Springfield, Ct., the 4th Sunday in Oct. Jawbuck, the 1st Sunday in Nov.
W. S. CAMPBELL.

Providence permitting, I will attend a meeting in Danbury, N. H., the first Sabbath in November. DANIEL CHURCHILL.

I have appointments as follows At Canterbury Town House 1st Sabbath in Nov. Waterloo, at the Conference, the 2d. At Loudon Ridge the 3d. Lake Village the 5th.
T. M. PREBLE.

Conference at Waterloo—Warner N. H.

There will be a Conference at Waterloo, to commence Friday, Nov. 6th, at 1 o'clock, P. M., and continue over the Sabbath. All are invited, both saints and sinners. Provision will be made for all who attend; and also for horses, without charge.
T. M. PREBLE, for the Brethren.
East Weare, Oct. 19, '57.

Will the friends owing me for hymn books please be kind enough to remit me my dues, as I am in debt to the binder, who wants his pay. I am poor, and need the same. Times are hard, and it is this fact that urges me to make this request. My address is
S. S. BREWER, Fairhaven, Mass.

Notice.

The brethren in Buffalo have formed a church in accordance with gospel order; the only test of fellowship being *christian character*. We therefore invite ministering brethren and *all* to come and meet with us, there being only one Advent Meeting in this city.

The meetings are on Mohawk Street, near Main, three times Lord's day, and on Thursday evening of each week.
ROB'T. HUMPHRIES, for the Brethren.
Buffalo, N. Y., Oct. 13th, '57.

Bibles—Bibles—Bibles.

English Polyglott Bibles—The British and Foreign Bible Society's Bibles are for sale by H. L. Hastings. All sizes from 18 mo. to 12 mo; all bindings, from sheepskin to Turkey morocco; all prices, from 75 cents to $2.50. Send in your orders with the cash at once. Prices to suit the times. Address H. L. HASTINGS, Rochester, N. Y.

N. B. Books and tracts furnished as usual at low prices [illegible] by N. Branch, Jr., [illegible] and [illegible] the Crisis Office.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

B. B. Hoyt 134, Z. Grovier 195, Mrs. J. A. Tuck 118, S. H. Brooks 133, A. Anthony 130, E. Tripp 114, A. K. Howland 136, M. Ferren 104, J. Emmons 137, C. Lewis 130, M. A. Hoxie 132, S. Blaisdell 130, J. B. Mooney 130, J. G. Munsey 137, W. C. Nettleton 135, W. Brown 137, C. Randell 127, J. S. Young 160, H. Bounds 121, W. Nichols 156, H. Tuttle 135, L. Jones 130, J. Gibson 156, Maria Fisk 137, J. Blake 102, J. M. Dodge 129, R. Whipple 130, R. Cricherd 130, P. Dow 156, C. Richardson 130, J. Danforth 137, E. G. Sprague 112, H. Sweet 130, Mrs. L. K. Crowell 137, W. McCulloch 130, $1 each.

E. Merril 131, J. Scoville 119, G. M. Garrett 144, T. Sanborn 149 C. Haley 149, N. Sweet 156, Eliza M. Fletcher 156, M. E. Davis 134, W. Shaw 156, P. Dickinson 130, E. Flanders Jr. 145, T. P. Perkins 130, D. Rice 130, P. T. Watson 121, $2 each.

J. Niles 130, $3; W. H. Hall, for the Providence brethren, $15; T. G. Newman 75 cents; D. Kinsman 38 cents; O. T. Clisby 156, $3; S. Jenkins 138, $3; A. L. Chamberlin 124, 50 cents; T. W. Dow 147, $2.25; J. M. Churchill 130, $1.28; J. Morse 130, $1.50; S. M. Dudley 143, $1.56; C. Piper 118, 75 cents.

FOR BOOKS AND TRACTS.—W. Nichols $9; A. P. Hyde 42 cts; W. McCullock 18 cts. (Sent.)

WESTERN MISSION, T. E. Wood, $1.00.

Bro. Helm, we do not know of a single copy of Jasher to be had.

Eld. J. Howel's P. O. Address is Salem, Mass.

Bro. S. S. Brewer's P. O. Address is Fair Haven, Mass.

Bro. A. Ross' P. O. Address is Lowell, Mass., care of Churchill and Pickering.

Bro. F. W. Dow, we send you the last hymn book, and give you credit for the remainder on the Crisis.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS 167 Hanover street, Boston, Mass.

The Saint's Inheritance. By Wm. Shephard Price 8 cents—pos. 1 ct.

THE THREE KINGDOMS, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS $4.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single Postage 1 cent.

CRUDEN'S CONDENSED CONCORDANCE.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

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Poetry.

For the Crisis.

GOD IS LOVE.

Child, hast thou the thought e'er cherished
That thy Maker, God, is love?
Thou may'st read it in the blue sky,
Wreathed in silver clouds above.

It is written on the green earth,
Where the streams their waters pour;
Written on the tinted petals
Of each tiny budding flower.

List! and hear it in the glad notes
Of the wild bird's warbled lay;
Hear it told by balmy zephyrs
Bearing fragrance far away.

Hear it in the mighty anthem,
Chanted by the roaring main,
While throughout their rocky caverns
Echoes bear th' inspiring strain.

Hark! a thousand voices breathe it,
Ever through the whisp'ring grove;
All above, below, around thee,
Bears this message—"God is Love."

Love Him, child, who thus hath scattered
Round thee tokens of his love,
Let thy heart, each morn and even,
Praise like incense send above.

MARIA T.

For the Crisis.

THERE REMAINETH A REST.

AIR.—"*Homeward Bound.*"

Bear me away to some kindlier clime,
From earthly gloom;
Friends I have loved in youth's sunny time
Sleep in the tomb.
Some blessed spot where flowers never fade,
Fragrant and sweet in their own quiet glade,
Love burns forever unsullied by shade,—
I would go there.

Bear me away where the bright angels dwell,
For I am sad;
O! I would list while the loud anthems swell,
List, and be glad.
In some distant planet hast thou a home,
Where mortals ne'er wander weary and lone,
Bondage, and sighing and tears never come?
I would go there.

Here is no place 'neath the blue shelt'ring dome,
Free from a blight;
But there's a home in the bright world to come,
Where all is bright:
Bright as the star-spangled heavens above,
Saints will unite in a household of love,
Fearless, and deathless, and changeless will prove,—
Soon we'll be there.

VESTA N. CUDWORTH.
Charlemont, Mass.

Original Articles.

For the Crisis.

Liberality.

No. V.

Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade *him*, because he followeth not us. But Jesus said, forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me."

I. It is manifest that the disciples who were *sent out* did not know those to whom they here referred—they did not belong to that particular number who were mostly with Jesus; hence, if they knew who they were, they did not recognize them as brethren and fellow laborers. The want of an acquaintance might have been the cause of the absence of fellowship—not a justifiable one—but most likely the reason of their unwillingness that these strangers should work in the vineyard of the Lord was not the fact, the fact simply, that they "*followed not*" with them. This they thought would doubtless meet the approbation of the blessed Lord,—but that they had come to conclude that the subjection of devils to men in the name of Christ, was committed to them. The idea of an exalted position in the work has ever been the father of illiberality. Various elements of human nature come into play, to secure, at once, the exclusive principle as a controlling influence of action. The sentiment of their complaint to the great Master is:—"We stopped the *work of God* because those who wrought did not labor with us, or work as we did." Jesus, the projector of the whole stupendous effort, was more liberal. The "author and finisher" said, "let them work."

II. The *disfellowshiped* were doing some of the most important acts in the cause—*casting out devils.* It was a *time*, in Judea, of general *bedevilment.* Looking at the account of our Savior's labors—whichever way we may expound the nature of the power—the "*demonical possessions*" seemed to offer the greatest obstacles to the spread of truth. An offshoot of the grand pagan philosophic error, that man possesses a distinct and separate *entity*, which may exist, and act, and be acted upon, without the control of his organism, or an effect upon it,—and that such spiritual demons, as the heathen dogmas of darker times, had foisted upon the credulity of murky-minded fable-makers, dreamers, and devil-worshipers, could twist, cramp and convulse the inner man to contort, burn, drown, freeze, swelter, and cause to "wallow and foam," screech with hellish yells, and run frantic into dens, caves and tombs—the outer—with a community half full of men and women, like devils incarnate, as some of them truly were—Christ and the gospel were at work to scatter out of the land, as the mists of night flee before the rising day—Christ was doing it. The disciples were sent out to do it—when lo! some who are not of "*our company*" are found doing it, and in the same mighty name; at once the *selfish* exclusive, sectarian believer, not only ceases working, but causes (if possible) those humble servants, whose only object, as yet, is to rid the land of demons and satanic predominance, to cease too. That overgrown, wide-spread, towering fabric of Spiritualism, must be levelled—work of the grace, and spirit of God!—Was it liberal to interfere? Nay! The Son of God—source of power in all the struggle, was the example of liberality. He said, "Let them work!"

W. S. C.

For the Crisis.

Gems of Thought.

GATHERED BY J. H. T.

It is easier to reprove a thousand sins in others than to mortify one in ourselves.

The saint clothes himself in course raiment and hides precious gems in his breast.

Be attentive to the end as well as to the beginning, and then you will not fail.

Brave actions are the substance of life, and good sayings the ornament of it.

The trials of life are the tests which ascertain how much gold there is in us.

Most of us employ our first years so as, to make our last miserable.

There are reproaches which give praise and praise which gives reproach.

It is well never to carry a sword in our tongue to wound the reputation of any man.

Sophistry is like a window-curtain,—it pleases as an ornament, but its use is to keep out the light.

The sage fears glory as much as ignominy. Glory is something low. When a man has it he is filled with fear; when he has lost it he is filled with shame.

To know and to think that we know not, is the highest pitch of merit. Not to know, and to think that we know, is the common malady of man.

Men of superior virtue are ignorant of their virtue; men of inferior virtue do not forget their virtue. Men of superior virtue practice it without thinking of it; men of inferior virtue practice it with intention.

God has written upon the flowers that sweeten the air—upon the breeze that rocks the flowers upon the stem—upon the rain-drops that refresh the sprig of moss that lifts its head in the desert—upon its deep chambers—upon every pencilled sheet that sleeps in the caverns of the deep, no less than upon the mighty sun that warms and cheers millions of creatures that live in its light—upon all his works he has written—"None liveth for himself."

From Sr. M. K. Heath.

BRO. GRANT:—I still love the appearing of Him who is the believer's life. I desire, yea, I expect by the grace of God, through faith, to have an immortality; to hear the voice of the King say, "Come,—ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34. Truly,

"In expectation sweet,
We'll wait, and watch, and pray,
Till Christ's triumphal car we meet,
And see an endless day."

Brn. and Srs., it is our blessed privilege as well as duty to stir up each other's pure minds by way of remembrance; not because we do not know the truth, but because we do know it. The Apostle shows us by his teaching, that there should be no schism or division in the body; but that the members should have the same care one for another,—to provoke unto love and good works,—such as the inspired word approves, and as a belief in the heart will produce, to the glory of our Father which is in heaven.

I think we may see that the claims of the gospel upon us are the same as in times past, and our individual responsibility is more weighty than ever,—the day of account just before us, when the Master will call for the usury of the one talent, as well as the five. As we desire to favor the righteous cause of our Lord, as we desire to have eternal life ourselves,—the present and eternal welfare of our families, and others also,—may we remember that our labor is not in vain in the Lord. In due time we shall reap, if we faint not; and that by well doing we commit ourselves to the Lord as unto a faithful Creator.

Will we, Brn. and Srs., engage more heartily, fully and faithfully in the service of the Lord? Will we deny self, take up the cross daily, and so acknowledge him,—being governed by gospel principle in all our dealings with each other, and with a wicked generation; and order our conversation as the gospel teaches, and so retain the discipleship day by day, and learn more perfectly to show piety at home? and when duty calls us away, piety will accompany, and our influence at home and abroad, will be such as will gather with Christ and not scatter.

We realize that our faith is being tried. The Apostle says, "the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Pet. 1: 7. Again he says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange think happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. 4: 12–13. We believe we are almost to the close of the time of the end. We remember the Prophet's testimony speaking of the many days of tribulation by flame, captivity and spoil. And some should fall even to the time of the end. Dan. 11: 33–35. We still see what marked the commencement of the time of the end. We remember the words of our Savior—"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21: 31. I think the admonition of our Lord is specially due to us, when he says,—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 34–36.

We see that it is possible for us to be overcome by worldly influences, which intoxicate, and bring men, women and children in bondage.

What? If they had been truly converted, had the witness in themselves by believing on the Lord as the Scriptures have said, and being justified by faith have had peace with God through our Lord Jesus Christ; been free from condemnation by being in Christ Jesus, week after week, and month after month? O! yes. If it was possible for the Apostle Paul to become a castaway, after he had preached to others, we believe the same possibility exists in the case of every professed disciple. We think Paul had a perfect understanding of the plan of salvation—common, special and eternal. We love the instruction he has given, together with all the words of inspiration. He has taught us to work out our own salvation with fear and trembling; for it is God which worketh in us both to will and to do of his own good pleasure. The same hath said; "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 1–2.

We still see that it is possible for Paul's brethren to withdraw the living sacrifice they once presented, and so conform to worldly ways, words and appearances, as to lose the adorning they once possessed, and be destitute of that meek and quiet spirit which in the sight of God is of great price.

Now, Brn. and Srs., from the oldest to the youngest, be encouraged to hold fast the beginning of your confidence and the rejoicing of the hope firm unto the end. Take to yourselves the whole armor, and

"Mid the darts of angry foe,
Onward, fearless, onward go,
The good soldier's courage show,
On to victory!

Let thine eye be turned to me,
Jesus says I'll rescue thee,
Overcome and faithful be,
Thou shalt glory see!"

He that shall come will come quickly, robed in honor and glory; his angels will gather the ransomed ones.

While we view by faith the great congregation of the righteous, the Psalmist awake in the likeness of his Lord, satisfied, having immortality, praising God, and all the saints that have fallen asleep since righteous Abel,—truly it will be a great congregation.

May we be found having on the righteousness which is by faith, through our Savior Jesus Christ, and with the pure in heart have an abundant entrance into the everlasting Kingdom of our Lord. Amen.

MARY K. HEATH.
Lynn, Mass., Aug. 26, '57.

From Sr. D. N. Kidder.

When I think of the privileges and opportunities afforded some for prayer and conference meetings, and contrast the same with my privations and loneliness, I sometimes feel it too much to endure, and long to be released, either to enjoy the same rich blessing here, or to join with that innumerable company of the redeemed, in those melting strains of heavenly melody—"Worthy is the Lamb," in the Kingdom that never shall end.

Brn. and Srs., nothing short of a holy life—the love of God shed abroad in the heart by the Holy Ghost, and perfect obedience to all the commands of God, will insure or obtain for us an admittance into the kingdom of Christ.

We must lay aside everything wrong, and our differences in opinion must not hinder our hearts from being united in love to God and one another. If we love them only who love us, or believe just as we do, what reward have we? or what benefit is it to us? do not even the publicans so? We must *love* our enemies,—love them that hate us and despitefully use us,—love them and pray for them. We must do it, and if we get this love in our hearts be assured there will be no room for fear or hatred, because it will be as near perfect as anything that we can get. Lord, help us, individually, to get this *love* in our hearts, is my prayer. Amen.

Your unworthy Sister in Christ,
D. N. KIDDER.
Bristol, Oct. 1857.

From Eld. W. Sheldon.

BRO. GRANT—As some of my eastern friends feel anxious to know the state of the Redeemer's cause in this new Territory, permit me to say a few words through your paper.

1st. We are very few in number. In this large Territory there are only thirty families of *Reformed Christians*, to my knowledge.

2nd. We are scattered, living in sixteen different counties. May we yet see a church of praying christians in each place, is my prayer.

3d. We are nearly all of the "poor of this world." God help us to be "rich in faith."

4th. We need protracted meetings in the vicinity of each believer, and must have them, as soon as the door opens. Hitherto, a want of funds to pay traveling expenses has greatly hindered my usefulness. Not one cent have I received for preaching since I came to Minnesota, except a few dollars sent from the east; hence, "these hands have ministered to my necessities."

5th. The tract enterprise is doing good. Eld. Hastings and Eld. Blain have sent me some of their excellent works to scatter. Let brethren still send on their orders for the "*Key of truth*," and "*Man's future state*," (with stamps to prepay,) and scatter them everywhere, without price. Eastern Brn. can get "*Man's future state*," of Eld. H. L. Hastings, at a low price, as the work is stereotyped.

6th. In this place we are having regular preaching, and prayer meetings, and Sunday schools.

Yours in the faith,
W. SHELDON.
Vermillion, M. T., Aug. 17, 1857.

DR. BEATTIE says of the bashful and timid: "If they are attentive and respectful to their company, bashfulness will not injure them in the opinion of the discerning; it will raise their prepossessions in their favor."

WE forget in the violence of our grief, when the storm is wild about us and beats upon us, that the waves which lift us the highest bring us nearest to the stars.

MEN had much rather be censured for want of morals, than want of understanding.

THE intoxication of anger, like that of the grape, shows us to others, but hides us from ourselves.

As there is no prosperous state of life without its calamities, so there is no adversity without its benefits.

Choice Selections.

DAWN.

Light of the better morning,
Shine down on me!
Sun of the brighter heaven,
Bid darkness flee!
Thy warmth impart
To this dull heart:
Pour in thy light,
And let this night
Be turned to day
By thy mild ray!
Lord Jesus come;
Thou day-star shine;
Enlighten now
This soul of mine!

Streaks of the better dawning
Break on my sight,
Fringing with silver edges
These clouds of night.
Gems on morn's brow,
Glow, brightly glow,
Foretelling soon
The ascending noon,
Wakening this earth
To second birth,
When He shall come
To earth again,
Who comes to judge,
Who comes to reign.

H. BONAR.

Thoughts on Romans 8: 13.

BY REV. EDWARD WHITE, LONDON.

"*For if ye live after the flesh ye shall die; but if ye through the Spirit, do mortify the deeds of the body, ye shall live.*"

In these words the apostle presents to our view the two forms of human life, the fleshly and the spiritual, and their respective consequences, death and life eternal. Consider therefore,

1st. What is the exact signification of the phrase "*living after the flesh.*" We may be certain that there are two things which the Apostle does not mean. He does not intend by this phrase, the occasional sins, infirmities, and slips, of good men. No man in the estimation of God is thoroughly sinless; yet in those who shall be saved, there is implanted a victorious principle of moral and spiritual excellence, which, under favorable circumstances, would speedily develope itself as a divine nature triumphant over the last vestiges of evil in the human constitution. Neither does the Apostle intend by this expression, "living after the flesh," the habit of attending to duties on earth which spring out of fleshly relationships. There are some persons who spend the first half of their lives as if there were no God; and the second half as if there were no world. But the spirit of true religion displays itself, not in the affectations of asceticism, nor in the ambition to become an angel before the time. It is a family spirit. It is intended to make good husbands, good wives, good parents, good children, good masters, good servants, good neighbors, good citizens; and if it does not accomplish this, it accomplishes nothing. Men are to be judged according to the deeds done in the body.

"The flesh" is the scriptural term employed to designate the unreformed nature of man, in its totality. To walk after the flesh is to follow the course of a sinful world. It is to lead a life without God, without prayer, without truth, without self-restraint, without love,—a life of business without a religious aim, or a life of pleasure without any reference to principle,—a life which is a mere struggle for existence and amusement, without grace to ennoble it now, or glory to crown it hereafter. It is such a life as that which is led by the overwhelming majority of our fellow-creatures; whether we regard the victims of grossness and debauchery, or the more refined millions of triflers who people the civilized world. The human nature was formed to be a temple of the Deity,—to enshrine the thought of God as the ruling power, as the Jewish temple contained the Shekinah at Jerusalem; and whensoever a human life is spent thus, "without God in the world," the residuum is "flesh," and its "end is to be burned."

2d. The Apostle declares what shall be the proper penalty of such a career,—"If ye live after the flesh *ye shall die.*" In the Greek the expression is peculiarly marked and emphatic,—"ye are about to die," or "ye are on the point of death." It is a phrase composed of two verbs; which are thus translated in John 4: 47—"and besought Jesus to heal his son, for he was *at the point of death.*" Here the phrase is the same with that which in our text is translated, "ye shall die." All life around us is transitory, vegetable and animal. It passes away with the organisms which it animated, like the frost-work on our windows in winter when the sun appears. An animal life on the part of mankind—a life after the flesh, will result also in *death*,—"ye shall die!" "The letter or law of God *killeth.*" 2 Cor. 3. "Bring hither mine enemies and slay them before me!" "The world *passeth away* and the lust thereof, but he that doeth the will of God abideth forever." YE SHALL DIE! When the messengers of "Him that was dead and is alive again," declare that sinful persons shall *die*, it is not a far-fetched conclusion, but a reverential and honest inference from such a word, that they will literally *perish*, be *slain*, be *killed with death*, be *destroyed* body and soul: and it is in vain that men, in the face of such a threatening, flatter themselves with the possession of a natural immortality, or natural deathlessness. No; the word of God will be fulfilled. The wicked are at the point of death. Christ comes quickly; and when he shall appear, he will execute the judgments of God against an impenitent world,—"in flaming fire taking vengeance against them that know not God and obey not the gospel of his Son." If fire be not an instrument of *destruction*, it must be a fire of a different nature from that well-known element so often spoken of in the Scriptures—"He will *burn up the chaff* with unquenchable fire."

Thus has God, the eternal being, duly warned mankind to improve wisely their span of life below. He offers us on one side, an existence in sin, which is, "but for a moment;" on the other, an existence in holy obedience, which is of everlasting duration. "Behold I set before you death and life, therefore choose life."

3d. "If ye through the spirit do mortify the deeds of the body." Man is helpless without the divine Life-giving spirit; but the human agency works out salvation along with the Divine. The stately ship floats on the heaving ocean with her sails set. The winds of heaven supply the motive force; but there is a voluntary navigation below and aloft which spreads the sails and guides the helm. Even thus the Spirit bloweth where it listeth, and furnishes the motive force in the heavenly voyage of the soul; but a voluntary intelligence spreads out the moral faculties to be filled with the Spirit, and yields itself to be impelled by the celestial gale.

The mortification of the animal nature, with its licentious and angry passions, is the great work of the christian life. The power to accomplish this result must be derived from a positive, not a negative force. The monastic system of cheerless legality attempted this in the middle ages, and failed for want of a positive antagonist power. This is supplied to us by that truth which the Spirit teaches concerning Jesus our Lord. Here is the expulsive power of a new affection. Love to God in Christ must cast out sin; and we love him, in consequence of having something to love him for—because he hath first loved us—because he has visited us in our low estate of misery and degradation, with assurances of acceptance in the Beloved.

4th, "Ye shall live." United to God by faith and love, the believer becomes as indestructible as God. The Spirit of truth, of beauty, of holiness, of power, of life, dwelling in him, he cannot perish. His life is carried forward into eternity along with that of the necessary being. Amidst the changes of creation and the conflagrations of the universe, the good man in Christ abides secure. His life is beyond the action of the elements, and is destined to the development of an endless history. If all the beams darting from all suns through immensity, represented lines of figures denoting years or centuries or millenniums of glory, these amazing suns combined or multiplied would form not even a sufficient unit of the arithmetic by which to measure the believer's life. It is something divine—and since divine, incomprehensible to man. The christian embodies in his own person all those mysteries of love and life which dwelt in God; and it will require eternity for him to understand himself.

Reader! art thou living after the flesh—a momentary, damnable life of sin—a suicidal life to be speedily swallowed up by the devouring fire of the law? or art thou through the Spirit mortifying the deeds of the body, that thou mayest *live forever?*—(*Moncrieff's*) *Expositor.*

For the Children.

BRO. GRANT:—I have a little reminiscence of youthful days, which I have sometimes related, and I think with some profit. If you have a spare column for the young, please give it a place.

The Death-Bed of Sarah.

Scarce fifteen summers had passed over the fair brow of Sarah, when she was called to walk the dark vale, and share with mortals a sleep of forgetfulness in the cold grave. Our friendship had been brief but true. Oft had we passed the hours of night in the brilliant ball-room, and as the swelling strains of music floated out on the ambient air, our light footsteps and merry hearts told how little we were looking for the unwelcome messenger of death. But sudden and fearful was the change we were called to meet; I to part with one I had loved, *O! how deeply;* and she to leave the bright panorama in which she had shone like some brilliant star.

All is hushed and still now in that sick room. The curtains are drawn to exclude the light from eyes that had beamed with an earthly hope more soft and sweet than the silvery moonbeams that gilded the little sheet of water near the cottage. A group of distant relatives are gathered around; but no father is there, no mother to catch the last faint whisper of agony that wrung her heart. Brothers and sisters are far away. Sarah is dying in a strange land.

Sometimes she laughs, and again weeps convulsively; but she has lucid intervals,—then she gazes at me imploringly, saying, "*must I die? O! I will not die!*" None can imagine the agony that wrung my heart—I who had helped her waste her precious moments. Again she is wild—sings broken sentences of songs—dreaming of past hours, when in the dance she was the gayest.

But soon all is over. No Savior shed his cheering ray upon the scene. Her eyes close, to awake no more till the last trumpet sounds. This is a dark picture, but faithfully portrayed. It taught me an important lesson. The ball-room lost its charms for me, its glory was departed. Youthful friends, let it prove to you a solemn admonition. Remember the lovely Sarah, and be wise.

VESTA N. CUDWORTH.

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Poetry.

For the Crisis.

LONGINGS FOR THE LAND OF REST.

HEB. 11: 14-16.

Weary, worn and toiling on I go,
Freely leaving all things here below;
Lonely, strangely in this world of woe,
All its pomp and glory I forego.

Hopes, how fleeting! joys, how soon they die!
Sorrows meeting, human hearts defy;
Charms delusive, all that greet the eye—
Transient shadows—see how soon they fly.

Fairest roses bloom, but soon decay;
Brightest objects quickly pass away;
Buds of promise come and go to-day,
Like the blossoms on the eve of May.

I would go, then, to that land of light,
Where is never seen the pall of night,—
World of glory, pregnant with delight—
To a land all fair with beauty bright.

Where the golden sun in brightness throws
Streams effulgent, as his course pursues;
Where each hill and dale with beauty glows,
And forever blooms the blushing rose.

Where eternal summer reigns around,
And the joys of paradise abound,
Where is heard no jarring voice nor sound,
And no sorrow, sickness, death is found.

WM. SHEPHERD.

Original Articles.

For the Crisis.

A Call to the Impenitent Sinner.

NUMBER THREE.

My dear friend, you have now arrived at a critical point; and death or life will speedily be the consequence. The body of death is upon you, and none can deliver you but Jesus. O! break your hold on sin, and cast yourself at the foot of the cross, and say, if I perish I perish here. He can subdue your heart by wounding, and he can heal it too.

"Just in the last distressing hour,
The Lord displays delivering power:
The mount of danger is the place
Where we shall see surprising grace."

The prodigal felt his poverty and wretchedness, and made up his mind at once to go and submit to his father; and arose and went, and was joyfully received. And so will you be; when you lose yourself, Jesus will find you; and though your sins be as scarlet, they shall be as wool; though they be red like crimson, they shall be as white as snow. The blood of Jesus Christ cleanseth you from all sin. Paul was three days without sight, and neither did eat nor drink; but, "behold *he prayeth!*" and is restored.

"Buried in shadows of the night,
We lie till Christ restores the light:
Wisdom descends to heal the blind,
And chase the darkness of the mind.

Jesus beholds where Satan reigns,
Binding his slaves in heavy chains;
He sets the prisoners free, and breaks
The iron chains from off our necks.

Our guilty souls are drowned in tears,
Till his *atoning blood appears;*
Then we arise from deep distress,
And sing, '*The Lord our Righteousness.*'"

"The carnal mind is enmity against God;" and that enmity must be slain before the sinner can have peace. The old man must be put off, and the new man, which, after God, is created in righteousness and true holiness, must be put on; in other words, you must die to sin; and that instant you will live to God. There was once a woman which was a sinner, who came to Jesus and brought an alabaster box of ointment, and stood at his feet behind him weeping; and began to wash his feet with tears, and did wipe them with the hairs of her head; and kissed his feet, and anointed them with the ointment. She made no audible petition, but her doings proved the deep and distressing emotions of her soul, which found vent in floods of gushing tears. She was a true penitent, "for she loved much." "And he said unto her, thy sins are forgiven." Now, methinks I hear you say, "Oh! I have found Him, of whom Moses in the law and the prophets did write; Jesus of Nazareth, the Son of Joseph." And he caught me when sinking in the mire, and said,—"How is it that ye have no faith?"—"Because I live, ye shall live also." He is truly "the chiefest among ten thousand." "He has brought me up out of the horrible pit and set me on a Rock." He has removed my sins and put a new song of praise into my mouth, even glory to his name. His word is truth. His spirit is light and life, and his presence love and joy. "Bless the Lord, O my soul, and all that is within me, bless his holy name."

The foregoing supposed case of conviction and conversion may be thought to be highly colored, or overdrawn; and it is true that if any one has had all the exercises expressed here, he has had a very great experience. But I set no limits to the sovereign grace of God; and millions will unquestionably enter the kingdom of God, who never felt all this terror. But the lost and guilty state is generally felt; and the truths here urged to assist the seeker of salvation are very important; and there is no reason why any one should continue under conviction any great length of time. David says, "I thought on my ways and turned my feet to thy testimonies." "I made *haste*, and delayed not, to keep thy commandments." It is probable that many were truly converted in the primitive age, who had not been convicted more than an hour. Witness the three thousand at Pentecost, the jailer, and others. Lydia seems to have been seriously impressed a longer time. A young lady once called on me, who, when I asked her how she did, grasped my hand, and burst into tears, saying, "I am a sinner; what shall I do?" I directed her to the promises; for he alone that wounded could make whole. I urged Jer. 29: 13,—"Ye shall seek me and find me, when ye shall search for me with *all* thy heart." And that night, after twenty-four hours' conviction, she found joy and peace in believing. I once knew an old lady who could tell no great terror, but her eyes were opened to see the beauty and loveliness of Jesus and holiness. She embraced the faith, and ever lived a most devoted life. She deplored sin, and fasted three days without food or drink on account of it. I know one whose conviction and exercises were very similar to the foregoing supposed case; whose distress of mind was uncommon, and continued fourteen days; and when the body of sin and death sunk the soul into a state of desperation, self was lost and Christ was found.

A full and precious atonement has been made for a world of sinners; and I feel an uncommon anxiety that they should be persuaded to leave their starving condition and come home to Father's house, where is bread enough and to spare. I often feel that I can adopt Jeremiah's lamentation—"O! that my head were waters, and my eyes a fountain of tears, that I might weep day and night" for this people. O! that God would open their eyes to see their wretchedness; that they are poor, and miserable, and blind, and naked. While you are blind you see not your danger, nor the remedy for it; but if awakened, you may see both and escape. Beware, therefore, that you resist not the influences of the Holy Spirit. He is dove-like, and if grieved will depart. There is nothing in his operations upon our minds of which we should be ashamed, though pride would prompt it; but pride must be mortified, and sin subdued, if you would be a partaker of the boundless and unmerited grace of God. But of sin in all its odiousness and depravity we ought to be ashamed, even to self-loathing; for it has been the executioner of the whole human family, from Adam in Paradise to the last born of the race; and there is no enemy in earth or hell that we should so much fear and dread as sin. He who indulges in it cherishes a viper in his bosom that will sting him to death. O! give not place to this serpent, but cherish the operations of the Holy Spirit. Jesus has given himself a ransom for many; and will you not have a share in his salvation? Redemption! redemption from sin! what a heart-thrilling word is Redemption! Come, then, my friend, with trembling solicitude, and deep prostration of soul, and look on him whom you have so long pierced, and mourn, mourn, mourn, till your heart breaks, and your sorrows roll out in floods of gushing tears.

"O! turn ye! O! turn ye! for why will ye die,
When God in great mercy is coming so nigh?
Now Jesus invites you; the Spirit says, come,
The angels are waiting to welcome you home.

Come give us your hand, and the Savior your heart,
And trusting in Heaven we never will part;
O! how can I leave you? O! say you will come,
We'll journey together, and soon reach our home."

Now, while there is an offer of mercy, I beseech you to secure it. "Him that cometh unto me, I will in no wise cast out." The present moment is yours, and salvation, glory to God, is now within your reach. O! grasp it, I beseech you, by all that is holy or desirable in heaven, or to be dreaded in the lake of fire; give your heart to Christ, that your safety may be secured, and the Redeemer glorified, and my soul satisfied. Amen.

B. P. HILDRETH.

Westford, Sept. 21, 1857.

For the Crisis.

Liberality.

No. VI.

"FORBID THEM NOT!"

We have seen in the example presented by the gospel, an exhibition of human nature, unsanctified, but still brought into connection with the gospel of our Lord. We have a constant exhibition of this character in the christianity of the present day. Instead of a nature sanctified by christianity, and hence directed and controlled by it, which would make a man as Christ was, in his moral relations, position and actions,—we have a nature brought into contact with christianity, merely, and consequently, with the light of the truth upon the mind, a constant tendency to break away from the control of the affections, instituted by truth. We have the pride of position, of name, of priority—and with the selfish ambition to excel in the worldly position. That, therefore, which is good in itself, and needed in the great work of saving men, is often forbidden by those whose calling and profession is to do the same work.

It is the work of God to enlighten, convict men of sin, and convert them to God and the truth. In this work one church, or class of christians, is engaged. Another, younger, more humble, less known, is doing the same; but they have other arrangements—proceed in a somewhat different manner; outwardly, it is a somewhat different manifestation; but the same great moral objects are in view—the same results follow—men are led to love God and prepare for his kingdom. They do not walk together because they are not agreed. One or the other will say—"they follow not with us," and for the want of that liberality which would allow all to work, that the utmost good may be done, there is an exhibition of narrowness which throws a difficult stumbling block in the way of sinners, who otherwise would find their hearts and consciences affected, and become servants of Christ in earnest. Jesus said, "love one another, that the world may believe on me." Such love would make liberal, whole-souled christians.

It is a lamentable fact that the evil complained of here prevails among all—it has prevented the fellowship of believers, who had no real cause of separation. It has caused much pain to the humble, and therefore hindered pure christian enjoyment, as well as fraternization. It has kept many worthy persons out of the church; while it has let in a multitude of unworthy, narrow-minded, bigoted, unchristian men, who find the church a field for the growth of those principles of an evil nature, which they are determined shall not be subdued. It has caused many of a peculiar temperament to backslide entirely, who might, with the genius of the gospel prevailing in the church, have been useful and faithful.

The very names applied by one class to another—and, again, those adopted by sects, indicate a violation of the principle we, on scriptural grounds, contend for. To be *liberal* is to be kind and charitable, friendly and affectionate; to fellowship all who are in sympathy with Christ; and not only allow all to work, who will, but to urge them to it,—promote good, and kill evil in every direction. If any man is working to whelm the empire of darkness in ruin—"Forbid him not!"

W. S. C.

For the Crisis.

"He Meant Me!"

He meant you, eh? How do you know he meant you? "Oh! what he said applied to my circumstances." Ah! the coat fitted, did it? Well, didn't he tell the truth? Didn't he give good advice? Didn't he tell you what you ought to do? "I can't deny that." Well, sir, Mr. Testy, I think you had better keep still and profit by the preaching, rather than go round trying to kick up a muss in the church. Just recollect that that preacher has to be exposed to three fires when he preaches. "Three fires! why, how?" Why, first, God's word in his heart is like "burning *fire* shut up in his bones;" and it was a little of that, Mr. Testy, that scorched you so horridly. Second, there is the *fire of your contemptible indignation*, if he tells you the truth and that finds vent in words which are like sharp arrows of the mighty with coals of juniper on the tips of them; for let me tell you, your tongue is a little too hot to tell truth to-day. Third, he has *hell fire* that will be his portion with you, if he don't do his duty faithfully. Now, Mr. T., I think you will confess that the preacher handled you quite as kindly as he could have done on the occasion and under the circumstances. You had better be quiet, Mr. Testy; if you meddle with the preacher you may get worse used; you know he hasn't more than half finished your portrait yet. Better reform, Mr. T., better reform, and if you don't want the preacher to come down upon you like a thousand of brick, why, just "stand from under!"

H. L. H.

For the Crisis.

Not Forsaken.

The christian, in his sufferings, is often tempted to think himself forgotten. But his afflictions are the clearest proofs that he is an object both of Satan's enmity and of God's Fatherly discipline. Satan would not have a man suffer a single trouble in all his life, if he might have his way. He would give him the thing his heart is set upon; he would pamper his lust and pride. But God has better things in reserve for his children; and they must be brought to desire and seek them; and this will be through the wreck and sacrifice of all that the heart holds dear.

The christian prays for fuller manifestations of Christ's power, and to be cleansed from all impurity; but is often not aware that this is praying to be brought into the furnace, for in the furnace only it is that Christ can walk with his friends and display in their preservation and deliverance his own almighty power. Yet, when brought thither, it is often one of the worst parts of the trial that the christian thinks, for a time at least, that he is abandoned. Job thought so, but while he looked on himself as an outcast, the infinite God and Satan were holding a dialogue on his case. He was more than ever an object of notice. And it is so with every christian. "Whom he loveth he chasteneth."

Let us, then, as his friends, put on the whole armor, and be as willing to trust him in afflictions, and strive in all our trials to honor our Master.

O! servant of Christ, is too heavy the cross?
Has thy trust in thy Master been shaken?
In darkness and doubt thy faith has been lost,
And thou cried, "my God, I'm forsaken."

But cheer up, dear brother, the night cannot last,
And soon will the daybreak be dawning;
Then the trials of earth
We have borne from our birth,
Will all be made right in the morning.

J. A. S.

For the Crisis.

THERE IS SWEET LIFE IN GOD.

There is sweet life in God—
A joy in hope of bliss
Beyond this world of toil and pain,
Where Jesus is.

It is a blessed thought
To us poor pilgrims here,
That Christ will come again ere long,
Whose bliss we'll share.

D. D. C.

So. Wilbraham.

For the Crisis.

Preachers and Preaching.

There exists, as all know, a vast difference in preachers. Some preach because they know not what else to do. Some preach because they think everybody else preaches wrong. Some preach to be great—to become "the biggest toad in the puddle"—or the leader of some petty crew. And some preach because they love Jesus Christ and his gospel—because they *believe* in christianity and want to live an eternal life of goodness. How the great solid words of purity fall from the lips of such an apostle! How they penetrate the heart of the one lingering in the ways of worldliness and bring up from the deep fountains of the soul tears of repenting love, that seem to wash the eyes of the wanderer so that he almost catches a glimpse of coming glory! How all the love of the heart gushes out toward him, and as the hearer leaves the house of God and returns to his home, does he not, as he looks away toward the smiling blue of heaven, breathe a prayer and invoke a blessing on the true, stirring, sincere minister of the gospel, whose words he has drank in as fountains of living water?

X.

For the Crisis.

Definite Time.

NUMBER TWO.

In my first article some questions were proposed which we believe all our readers will answer in the affirmative; by which it will be seen that all who do so, occupy a position vastly different from that of the nominal church; so much so that a distinction is clearly kept up wherever the doctrine they involve is confessed and taught. This being manifest to all who know anything of doctrine, the oft repeated saying that "time makes the distinction between Adventists and others," and that "time gives us our separate existence," &c. &c., falls into the shade. I have been as confident a believer in time as almost any other one, and by experience know as well the sadness of disappointed expectation, the bewildered and confused state of mind in trying to reconcile my calculations, experience and feelings with the disappointment. I have carefully watched the influence of strong confidence in definite time on the minds of others, both before and after their disappointment.

That those periods are intended to enlighten our minds and direct our faith in regard to the end of the gospel age, I fully believe. But not that we should so locate their commencement and termini by historic events as to form a basis for full faith, such as we are required to have in the statements of the gospel. Gospel truths are clear and certain, requiring our implicit confidence. But human calculations and historic applications, as connected with prophetic times, (though important and useful when used modestly and carefully,) may *not* demand such confidence. To make the subject clear to those who are much perplexed on these points, I wish now to propose a few more questions for them to put in contrast with those in the former article, and then to carefully and prayerfully consider them; for we all claim to want the truth, and, certainly, truth alone will benefit us.

First. Is the definite year of Christ's advent *clearly* revealed in the scriptures alone?

Second. Can all intelligent christians understand the principle of prophetic reckoning and arguments by which to determine confidently and *certainly* at what point of time the periods end?

Third. Can all christians accurately compute sacred chronology, and definitely determine the age of the world?

Fourth. Are all christians in circumstances which will permit them to gain access to historical and chronological works, and have capacity and time to study them and gain all the light which may be obtained by able and energetic students?

Fifth. Are children, young converts, and believers of small capacity required by the gospel to put full confidence in the deductions of more able men on prophetic times and historic research?

Sixth. Does the gospel require any to live by the light and faith of their more learned teachers, or only to receive their teaching as far as they are able to see good scriptural evidence for themselves?

I believe that every well instructed reader on these points will answer the above questions in the negative; yet, I may mistake; some may be well read on these points and still differ. But I shall not be disturbed if they do. I will first converse with a class, who, I *know*, differ from me, and who have been led to their difficulty by a peculiar, (and, I think, forced,) interpretation of certain passages of scripture. For instance; Hab. 2: 3, has been strongly relied upon as a command to write out a time chart, and that the first writing would be incorrect—the second would be correct—would "speak and not lie." Now I am not complaining about the making of time charts, but showing that they have been too much depended upon. I have four time charts—1843—1847—1850—1854. I have been interested in them and carefully studied them all. I think, however, that the above text has no reference to either of these time charts. But if it refers to Daniel's vision, it refers to the imagery shadowing forth the Gentile monarchies—consecutive kingdoms—intervening that time and the coming of Christ's kingdom.

But again. It has been taught by our able teachers that Dan. 12: 10,—"and none of the wicked shall understand, but the wise shall understand,"—has special reference to definite time. Many now rest upon it as a Bible fact, and say they shall not look for Christ until they get the time. Now I think a more careful examination of this text will show that it teaches that the wise will understand "WHAT SHALL BE THE END OF THESE THINGS," presented by the metallic image, and the beasts, and the time of their end, not definite, but the chronological order and manner of time which indicates the end; and the periods are then added to guide, not to an arbitrary conclusion, but to a general expectation and confident assurance of its near approach. He who has a scriptural view of coming events can see how this passage is fulfilling. The kings and counselors, the rulers and teachers of the nations are not aware that they are putting the finishing touch to this mortal drama. They do not understand the history of this world

ends with their fates, and that the Son of God is soon to purge them from his floor. The careless, self-indulgent Catholic, Greek, and Protestant teachers and hearers do NOT UNDERSTAND this; but the truly wise and humble do understand, and will come to understand these things.

Some other texts I will notice in my next. I. C. WELLCOME.

For the Crisis.

Iowa and Minnesota Conference.

The meeting, Wednesday, 7th Oct., was commenced by prayer and conference in the evening. Eld. Wm. Sheldon preached to us from 1 Pet. 1: 13; "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;" showing that we should be girded with the word of truth, &c., and also the grace that is to be given when Jesus comes.

Oct. 8th.—Bro. Peter Mitson preached a short sermon from 1 Pet. 4: 8; "And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins;" showing what is Bible charity. In the evening Bro. Sheldon spoke from Prov. 11: 31. "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." He presented faithfully the rewards which await the children of men.

Oct. 9th.—Prayer meetings during the day and in the evening. Bro. Sheldon preached from 1 John 3: 3. "And every man that hath this hope in him purifieth himself, even as he is pure." He showed what the christian's hope is, and that we should be pure.

Oct. 10th.—We met Saturday morning for the purpose of conference business. By vote of the brethren, Bro. Samuel D. Deyo was appointed President of the meeting, and Bro. Peter S. W. Deyo, Secretary. Bro. Wm. Sheldon was chosen to draft a platform or constitution upon which to organize the Conference. After due deliberation the following Constitution was unanimously accepted and subscribed to by the following ministering brethren and delegates.

CONSTITUTION.

Whereas, we believe that the cause of Christ demands harmony of action upon the part of Ministers,

Resolved; That we organize a Conference, to meet annually, composed of Ministers and Delegates from the churches, to devise means for the advancement of the cause of Christ.

Resolved; That this Conference be called the Christian Conference of Iowa and Minnesota.

Resolved; That christian character shall be the only test of fellowship and membership.

Resolved; That each annual meeting elect a president and secretary.

Ministers.—William Sheldon, Vermillion, Dakota Co., M. T.; Peter S. W. Deyo, Strawberry Point, Clayton Co., Iowa; Peter Mitson, Howard, Howard Co., Iowa.

Delegates.—Seymour Chipman, of the Honey Creek church, Clayton Co., Iowa; Wm. Isaacs and John Ashley, of the Cox Creek church, Clayton Co., Iowa.

As our notice was so limited but few were here that would otherwise have been; but we look forward (if time continues) to our next session, when we expect a full attendance and hope brethren who read this will keep in mind that there will be more such gatherings, consequently make preparation before the notice is given, so as to be on hand.

In the evening, Bro. Sheldon preached and handled all the objections that are generally brought against the doctrine of the Resurrection.

Sunday morning, Oct. 11th.—Bro. Sheldon preached from Matt. 25: 31, and showed how the Lord would come. 1st. His literal appearance. 2d. With all his angels. 3d. The throne kingdom, which was quite interesting to an attentive audience. The weather being unpleasant not as many came to hear. In the evening, he spoke again from Heb. 8: 8; which was adapted to the occasion. Afterwards, a few of us sat down around the table to commemorate the Lord's death and suffering; and truly this was a solemn scene.

Oct. 12th.—Bro. Sheldon preached for the last time from Mark 16: 15–16, showing what we should preach—Christ and him crucified—the resurrection—the new earth—the blessing of those that are saved and the end of the lost; giving the original words on the subject of hell and the supposed place of torment, with many other interesting facts. This was the best and the most solemn meeting. Although there was no particular outward manifestation, yet we are aware that a number were almost persuaded to become christians. Three ministers attended the meeting, who live in this place, most constantly; and one has openly said he is a convert to the truth that has been preached. The Methodist minister spoke very favorably of the meeting. O! that the western minister could be sustained in the field all the time. I rejoice in the result of this meeting. Pray for us.

PETER S. W. DEYO, *Clerk.*
Strawberry Point, Clayton Co., Iowa.

The World's Crisis.

BOSTON, OCTOBER 28, 1857.

These Things.

No. V.

In our last we gave evidence that the clause in Matt. 24: 29, which says, "*the stars shall fall from heaven,*" was fulfilled in 1833, on the 13th of Nov. This we believe to be the last sign in the heavens until we see "the sign of the Son of man," which will make "all the tribes of the earth *mourn,*" because they will then be satisfied that the Lord is really coming; but it will then be too late to prepare for the coming kingdom.

In a sermon, published in the *Herald of Gospel Liberty*, Sept. 15, 1808, on the "signs" mentioned by our Savior, the author says, the "signs in the sun and moon" were fulfilled May 19th, 1780, and remarks of the "signs in the stars," "we may expect them soon."

Said Tho. Burnett, in 1697; "The last sign before the coming of Christ is the falling stars."

We now give further evidence that this sign was fulfilled in 1833. Says a writer in the *Annals of Salem*, vol. 2, p. 139, when speaking of the falling stars,

"They looked like brilliant *stars* descending from the zenith. It was calculated that from 2 o'clock till daylight, there were 207, 840 of these bodies which fell."

The whole number of stars that can be seen in a clear night, by the naked eye, is about one thousand; hence, according to the calculation, about two hundred and seven times as many stars fell that night as can be seen at any one time.

Says Prof. Olmsted, of Yale college,

"The *extent* of the shower in 1833 was such *as to cover no inconsiderable part of the earth's surface* from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. In nearly all places, the meteors began to attract notice by their unusual frequency as early as 11 o'clock, and increased in numbers and splendor until about 4 o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to *emanate* from a *point* in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

Those who were so fortunate as to witness the exhibition of shooting *stars* on the morning of Nov 13 1833, probably saw the GREATEST DISPLAY *of celestial fire-works that has ever been since the creation of the world*, or at least within the annals covered by the pages of history."

Again he says, describing their *manner* of falling,

"To form some idea of the phenomenon, the reader may imagine a constant succession of fire balls, resembling sky rockets, radiating in all directions from a *point* in the heavens, a few degrees south-east of the zenith and following the arch of the sky toward the horizon. They commenced their progress at different distances from the radiating point, but their directions were uniformly such, that the lines they described if produced upward would all have met in the same part of the heavens. Around this *point*, was a circular space of several degrees, within which no meteors were observed."

We do not see how it is possible to have a more complete fulfillment of the sign—"*the stars shall fall from heaven.*" Indeed, we have no expectation that it will ever be witnessed again as on that night. We can find no evidence that the stars ever fell in the same way before. We see few fall promiscuously almost every evening, but in 1833 they fell as if *shaken from a tree* near the zenith of the heavens, which is in perfect harmony with the Revelator, Rev. 6: 13;—"And the stars of heaven fell unto the earth, even as a *fig-tree* casteth her untimely figs, when she is shaken of a mighty wind." We think we have an intelligent answer to the question—"what shall be the sign of thy coming and of the end of the world?"

Notes by the Way.

NUMBER TWO.

Cold Spring, Monday morning, Sept. 28th.—We parted with our readers, last evening, at *Otis Centre*, at the close of one of the best meetings we ever enjoyed. Would that the whole church in the land could have been present to have enjoyed the blessing with us. We came to Bro. Waterman's at Cold Spring, in company with Bro. and Sister Mathewson, and tarried during the night. This is one of the pilgrim homes—a resting place for the weary. In the morning, in company with the family, and Brn. Fox and Ripley, we visited Bro. Cotton's family, at New Boston, where we always find a hearty welcome. We prayed, wept, and rejoiced together, and resolved to be wholly the Lord's, and meet at last in the kingdom of God. After refreshment, we went on our journey with rejoicing, longing for the time to arrive when the lovers of Jesus can all be together in the land of glory, to feel no more the pangs of parting.

We stopped a short time in Winsted, at Bro. Neal's; had a pleasant interview with the Brn. and Srs., and our friends whom we met in the village; and then hastened to our appointment at Bakerville, where we found the people still thirsting for Bible knowledge. We spoke to them concerning the resurrection of the dead, showing, according to the Bible, that, if a man dies, he has no hope of a future existence, unless the *dead* are raised to life again. The truth was well received by an attentive congregation.

Tuesday evening, we spoke to the people in Burlington, trying to persuade them to bear the cross of Christ, that they may be his disciples, and be glorified at his coming. Several confessed Jesus and expressed their determination to endure to the end.

Wednesday evening, we commenced meetings in Newfield, and felt strengthened by the Lord. The interest continued to increase during the week. A very large and attentive congregation were present on Lord's day, and the children of the Most High were comforted and strengthened while assembled to worship the God of our fathers. Many have resolved to live nearer to the Lord, and be more like *Jesus*.

Our last meeting was one of deep solemnity, and conviction seemed to fasten upon several who were not living to the glory of God. Things looked very encouraging for a revival when we left, and we hope some have resolved to be christians indeed. We heard some most cheering testimonies from the disciples of the Lord, which were like cool water to a thirsty soul. We think many never saw more clearly the worth of the christian religion, or felt more decided to exhibit its fruits. We parted, determined, by the help of the Lord, to meet in the everlasting kingdom.

Monday, Oct. 5th. We returned to the happy home of Bro Mathewson in Bakerville, and preached in the evening upon the *soul* of man; endeavoring to show from the Bible that, *nephesh*, the Hebrew word rendered *soul*, primarily means the *person*, or the *whole man;* and is also used to represent the *life* of the man, and is sometimes rendered *mind;* but that we are no where taught that the *man* or his *mind* is *immortal*.

Wednesday, we went to *Danielsonville*, in the eastern part of the state, and commenced meetings in company with Bro. Mathewson. On our way, we called on Bro. E. Crowell, in Hartford, and had a very pleasant interview. We learned that the church is prospering in that city. How pleasant to meet kindred spirits while on our pilgrimage to the holy land.

When we arrived at our place of meeting in D., we found a large and attentive audience anxious to hear the word of life. We have seldom been in a place where it might be more truly said,—the people have an ear to hear, than in Danielsonville.

We were received with a hearty welcome at the pleasant home of our young Bro. D. A. Jones, who, by the way, is one of the most skillful dentists in the state; and enjoys the entire confidence of the people, not only in his professional business, but as a disciple of Christ. And we are happy to say that we found the brethren and sisters generally, in this region, not only *professors*, but *possessors* of the christian religion, and ready to do what they can for the cause of the Lord. Our meetings continued to increase in interest until Lord's day evening, when our hall would not hold near all the people who came to hear. We felt most sensibly that the *Lord* was on our side, and that his truth was taking root in the hearts of the people. They seemed astonished at the strength of our position, and the amount of plain Bible truth with which it is fortified. Prejudice vanished from the minds of the people like dew before a scorching sun. Much anxiety was manifested to hear more, and we trust that the seed already sown will produce fruit to the glory of God. Bro. Huntington, from Brooklyn, Ct., a faithful and judicious servant of the Lord, was with us to help spread the "gospel of the kingdom."

We all felt that, if earnestness in the service of the Lord was ever needed, it is *now*, while the enemies of the cross of Christ are sparing no effort to remove the very foundation of the christian religion. Never, during the christian dispensation, has infidelity been increasing so rapidly as at the present time. Soldier of the cross, arouse! prepare for the final conflict. Eternal life will soon be gained or lost.

Distress of Nations.

Among the last signs, that are to indicate the return of our Savior, and the coming kingdom, is the "distress of nations, with perplexity." The tide of distress seems to be rising higher and higher, and people begin to inquire, "what do these things mean?" While there is a plenty of the necessaries of life in the land—peace with all nations—no plague, fever, or cholera prevailing; neither drought nor floods, but "seed time and harvest" as usual; it seems strange, to those who do not study their Bibles with a love for truth, that all classes should be groaning because of "hard times;" continually growing worse, until the people are almost panic struck. Why is it so? Because we are in the last day perils, and "the scripture cannot be broken." The Lord foresaw this state of things and moved holy men to write the prophecy, so that, when we arrive at the point of its fulfillment in the history of the world, we may know where we are, and what to prepare and look for next.

H. W. Beecher, in a recent discourse on the *Financial Crisis*, said—

"That although the course of affairs had not been disturbed, disease was not in our midst, and the harvests were plentiful, the whole nation was *convulsed*, simply because man lacked confidence in his fellow. Although there had been indiscretions, yet the country could stand under their force. Selfish mistakes could never damage it seriously. The business stood on the same basis as it did five months ago, and was carried on by the same agents, and if the confidence which prevailed at that time was renewed, New York would not see one more week of such *disastrous days* as it had seen. There was cause for fear, however, in the lack of moral integrity and in the extravagance and profligacy which prevailed in the business world."

The following is from a correspondent of the *New York Tribune*. In speaking of the suspension of the Bank of Pennsylvania, he says in addition,

"All the various Saving Fund institutions have suspended, without a single exception. They found it impossible to realize on their securities in time to meet their depositors. Some of them have notified their mortgagees to pay up, and these notices cover a very large sum. This sets to work a new set of men to raise money in a market where none is to be had, and serves to increase the general pressure. Stock collaterals are utterly unsalable. *Everything is in confusion—confidence is a thing of the past.*"

In speaking of the approaching distress of nations, says the *New York Tribune* of Sept. 28th,

"Let it not be said that the storm is light, and will soon blow over. Men considered pre-eminently solid in the mercantile world, whose names are proverbial for vast transactions, do not lightly fail. Banks old as the National Confederacy do not jocularly shut their doors and refuse specie payments for their notes."

Brn. and Srs., let us be upon our watch towers, looking out for the approach of the *coming One.*

For the Crisis.

Six Weeks from Home.

BRO. GRANT:—After an absence of six weeks, I find myself once more at home. My tour East has been a very pleasant one. I was greeted by many near and dear friends, those with whom I have taken sweet counsel in days past and gone. Thinking that you would be glad to have a brief statement of my tour East, I submit the following for your consideration.

I started from home, Wednesday, Aug. 26th., and after a ride of forty-six hours arrived in Boston, Friday the 28th. I repaired to Bro. Burlen's, under whose hospitable roof I found warm hearts, and a plenty of refreshment. I was saluted with christian kindness by Bro. and Sr. B., on whose lips

"Welcome ever smiles."

It is truly refreshing to meet such *real* friends. May the blessings of heaven rest upon them.

Sunday, Aug. 30th, I was in Salem. I found this church in quite a prosperous state. Their place of meeting is central, their congregations are quite large, and everything looks quite promising. This church has had its peculiar trials, but has, nevertheless, succeeded in maintaining its identity. Many have been added to their number, such as will, we trust, be saved in the day of the Lord.

Tuesday, Sept. 1st., we started for the Wilbraham Campmeeting, where we arrived late in the afternoon of the same day. The account of this meeting which has already appeared in the Crisis, precludes the necessity of an extended notice in this journal. A few words however will not be considered out of place.

Having attended a great many meetings of this kind during the last fifteen years, I must say that this, in many respects, was the best I ever attended. Love and harmony reigned throughout the camp. The brethren, with few exceptions, were characterized for their christian kindness and affection. They differed, to be sure, in sentiment, to some extent, but differed in love. They manifested a willingness to think and let think. I must say, that I saw nothing of that little, narrow-contracted, bigotry at this meeting, that characterizes some of the so-called advent preachers; one of whom was heard to say recently, "No man shall preach in my desk unless I know beforehand what he is going to preach." How wonderfully liberal! If we have got to be controlled by this anti-christian spirit, we had better place ourselves under the thumb of St. Peter's successor, than to be dictated by one of these anti-popes, who stand ready to consign every body to perdition who may be so unfortunate as to differ with them.

Vital christianity is as diametrically opposed to this spirit of bigotry and superstition as it possibly can be. In proportion as practical christianity obtains, anti-christianism is done away.

Our camp broke up on Monday, Sept. 7th.

From the campmeeting I returned to Boston, where I preached the second and third Sabbaths, viz., Sept. 13th and 20th.

From what I could see and learn respecting the church in this place, I conclude there is an increasing interest. The meetings are well attended, and harmony prevails. Bro. Grant has had charge of this church for nearly two years. The church has been comforted and blessed under his labors. No church in New England has had more trials than this one, and none stand better to-day. May the blessings of heaven rest upon both minister and people.

Sabbath, Sept. 27th, was spent at Salem. I had the pleasure of meeting with Bro. and Sr. Howell at this place. They have removed from the West to New England. Bro. H. has taken charge of the church at this place. Two considerations are thereby realized, which invariably insure success,—Bro. H. is well pleased with the people to whom he preaches, and the church are well suited with their pastor. They have been trying for some time to secure Bro. H's. services, and having succeeded; let them sustain him, and God's blessing will attend their efforts, and the Salem church will indeed be a "model church."

Sabbath, Oct. 4th., was spent at New Bedford. It was very pleasant to meet the friends at this place. I found the church about the same as when I was there one year ago. We had a large turn out, and marked attention throughout the day. I trust that good was done. For a week past the church has been favored with the labors of Bro. Geo. Burnham. Every week that Bro. B. has been there, there has been an increased interest; a very encouraging fact indeed in these times of death and moral delinquency. I understand that this church have secured the labors of Bro. B. for the present. Let the church sustain him fully, in his work of love, and they will be mutually benefited. The church will grow in grace and souls will be added.

In addition to the foregoing places, I visited and preached (evenings) at Richmond, Portsmouth, Nashua, Lowell, and Fairhaven, Ct. In all these places I had the privilege of seeing many old and tried friends, who seem determined to go to the end of the race. God grant them a final triumph.

I must say, there seems to be a better state of feeling in many churches than formerly. They are more harmonious and more united. There seems to be a disposition to let brotherly love continue,—to manifest that benevolence which the gospel requires. Nothing can so clearly evince our love for the truth as the manifestation of this God-like sympathy for each other. "Then," says the Savior, "shall all men know that ye are my disciples when ye have love one for another." The very fact that it does not exist in certain cases, is *prima facie* evidence of a want of christian principle. We are informed that this "love is shed abroad in our hearts by the Holy Ghost which is given unto us." We may know from this, that where it is not manifested, there is a lack of the Spirit's influence. It is the great distinguishing feature of christianity; if we have it not we are without God and without hope in the world. God grant that we may make our calling and election sure.

Started from Fairhaven, Ct., Thursday morning, Oct. 8th, and arrived home Saturday morning the 10th. Found my family well and in good cheer.

F. H. B.

Union Mills, Ind., Oct. 14th, 1857.

From Eld. P. B. Morgan.

BRO. GRANT—I wish to say briefly to our friends that in the good providence of God I returned with my family to this place on Tuesday; having been absent just ten weeks and one day, and traveling in that time, two thousand six hundred and forty-five miles. In all the distance we met with no serious accident until we arrived about five miles above Plymouth, Ind.; when, traveling on a new road at the rate of twenty miles an hour, our engine got off the track and plunged down into the ditch below. This resulted in crushing almost into atoms a small express car, overturning and breaking up the baggage car, and grinding almost into powder the floor, seats etc., of the first passenger car, lifting up the fore end of the second passenger car. But with all this it remains an unaccountable and almost miraculous fact, that not a single passenger was killed, although several were injured.

Only one, the fireman, was instantly killed, while the baggage-man was so injured that his life was despaired of.

The scene was one of the most terrible consternation I ever witnessed, and forcibly reminded me of that time when shall cease to roll the wheels of time, and all faces shall gather blackness. God grant we may all be delivered from the terrors of that hour; and

"When beneath, to their darkness the
wicked are driven,
May our justified souls find a ransom in
heaven!"

My visit among the hills and valleys, the mountains and lakes, by the firesides, and in the sanctuaries, where I have spent the major part of my few days sojourn as pilgrim, was a season of unspeakable pleasure; although the cold, heartless marble told that some had gone to their rest, to await the morning of the resurrection, and the unmistakable voice of time declared of others that they were in quick haste to overtake those who had gone before. These things made us feel what seemed like the gloom of autumn; yet mingled with this was the thrice blessed hope of the glorious spring day, when saints no longer bound by death, nor dragged at the car of old time, shall all

"Glow with the vigor of an endless life,
And be compassed no more by the bounds
of time."

The churches I visited in New England, are, I think, generally better established—have, perhaps I may say, more the appearance of a permanent faith than I have ever witnessed before. And the fact that they are almost universally and simultaneously seeking with, to operate on some methodical system, as seemed to me, at the same time, a greater unanimity—an enlarged feeling of brotherly love—that disregards petty sectionalism, promises well, I believe, for the future Advent Church, should time last. The Wilbraham Campmeeting was to myself a Feast of Tabernacles indeed; and I was quite struck with the spirit of deep practical godliness that seemed to pervade almost all hearts present. This is certainly much better than to rest in the discussion of abstract questions, although such may be deemed by some "contending for the faith," &c. God grant this spirit of *practical godliness* may spread throughout the entire Advent Church; and thus while we wait the blessed advent of our Lord, appear before men not as if harnessed to a one-idea-ism, but as a devout, godly, well-disciplined *Church*.

On our return we attended the Conference of Northern Illinois held in Shabbona Grove, last week. But owing to the

equinoctial storm happening at the same time, the attendance was small; yet it was a season of profit. Next week, in company with Bro. Chandler we expect to commence another meeting beneath our New England Mission Tent, in Deer Park, Laselle Co. More anon.

Your brother in hope
P. B. MORGAN.

Cordova, Ill., Sept. 24th, '57.

QUESTION.—I wish to ask Bro. E. Burnham if he thinks Judea is the true Sanctuary of which Jesus Christ is minister. Please answer. L. L. HOWARD.

A WORD TO LITTLE GIRLS.—Who is lovely? It is the little girl who drops sweet words, kind rewards and pleasant smiles as she passes along—who has a kind word or sympathy for every girl or boy she meets in trouble, and her kind hand to help her companions out of difficulty—who never scowls, never contends, never teazes her mates, nor seeks in any other way to diminish, but always to increase their happiness. Would it please you to pick up a string of pearls, drops of good diamonds, and precious stones as you pass along the streets? But these are the true pearls and precious stones which can never be lost. Take the hand of the friendless; smile on the sad and dejected; sympathise with those in trouble; strive everywhere to diffuse around you sunshine and joy.

Health Department.

Necessity of Exercise.

The benefits of exercise to those whose occupation does not lead them to make any physical exertions cannot be too highly estimated. The body must undergo a certain amount of fatigue to preserve its natural strength, and maintain all the muscles and organs in proper vigor. This activity equalizes the circulation, and distributes the blood more effectually through every part. Cold feet, or a chill anywhere, shows that the circulation is languid there. The muscles, during exercise, press on the veins and help forward the current by quickening every vessel into activity. The valves of the heart are in this way aided in the work of sending on this stream, and relieved of a certain amount of labor. When exercise is neglected, the blood gathers too much about this central region, and the oppression about the heart, difficulty of breathing, lowness of spirits, &c., are evidences of this stagnation. People are afraid to take exercise because they fancy they want breath, they feel weak; but the very effort would free the heart from this burden, by urging the blood forward to the extremities; it would ease their breathing by liberating the lungs from the same superabundance; it would make the frame feel active and light, as the effect of equalized circulation and free action.—[*The Journal of Health.*

Animal Diet bad for Children.

There is no greater error in the management of children than that of giving them animal diet very early. By persevering in the use of an over-stimulating diet the digestive organs become irritated, and the various secretions immediately connected with, and necessary to digestion are diminished, especially the *biliary secretion*, and constipation of the bowels and congestion of the abdominal circulation succeed. Children so fed become, moreover, very liable to attacks of fever and inflammation, affecting particularly the mucous membranes; and measles, and the other diseases incident to childhood are generally severe in their attack. In reference to this last remark, a distinguished medical gentleman mentioned to us, that in families where children lived on simple diet, if they were seized with measles, whooping-cough, mumps, and similar diseases, he never called but once, as he knew there was no danger; but in families where an opposite course was pursued he always expected trouble.—[*Ex.*

BAD FOR THE TEETH.—At a recent convention of dentists in Boston, it was stated that a great cause of defective teeth was the use of saleratus and cream of tartar in the manufacture of bread. One dentist had soaked sound teeth in a solution of saleratus, and they were destroyed in fourteen days.

Two tea-spoonsful of finely powdered charcoal, drank in a half tumbler of water, will often give relief to the sick headache, when caused, as in most cases it is, by superabundance of acid on the stomach.

CURE FOR A SPIDER BITE.—The Boston Post, noticing the late death of Miss Sarah J. Colburn of Chaplain from the bite of a black spider, takes occasion to say that it is the third death this season from the same cause, and adds that the chewing of catnip and binding it upon the bitten part is said to be a perfect antidote.

FOR INFLAMMATORY RHEUMATISM.—Give steam bath while sitting in a chair, wrapped in blankets, with hot water underneath, kept warm by hot bricks or otherwise; feet also in hot water; drink composition or something similar, and put cold water on the head. Wash in cold water on leaving the bath; then get into bed and take a lobelia emetic. N. M. HENRY.

Obituary.

Fell asleep in Jesus, in Topsham, Me., Sept. 30th, Sister Eliza, daughter of Bro. George and Sister Mary Howland, aged about nineteen years.

About two years previous to her death, Eliza gave her heart to the Lord. She was of an amiable disposition, and ever kind and good to all. She was patient under all her sufferings, and when her failing strength admonished her that she must bid adieu to earthly scenes, she yielded without a murmur. Calling her kindred and associates around her, she earnestly entreated them to love and serve the Lord; bade them farewell; and calmly fell asleep, confident that she should soon awake to immortality.

To the aged parents and surviving children, this is a severe loss. Time after time has death entered this family circle, till *seven* dear children have fallen beneath his relentless power. But though sad and sorrowful, they mourn not as those who have no hope. May the consolations of the gospel sustain this bereaved family; and may the parting words of Eliza be heeded by all, that they may be prepared to meet her in that land—

"Where no tears shall ever fall,
Nor heart be sad;
Where the glory is for all,
And all are glad."

Her funeral was attended by a large circle of friends, and many were the tears shed on that solemn occasion. The services were conducted by the writer, assisted by Brn. Goud and Burlingame. R. R. YORK.

Yarmouth, Me., Oct. 6, 1857.

Died in Holden, Me., Oct. 13th, 1857, Bro. Elijah White, father of Bro. Wm. White, at the advanced age of eighty-five.

He was born in Raynham, Mass., Sept 29, 1772. He obtained a hope in Christ at the early age of ten years; did not join any church. Married young, and survived his wife three years. He often was heard to shout in his sleep so as to awaken the family. Was a lover of the Bible—a man that understood it well. He believed in the advent of Jesus, the sleep of God's saints, and destruction of the wicked. His powers of mind were strong. He left one brother in Walpole, Mass., several children, grand and great grand children to mourn,—but not without hope. He was a good man.

A discourse was delivered by the writer from Gen. 47: 9. May God help the relatives to meet him in the Kingdom.

N. F. NASON.

North Hermon, Oct 15, '57.

Died in Dover, N. H., Sept 18th, 1857, Elizabeth Jane, daughter of Joseph and Lydia Jane Pinkham, aged one year, two months, and twelve days.

Sleep on, sweet babe,
Till Jesus bids thee rise.

Died in Portland, Me., Oct. 12, 1857, Sister Hannah Vankleeck, aged sixty-four years.

Sister V. was one of the first to embrace the proclamation of Jesus' coming, and has ever lived a holy and devoted life. She leaves two sons and one daughter to mourn her loss. A discourse was preached the following Sabbath from 2 Cor. 15: 18.

L. L. HOWARD.

Died in Norway, Me., Aug. 28, '56, Katy, wife of Mr. Enoch Merrill, aged eighty-one years and nine months.

She leaves a husband, five sons and two daughters to mourn her loss. I learn from one of the daughters that they have hope in their mother's death.

L. L. HOWARD.

Poetry.

For the Crisis.

THE DYING BOY TO HIS MOTHER.

O! weep not, weep not when I'm gone,
Nor cry so very sore, mamma;
For you shall meet your little son
To part from him no more, mamma.

My aching head I'll gladly lay
Down in the grave so deep, mamma;
For Jesus, on that blessed day,
Will wake me from my sleep, mamma.

He will not leave me there alone,—
His promise is sincere, mamma;
He could not spare his little one,
He loves me, O! so dear, mamma!

And tho' the death-damp round me clings,
And fast approaching night, mamma,
I'll soon again, on angel's wings,
Soar into heavenly light, mamma.

Though as a child I'm weak, my trust
Is strong as hope can feel, mamma,
My treasure's where no moth or rust,
Or thieves break through and steal, mamma.

And tell papa and sister too,
If they would dwell with God, mamma,
That they must pray to him like you
And tread where Christ has trod, mamma.

I'm going—O! I'm going fast!—
I hear the passing-bell, mamma;
The hour of rest has come at last,—
One kiss—one more—farewell! mamma.

JNO. F. COTTON.

Boston, Oct. 17, '57.

THE greatest of all fools is the proud fool, who is at the mercy of every fool he meets.

Foreign News.

SEVEN DAYS LATER FROM EUROPE.

ARRIVAL OF THE EUROPA.

HALIFAX, Oct. 21.

The Royal Mail steamship Europa from Liverpool, 1 P. M. Saturday 10th inst., arrived at this port at 11 20 to-night.

The Bank of England has raised its rates of discount from 5 1-2 to 6 per cent.

The *Times* has some lengthy remarks on the increase, and says the suddenness of the renewal of the drain of gold which has led to this step has taken the public by surprise, because they were not prepared for the extraordinary news by the last American mails.

Allowing due weight to that intelligence, there is nothing in the movement to create alarm, although there is high probability it may soon have to be repeated. Upon the whole, it is possible that the combined operations of the American panic and Indian insurrection may for the time have affected English resources to the extent of two or three million pounds. But the *Times* considers that, as regards the broad trade of the Empire, it is impossible to discern a cause of fear.

The discount establishments also advanced their rates half per cent.

The *Times* argues in the same article that fright alone is cause of the daily ruin going on in America, and that there is nothing in what is now passing that will for any length of time interfere with the business or cripple the natural resources of the country.

The Rev. A. R. Spurgeon addressed at the Crystal Palace the largest audience that has assembled in modern times to listen to the ministry of the Gospel, nearly 24,000 people being present.

A large sum was collected in aid of the Indian Relief Fund, and the contributions at the churches generally were on a liberal scale.

The London Morning *Chronicle* professes to have good authority for stating that steps have been taken for immediately proclaiming the Queen Empress of Hindostan, and that the next telegraph advices will probably bring the news of such proclamation at Calcutta.

FRANCE.

The American crisis was severely felt at Paris. Owing to the delay in remittances, money was in great demand, and the prospect was that the Bank of France would have to rescind its recent measures of relaxation, if not raise the rates of discount.

Rumors were current of an approaching Conference at Paris on the Danish question, affairs in Italy, the union of the Principalities, and a general reduction of European ornaments.

Reliable accounts of the meeting of the crowned heads of Europe leave no doubt that one of the principal objects is the reduction of standing armies, in order to ease the financial positions of their respective countries; the increasing difficulties of obtaining loans rendering a reduction of expenditure indispensable.

AUSTRIA.

The financial pressure was still severe at Vienna. A stock exchange jobber had blown his brains out. Another had disappeared, leaving deficiencies to the extent of 25,000 pounds sterling; and numerous small failures had occurred.

PRUSSIA.

The solemn entry of Prince Frederick of Prussia, and the Princess Royal of England into Berlin after their nuptials, is fixed for February 23. Great preparations are making for imposing ceremonies on the occasion.

A telegraph dispatch to the *Times*, dated Berlin, Friday evening, says the health of the King of Prussia had been rapidly getting worse during the last twenty-four hours, and fears were entertained for his life. All the members of the Royal family were assembled at Potsdam.

PERSIA.

The insurrectionary movements in Persia, of which exaggerated accounts were given, have been put down.

INDIA.

There is nothing later.

The steamer Indus, with a heavy portion of the last Indian mail, arrived at Southampton, had nearly £400,000 in Australian gold on board. Passengers report Nena Sahib was resolved not to fall alive into the hands of the English. He has a body-guard, who are engaged to deprive him of his life, should he be likely to be taken prisoner.

Between Cawnpore and Lucknow, there were about 35,000 mutineers, and it was considered doubtful whether Sir J. Outram be successful in passing up the river Gojra. The river is lined with forts, and well manned with mutineers.

Passengers say that almost the only man who escaped the massacre of Cawnpore, had gone raving mad. When they left Calcutta only 3000 troops had arrived there since the outbreak. It was believed by many at Calcutta, that should some English troops arrive out, the mutiny would suddenly cease, and the Sepoys would bring money and treasures, and lay down their arms, they are in such terror of English soldiers.

Lucknow, it is feared, would fall before assistance could reach it.

CHINA.

A letter to the Paris *Pays* says Viceroy Yeh had issued a proclamation to the inhabitants of the Southern provinces of China.

Yeh attributes the departure of the British regiments for Calcutta to alarm created by his military preparations, and by the view of his army, "which is as numerous as the leaves of the forest." Yeh adds that a new Chinese fleet will soon appear, and scatter the barbarian vessels. The proclamation concludes by proposing fresh taxes for the maintenance of the Imperial troops.

Domestic Summary.

FROM ST. DOMINGO AND HAYTI.—*New York, Oct. 20.*—The *Herald* has private advices from St. Domingo to the 19th ult. General Santana had arrived at Port Pleta from St. Thomas, and was hailed by all the leading patriots north and south, on his route to Santiago. Baez was still in St. Domingo, but closely besieged, and it was said that he was disposed to surrender.

A good many patriots had been imprisoned in St. Domingo, but the desertions from the Baez army were very numerous.

A number of refugees were sheltered in the house of Mr. Elliott, U. S. Consular Agent.

The Haytiens were still held in check on the border by the revolutionists.

THE UTAH EXPEDITION.—*St. Louis, Oct. 21.*—Advices from Fort Kearney of the 24th of Sept., state that Colonel Johnston, commander of the Utah exhibition, had arrived there. The Fifth Infantry, eight companies of the Tenth Infantry, and two battalions of Artillery, reached Fort Laramie on the 7th ult. Colonel Crook, with six companies of Dragoons, was expected to arrive at Fort Kearney on the 5th inst. The weather was favorable, and the indications were that there would be a late fall.

AN EARTHQUAKE IN OHIO.—*Forestville, Oct. 22.*—At half-past three o'clock, this afternoon, we felt the shock of an earthquake here. It lasted about five minutes and was accompanied by rumbling noises like the rolling of an engine. At Dayton the shock was also felt.

WASHINGTON, Oct. 23.—Lieut. Col. Alexander, commanding the 10th Regiment, says the march across the prairie country from Fort Leavenworth to the Platte river was within the time allowed by Gen. Harney's orders, and was, perhaps, the most exempt from loss and accident ever known. No serious sickness has prevailed, though four cases of bilious fever, produced by great alterations of temperature and miasma of the Platte bottom, have occurred. He confidently expresses the belief that unless some very unforeseen accident occurs, his Regiment will reach Utah in a condition of perfect efficiency and discipline.

MORMON OPPOSITION TO THE TROOPS.—*St. Louis, Oct. 23.*—A correspondent of the *Republican* mentions having recently seen Capt. Van Veliet, confidential agent of the Government at Palmetto, Kansas, who was returning from Salt Lake. He reported that the Mormons refused to allow the U. S. troops to enter the city, and that Brigham Young publicly declares that he will burn the prairies, thus depriving the animals of the expedition of subsistence, and burn his own city, if necessary, before he will submit to the demands of the U. S. Government. The forts along the route are represented to be in bad repair, and as not affording sufficient protection to the troops.

Anthony Burns, the fugitive, whose recapture in Boston produced such an excitement a few years since, is now a student in the Fairmount Theological Seminary, near Cincinnati. He has been studying a year or so past at Oberlin.

SCALPING A WOMAN ON THE PLAINS.—*Her Extraordinary Fortitude.*—"An instance of the most remarkable fortitude and heart-rending cruelty we ever heard of, is related to us by a black man by the name of Scott, who has recently arrived here from Missouri, by the way of the plains. He informs us that a short time before he arrived at Stony Point, on the Humboldt River, the Indians attacked a train of six men and one woman and child. The men were all killed but one, who made his escape. The child was also killed, and its mother shot in several places with arrows, scalped and left for dead.

All the while they were scalping her and stripping the clothes from her body, she was perfectly conscious of what they were doing, but feigned death, and let them tear the skin from her head without even giving signs of life, knowing that if she did, they would either dispatch her at once or take her into hopeless captivity. At one time, when they had left her for a moment, she ventured to change her position, in order, if possible, to relieve herself from the uncomfortable position in which she was lying, but on their return they very soon discovered that she had moved, and for fear that her life might not be extinct, they took hold of the arrows that were still sticking in her body, and worked them about in the wounds, and pushed them deeper into her flesh, and stamped upon her with their heels.

All this she endured without uttering a groan, or drawing a breath that could be perceived by the savages, and in that condition was left as food for the wolves. Fortunately, however, a train came along before she had lain long in that condition, and dressed her wounds, and brought her along with them; and not the least remarkable fact attending the whole matter is, that she is fast recovering from her wounds; her head, we are told, is nearly well, and the arrow wounds doing better than any one expected."

A FEMALE PREACHER.—In Ireland they are having a sensation over a young and extraordinary female preacher. She is drawing crowds of all sects to listen to her eloquence. Her hair, eye-brows, and eye-lashes are almost white, her face pale, and she is only twenty-two years of age. She has many invitations to preach from all parts of the country, and even from Scotland. She accepts no earthly fee or reward, and says she is prompted to speak in obedience to an answer to her prayer a twelvemonth since.—*Press.*

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

The Lord willing, I will meet the brethren in the following places:

Manchester, N. H.,	Oct. 28th
Nashua, N. H.,	Oct. 29th
Worcester, Mass., (with Bro. Taylor,)	Oct. 30th

I wish Bro Damman would tell me who to call on, at each of those places in Maine, as I know no one. Please write me.

HIRAM MUNGER.

Notice.

If the Lord permit, Bro. L. Boutell and the writer will hold a meeting at North Edgecomb, Me., in the new school-house, to commence Thursday, Oct. 29th, continuing over the following Sunday. Brethren and sisters in that region are invited to attend to help on the meeting.

R. R. YORK.

Providence permitting, I will preach at Northwood, (Narrows) Thursday eve., Oct. 29th
Meredith (Neck) Sunday, Nov 1st.
D. E. MOULTON.

Conference at North Fairfield, Huron Co. Ohio.

The Lord willing, there will be a General Conference at North Fairfield, Huron Co., Ohio, commencing Thursday evening, Oct. 29th, to continue over the following Sunday. The *special* object of this Conference is, to devise means to more effectually dispense the word of life to the famishing thousands of Ohio, and elsewhere. Therefore, a "special" invitation is most cordially given, yea, an "earnest" solicitation, to every lover of *Truth*, male or female, to attend. Ample provision will be made for the accommodation of all while here. As we are not in affluent circumstances, we would suggest that each church provide for their minister's traveling expenses, as far as practicable; but none need stay away for want of funds, for brethren will be here who will readily impart of their "*little all.*"

Come, then, Brn. and Srs., in the spirit and power of Jesus, and *Truth*, "though trampled, *shall* rise," and its propagators, through faith, shall triumph. So mote it be. By order of the Church,

J. M. JUDSON, *Pastor.*

Northfield, Sept. 15th, 1857.

N. B. Brn. coming from the South, on the cars, can stop at New Haven; from the East, at New London or Norwalk; from the West, at Norwalk; at each of which places, conveyances can be had for this place.

J. M. J.

Providence permitting, we will commence a series of meetings in West Winsted, Ct., at Humphrey Hall, Thursday evening, Oct. 29th, and continue every evening through the week, and over the Lord's day.

Also, another series at Collinsville, Ct., commencing Wednesday evening, Nov. 4th, and continuing every evening through the week and over the Lord's day.

S. G. MATHEWSON.
EDWIN BURNHAM.

Providence permitting I will preach in North Searsport, where Bro. Nichols may appoint, Oct. 28th.
Holden, at the school house near Bro. I. Clewley's, Nov. 1st.
Orrington, at Advent Chapel, Nov. 8th.
THOMAS SMITH.

Providence permitting, I will hold meetings in Danielsonville, Ct., evenings of Nov. 3d, 4th, 5th and 6th. MILES GRANT.

Providence permitting, I will commence a series of meetings in Rutland, Vt., at the Town Hall, Wednesday evening, Nov. 11, and continue every evening through the week and over the Lord's day.

MILES GRANT.

Providence permitting, I expect to preach at Springfield, Ct., the 4th Sunday in Oct. Jawbuck, the 1st Sunday in Nov.

W. S. CAMPBELL.

Providence permitting, I will attend a meeting in Danbury, N. H., the first Sabbath in November. DANIEL CHURCHILL.

I have appointments as follows: At Canterbury Town House 1st Sabbath in Nov. Waterloo, at the Conference, the 2d. At Loudon Ridge the 3d. Lake Village the 5th.

T. M. PREBLE.

Conference at Waterloo—Warner N. H.

There will be a Conference at Waterloo, to commence Friday, Nov. 6th, at 1 o'clock, P. M., and continue over the Sabbath. All are invited, both saints and sinners. Provision will be made for all who attend without charge.

T. M. PREBLE, for the Brethren.

East Weare, Oct. 19, '57.

I will meet with the brethren in Hermon, Me., at their Conference, Nov. 7th and 8th. Orrington, Me., Friday, at 2 o'clock, P. M., Nov. 13th, and continue meetings over the following Sabbath. Preaching brethren are expected to attend and participate with us. Bro. L. L. Howard is expected to be there.

ISRAEL DAMMAN.

I will meet with the brethren in Madison on the afternoon of Saturday, Nov. 28th, and over the following Sabbath.

I. DAMMAN.

Providence permitting, I will preach in Bristol, Ct., Nov. 1st. MILES GRANT.

Bro. J. Couch appoints to preach at Portland, Me., Sunday, Nov. 8.

Eld. W. H. Mitchell will preach in Lawrence, Sunday, Nov. 1st.

Eld. L. Boutell will preach in
Portsmouth, N. H., Tuesday eve., Nov. 3d.
East Haverhill, N. H., Wednesday eve., Nov. 4th.
Westford, Mass., Sunday, Nov. 8th.

We should be glad if Bro. E. Burnham, or Bro. Couch, if it is the Lord's will, would come this way and break to us the bread of life. SAMUEL N. LANGLEY.

Barnstead, N. H., Oct. 18, 1857.

Bibles—Bibles—Bibles.

English Polyglott Bibles—The British and Foreign Bible Society's Bibles are for sale by H. L. Hastings. All sizes from 18 mo. to 12 mo; all bindings, from sheepskin to Turkey morocco; all prices, from 75 cents to $2.50. Send in your orders with the cash at once. Prices to suit the times. Address H. L. HASTINGS, Rochester, N. Y.

N. B. Books and tracts furnished as usual at low prices and free to the poor. For sale also by N. Branch, Jr., Moline, Illinois, and at the Crisis Office.

Elder Thomas Smith, Eddington, Me., has on hand the different kinds of Dr. A. M. Higgins' valuable Family Medicines, and will act as Agent for them. Brethren in Maine, desiring any of these medicines, can obtain them by sending their orders addressed as above.

Canada Subscribers

And all others in the *British Provinces* will remember that we have to *prepay* the postage, 26 cts. a year on every copy of the paper; consequently they should send $2.26 a year.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not prepaid, it will be half a cent a number in the State and one cent out of it.

B. Perham—We regret that we are not able to send you the works desired. We have none on hand.

C. M. Trask—We credit the amount.

Bro. A. P. Hyde should have been credited seventy instead of forty-two cents for tracts last week.

W. C. Peck—All right,—the money was credited correctly on the books.

M. L. Clark—We have none of No. 5 on hand.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received, otherwise it may be known there is a mistake somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

F. S. Axe 104, S. N. Langley 130, Asa Knowlton 149, Mary Tucker 130, W. Collier 117, M. Ganson 130, Z. A. Temple 132, B. Perry 126, J. G. Brown 128, S. H. Dyer 130, D. Miner 107, J. C. Gilman 109, Col. D. Smith 152, M. G. Dutton 130, G. Woodin 130, J. B. Dodge 140, M. Whitehorn 130, Geo. Hawkins 134, W. A. Lovejoy 139, E. Hodgdon 148, D. W. Perry 130, W. F. Leathe 130, $1 each.

Mary Whitney 156, Isaac Wight 130, S. Rollins 151, B. F. Brown 156, W. Baker 133, Laura Flint 104, W. Whitford 178, Mrs. O. Carpenter 130, E. Wakeman 140, Eliza J. Poole 165, L. K. Lombard 160, A. Worth 130, $2 each.

L. Bills 130, $1.32; J. Howe 130, $3; Louisa Kendall 134, 81 cents; Rebecca Battin 131, $1.18; J. Dyer 142, $2.75.

FOR THE POOR.—S. N. Langley $1.

FOR TRACTS.—M. L. Clark 33 cts; L. Kendall 19 cts—(Sent.)

J. T. Dixon—"N. Sweet" in the last week's receipts should read, "A. Sweet."

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS 167 Hanover street, Boston, Mass.

HYMN BOOKS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shepherd Price 8 cents—pos. 1 ct.

THE THREE KINGDOMS, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6 00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

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NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

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Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts —pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts. —postage 1 ct.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of a Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

THE INFIDEL'S FATE.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

The Saint's Inheritance; or the World to Come By Henry F. Hill, Gennesee, N. Y. Price $1, postage paid.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

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The Voice of the Church on the Reign of Christ By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

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Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—[illegible] The Desire of all Nations—It is Done—[illegible] State of the Dead—[illegible] Truths—Ancient Landmarks—[illegible] pages. Price 5 cents single copy; [illegible] —Outline of the [illegible] the Wicked—The Great [illegible] 3 cents single; $1.50 per hundred [illegible] ture Punishment—Key of Truth—[illegible] —The Day of Judgment—[illegible] $1 per hundred.

Poetry.

For the Crisis.

THE CHRISTIAN WARRIOR.

RE-PUBLISHED BY REQUEST.

A christian warrior wilt thou be,
And war for life so dear?
Wilt thou prefer these storms at sea,
To all earth's pleasures here?

CHORUS.

"We'll never mind the scoffs nor the frowns of the world,
For we all have the cross to bear;
It will only make the crown the brighter to shine,
When we have the crown to wear."

Then come, thou *noble* man of God,
And brave these storms of earth!
We'll march the road our Savior trod,—
So humble from his birth.

Then let earth's surging billows dash
With fury on thy head,
Its thunders roar, its lightnings flash—
Shall we their vengeance dread?

We'll onward move an army pure,
And ne er their vengeance dread;
God's battles fight, the victory sure,
For Jesus' at the head.

We're on the road that leads to life,
All crimson'd too with blood!
It is the field of battle strife,
Where death sweeps like a flood.

We've passed the bones of martyrs here,
They're bleaching on the plain;
O come! thou blessed Savior dear,
And give them life again.

He'll come again in God-like power,
And strike the fatal blow;
And if death's clouds around us lower,
He'll lay the monster low.

Our lovely ones he brings again
In triumph from the dead;
The hour has come for martyrs slain
To triumph with their Head!

This sinful world now blooms once more
In Eden's beauty rare!
And all our sorrows now are o'er—
We in its glories share!

S. G. MATHEWSON.

Bakerville, Ct.

Original Articles.

For the Crisis.

On Baptism.

"I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

So then because thou art luke warm, and neither cold or hot, I will spue thee out of my mouth." Rev. 3: 15 and 16.

The present state of most professing christians is even more critical than that of the church at Laodicea, at the time when John was commanded to warn them how distasteful their supineness was to "the faithful and true witness" even Jesus Christ, "the first begotten of the dead, and the prince of the kings of the earth."

The church at Sardis it appears had backslidden, although there were "some who had not defiled their garments," and therefore cautioned to be upon their guard. That of Philadelphia, was in a more prosperous state, for they had kept His word and had not denied His name. They were assured of overcoming their enemies, and exhorted to hold fast that which they had lest any man should take their crown. But how strong is the language of disapprobation used, when speaking of the indecision of the Laodiceans! It expresses a feeling of loathing at their want of earnestness, and says plainly, that direct hostility to His Kingdom would be more tolerable than the tepid driveling of lukewarm professors. "I would that thou wert cold or hot." "If you are for the world stand back, and let there be a clearly defined line betwixt you and I, so that my cause shall not be injured by others supposing that such as you are devoted to my services. But if you are determined to be upon my side, show it by strict obedience to my commands and stop not to cavil when a cross appears in following literally my requisition. He who is not for me is against me, and he that gathereth not with me scattereth abroad."

The cases of those who receive the word on "stony ground" are very numerous. They hear the word gladly and during the excitement they enjoy much happiness, and so long as everything is smooth and agreeable they think that religion is rather pleasant than otherwise. They are like a class yclept "fresh water sailors" who enjoy their voyage so long as the breeze is light and favorable, and the waters leap and sparkle in the sun. But when the wind veers round a point or two ahead, a dull leaden scowl takes the place of the blue on sea and sky, how soon they shrink from the contest, and putting down their helm run before the gale till their sail have caught the "trades" which fill the canvas of many a gay and thoughtless bark. The only way then that we can become true servants of God is to take up our cross daily and follow Him. The way is plain if we only read the Word as it is laid down, with child-like obedience to a loving father's commands.

There are two ordinances which Christ has expressly commanded to be observed; viz., Baptism and the Sacrament of the Lord's Supper. It has been widely asserted that the ceremony of baptism is merely a form adopted by all denominations as acknowledging themselves members of a Christian community, and therefore the sprinkling of infants, all that is deemed necessary. Had baptism stood *first* in the condition of salvation we might get along so, as belief might come at any subsequent period; but when *repentance* is first enjoined, and afterwards baptism, what say those who affirm that infant baptism whether by sprinkling or otherwise is all that is required? A child having no knowledge of sin, cannot repent, and therefore is not baptized, and consequently remains without the seal of the covenant.

Others say that Baptism is not necessary to salvation. This we cannot decide, further than it is a command, and we think it safest to *obey in all things* instead of questioning the necessity of so doing. Christ says in Mark 16: 16,—"He that believeth and is baptized shall be saved." We see by the copulative conjunction "*and*" how inseparably the conditions are connected in the text. The words of our Savior should never be looked upon as unimportant, and we do not see that the command to be baptized is less binding than that of enjoining belief.

Let us ask what is it that makes so many unwilling to go through the solemn and impressive ceremony? *Is it* they do not think it necessary? Not always. It is because they shrink from the cross, which is the gaze and perhaps scorn of a few worldlings. There is no physical pain attending it. Only a craven shame to let the world know that they have enlisted in the now despised but finally triumphant army of the great Emmanuel. Were it now as in the days of fiery persecution, when the disciples and followers of Christ were baptized in seas of blood and flame how many would hug the stake and kiss the bloody axe, as but the means of removing them from a world of pain and sorrow, to the Kingdom of their Father and their God? Alas! we fear but few—few who would be found to brave violence and death, when so many fear to face the really impotent scorn of a mocking world!

O, brethren, shall we hesitate to obey such an easy command of Christ, when he has borne so much for us? If we like Him be fearless of the cross, despising the shame, we shall like him sit down in the presence of God for ever. Amen.

JNO. F. COTTON.

Boston, 21st October, 1857.

For the Crisis.

Response to "S."

BRO. GRANT:—Upon reading the letter written from Sacramento, my heart was made sad, and feelings of sympathy and pity were excited; and I felt as if I would like to speak a few words to him by way of exhortation and entreaty. Can it be he is willing to rest upon the decision he has made? Has he indeed "done despite to the Spirit of grace, and consequently there be a fearful looking for of judgment and fiery indignation?" If so, why the love remaining, as he expresses it, towards the people of God? Why does the Spirit in such kindness bring to his mind those words of counsel you have given him, and why cause the recollection of the past to produce the impression it seems to upon his mind? It seems to me there is hope in his case,—that God,—"whose mercy endures forever," and whose promise is the same, if we will "after so long time harden not our hearts he will receive us,"—still, it seems to me, would verify his word to him and with the same love would meet him while he was "a great way off."

O! my friend, what hinders you now from obeying the truth? You know where you stumbled and fell. The command and invitation is the same to you to-day as ever,—"Repent, believe, and be baptized, and thou shalt be saved." That saying is indeed true—"many are called but few chosen;" but does that hinder whosoever will from taking the water of life freely? or shall we be justified on account of that in neglecting the means offered freely to us to make our "calling and election sure?" The invitation and exhortation is still full and free. "Let us come boldly to a throne of grace and obtain mercy and find grace to help in time of need." Our High Priest is there, and through him we can make our wants known, and he intercedes, and the promise is sure. Whosoever will come unto God through him he is able to save even to the uttermost. It is easy through the grace of God to submit to the precious gospel; and the blessing and comfort of it here is only known to those who have embraced and obeyed it with all the heart,—and then, above all, the promise and prospects in the future. Is there not enough to stimulate us to "bear the cross and endure the pain" for a few short days in this present evil world? Thy silver and thy gold will only be a swift witness against you, and they cannot deliver you in the day of the wrath of God.

Do, my stranger friend, be entreated to look at these things once more in the light of the Bible. Do not withdraw from the Lord and cast yourself from his presence while he calls you to him, but turn and do your first works. The Spirit and the bride are calling, "Come." "Ponder the paths of your feet," and quickly turn them into the testimonies of the Lord, and you will not only as in former days be able to "tell us better truth," but you can rejoice in the light and comfort of the truth,—enjoy the freedom it bestows; and when Truth shall finally triumph, you, with all its votaries, will share the victory and wear the glorious crown of immortality.

E——.

Lowell, Oct. 15, 1857.

From Sr. M. M. Macomber.

BRO. GRANT:—I would like to speak to the despairing, if any such there are,—any who have lost their confidence in the Divine mercy. My own experience teaches me that with all God's promises in view, there is yet a place for human weakness to despair. There are different causes; and each one no doubt thinks his case far worse than ever was suffered before. The melancholy that invariably attends the despairing heart is his.

I have said that there are different causes for despair. Every heart knows its own bitterness. But I believe one *great* cause is willful disobedience. When a person knows what duty is, and is satisfied that the performance of such duty is the will of God; if he then sets up his will in opposition to God's will, then the obedience of such an one becomes a condition of his salvation. But the question arises, will a man despair when he both knows how and what to do in order to avoid it? I think he often does; for the very reason that he has settled it in his heart not to do. What are all the promises to him? What can reach his case? It seems to me that nothing can, unless that will is first *subdued*. Now I believe God, in his wisdom, has provided a means of escape, even here. Are not such among the class that know the Master's will and do it not? And what shall be done with the willful, rebellious child? Not flattered or persuaded, nor yet left unheeded; but beaten with *many stripes*. Although his will is at variance with God's will, and he both knows what his Master's will is and how to perform it; yet he has determined in his own heart not to act, and in consequence of this determination despairs,—never fear, nor think him forsaken as long as the stripes continue. If his will were never so strong, means will, if necessary, be brought to bear upon that *will*.

What then can the servants of the Master promise to those who despair on account of their willful disobedience? Stripes and chastenings. How long will they continue? As long as you know the Master's will and do it not. Will they be whipped more than once? They shall be beaten with *many stripes*.

Come, you that are willingly disobedient, call into action all your fortitude. You will need it. You have a bitter lesson to learn.

MARY M. MACOMBER.

From Sr. E. A. Davis.

BRO. GRANT:—I desire to say to the brethren and sisters through the columns of your paper; be patient therefore unto the coming of the Lord, for his coming draweth nigh. What manner of persons ought we to be in all holy conversation and godliness. Are we doing the work the Lord requires us to do? Are our lights burning? Have we sufficient grace in our hearts to withstand the trials and temptations we have to pass through in this life? O! the importance of a preparation to be received by our great King!

"Great God, in whom we live,
Prepare us for that day;
Help us in Jesus to believe,
To watch, and wait, and pray."

"Let us humble ourselves in the sight of the Lord, that he may lift us up, up, above the vain and trifling things of this earth, and place our affections upon Jesus who has gone to prepare a place for us. How important it is for those that profess to be the children of God, to be united and love each other as becomes children of one parent; and above all to love our Heavenly Father, who gave his only Son that we might through him be saved. O! the blessed promises contained in his word.

"Nor eye hath seen, nor ear hath heard,
Nor sense, nor reason known,
What joys the Father has prepared
For those that love his Son."

But the good Spirit of the Lord
Revealed a heaven to come;
The beams of glory in his word,
Allure and guide us home."

May the Lord deliver us from every evil work, and preserve us unto his heavenly kingdom, is the prayer of your unworthy sister, EDNAH A. DAVIS.

Grantham, N. H., Sept. 23, '57.

From Bro. F. J. Hess.

BRO. GRANT:—There are a few believers here in Lewis County. We are still looking for the blessed Lord to come to remove the marks of man and restore the earth to its Eden state. When we read the Crisis, and see how the Lord is at work in the eastern states, we feel to rejoice in what the Lord is doing for you. We live in hopes that he will send some of your advent preachers this way. We have a Chapel, and our doors are open and our hearts ready to receive them. Bro. George Burnham was here some six or seven years ago—a stranger as it were, and preached the word of God. There was power in it. It cut like a two-edged sword. Quite a number were converted to God, and now stand at their post looking for our Deliverer to come.

F. J. HESS.

West Martinsburgh, N. Y.

Choice Selections.

HOMEWARD BOUND!

Out on an ocean all boundless we ride,
We're homeward bound, homeward bound;
Tossed on the waves of a rough restless tide,
We're homeward bound, homeward bound.
Far from the safe, quiet harbor we've rode,
Seeking our Father's celestial abode,
Promise of which on us each he bestowed,
We're homeward bound, homeward bound.

Wildly the storm sweeps us on as it roars,
We're homeward bound, homeward bound;
Look! yonder lie the bright heavenly shores,
We're homeward bound, homeward bound.
Steady, O pilot! stand firm at the wheel,
Steady! we soon shall outweather the gale;
O! how we fly 'neath the loud creaking sail,
We're homeward bound, homeward bound.

Into the harbor of heaven now we glide,
We're home at last, home at last;
Softly we drift on its bright silver tide,
We're home at last, home at last.
Glory to God! all our dangers are o'er,
We stand secure on the glorified shore,
Glory to God, we will shout evermore,
We're home at last, home at last.

The Holy Spirit.

The "strict literal interpreter," who also holds himself "responsible for every sentiment" that appears in his paper, has further shown the beauty of his literalism on the phrase, "the Holy Spirit." It is, according to him, "the Christ-like disposition"—"the holy spirit, for Christians to possess, means *the disposition of the entire soul according to Christ!*" This he thinks "every one will be convinced" of "who will make an unbiassed and critical examination of all those texts of the New Testament in which the holy spirit is mentioned."

Let us test this matter a little. All know, that the term rendered *Ghost*, in the expression "The Holy Ghost," is *Pneuma*—Spirit; literally, the Holy Spirit. Now put the term "*disposition*" for Spirit, and test our "responsible" editor.

"Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy" *disposition*. Matt. 28: 19. "Paul came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy" *disposition* "since ye believed? And they said unto him, We have not so much as heard whether there be any Holy *disposition*. "And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy" *disposition* "came on them, and they spake with tongues," &c. Acts. 19: 1-6. "John truly baptized with water; but ye shall be baptized with the Holy" *disposition* "not many days hence." Acts. 1: 5. "And when the day of Pentecost was fully come, they were all with one accord in one place; and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues of fire, and it sat upon each of them. And they were all filled with the Holy" *disposition*, "and began to speak as the" *disposition* "gave them utterance." * * * "Jesus being exalted, and having received of the Father the promise of the Holy" *disposition* "he hath shed forth this which ye now see and hear." Acts 2: 1-4, 32, 33.

"And we" [apostles] "are witnesses of these things;" [the resurrection and exaltation of Jesus;] and so is also the Holy" *disposition*, "whom God hath given to them that obey him." Acts 5: 32. "While Peter yet spake these words," [at the house of Cornelius,] "the Holy" *disposition* "fell on all that heard the word:" * * * "on the Gentiles was poured out the gift of the Holy" *disposition*. Acts 10: 44-45. "As I began to speak the Holy" *disposition* "fell on them as on us at the beginning. Then remembering I the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized with the Holy" *disposition*. Acts 11: 15-16. "And as they ministered to the Lord, and fasted, the Holy" *disposition* "said, Separate me Barnabas and Saul for the work whereunto I have called them." * * * "So they being sent forth by the Holy" *disposition* "departed." Acts 13: 2-4. "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy" *disposition* "given unto us." Rom. 5: 5. "If the" *disposition* "of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His" *disposition* "that dwelleth in you." Rom. 8: 11. "The blasphemy against the Holy" *disposition* "shall not be forgiven unto men." Math. 12: 31-32. "And the Holy" disposition "descended in a bodily shape like a dove upon him." Lk. 3: 32. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living waters. (But this spake he of the" disposition "which they that believe on him should receive: for the Holy" disposition "was not yet given; because Jesus was not yet glorified.") John 7: 39. "But the Comforter, which is the Holy" disposition, "whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have spoken unto you." John 14: 26. "If ye then being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy" disposition "to them that ask him?" Luke 11: 13. "In whom also after that ye believed, ye were sealed with that Holy" disposition "of promise, which is the earnest of your inheritance until the redemption of the purchased possession." Eph. 1: 13-14. "Grieve not the Holy" disposition "of God, whereby ye are sealed unto the day of redemption." Eph. 4: 30.

We need not multiply texts on this subject; nor do we design any thing more than to bear our testimony against one of the most ruinous of all "heresies." Reject the work of the Holy Spirit of God in its direct energy in "helping our infirmities," (Rom. 8: 26;) in "witnessing with our spirit," (Rom. 8: 16;) in enabling us to "mortify the deeds of the body," (Rom. 8: 13;) as the "Comforter," (John 14: 16-17-26;) as the "one Spirit by" which, "through Christ, we have access unto the Father," (Eph. 2: 18,) which produces "communion," and with whom the believer has "communion," (2 Cor. 13: 14;) and who is coupled with "the blood of Jesus Christ" in producing the "sanctification" of believers, (1 Pet, 1: 2, 22,) by whose agency we are "born again," (John 3: 3-8;) as that which "dwelleth in you"—believers—who are thus "the temple of God;" so that, "if any man defile the temple of God, him shall God destroy," (1 Cor. 3: 16-17;) we say—Reject the Spirit of God as a distinct agency in the work of human redemption—as suggested in these texts, and a multitude of others of like import—and death is as certain as that night and darkness would follow the withdrawing of the lights God has set in the firmament of heaven.

But as "no man can say that Jesus is the Lord, but by the Holy Ghost," (1 Cor. 12: 3,) so no man can believe in the work of the "Holy Spirit," in its renewing, sanctifying, comforting, helping, and conquering power, and work, unless he has personal experience in the matter; and it is a fearful thing for one who ever has had experience in it to turn a reviler of the work, and account it a delusion.

We know, indeed, that the doctrine of the work of the Holy Spirit may be abused to cover up fanaticism, and the mere ravings of one's own imaginings; but because some will thus corrupt the truth of God, and wrest it to their own destruction, shall we take the heavenly gift away from God's children and "cast it to dogs?" May heaven forbid. Without the Holy Spirit of God all religion is but a *carcass*, without life. It may be beautiful to the eye, like the first Adam when perfectly formed from the ground, but who had yet no life; so is any and every form of religion—however beautiful unto men—which rejects, or receives not the Holy Spirit of God as its vitalizing power. The Church which has it not, has but a name to live while it is dead. The individual professor—how high soever his sounding professions—who has not the Spirit of God dwelling in him, is a professor *only*; *not a possessor*, or "partaker of the Divine nature." "The promise of the Holy Spirit," as a "Comforter," &c., is as clear a promise, to all believers, as the promise of Eternal Life; and he who receives not the first will fail of the last. Here we rest the subject for the present.—[*Bible Examiner*.

The Kind of Holiness Needed.

An improved type of holiness is in demand to take the place of the effeminate, emotional, tender-footed, cowardly, parlor-holiness, so much in fashion in some parts of the country. We want a holiness which has in it some of the stern, earnest, self-denying, sin-hating, devil-fighting, contagious spirit of the prophets, apostles and martyrs; a holiness that turns its back upon the blandishments of pride, that loves Christ's poor, pleads for the oppressed, and thunders the curses of the holy law in the ears of proud oppressors; a holiness that has *fire* in it to consume sin, *mercy* in it to weep over sinners, and *love* in it to bear them to God; a holiness that is full of the martial spirit, and is ready to march up to the strongholds of iniquity in the face of the enemy's fire.—[*Ex.*

PACK YOUR THOUGHTS.—Do not assume that because you have something important to communicate it is necessary to write a long article. A tremendous thought may be packed into a small compass—made as solid as a cannon ball, and, like the projectile, cut all down before it. Short articles are generally more effective, find more readers and are more widely copied than long ones. *Pack your thoughts closely together*, and though your article may be brief it will have weight and will be more likely to make an impression. "Ye who write for this busy age" says a late writer, "speak quick; use short sentences; never stop the reader with long or ambiguous word; but let the stream of thought flow right on, and men will drink it like water.—[*Ex.*

For the Children.

Short Tales for Children.

THE CROWN PIECE.

It was a favorite saying of Fridolin, a pious farmer, that "the man who loves God with all his heart, finds it easy to do good and to avoid evil.

It happened that he had a servant who was very irritable, and who, in his fits of passion, used to break into the roughest language. Fridolin often reminded him that he should strive to subdue his passion for the love of God.

"No, no," said the man; "it is impossible for me to do so! Both man and beast conspire to vex me."

One morning Fridolin said to him: "See, Matthew, here is a bright new crown piece; I will make you a present of it if you keep your temper throughout this day, and do not let an angry word be heard from your mouth."

The man was delighted with the proposal, and joyfully accepted it.

The rest of the servants, however laid a plan privately among themselves to make him lose the crown. All that they did or said during the whole day had but one object, that of putting him into a passion. But the man restrained himself so manfully, that he did not let a single angry syllable escape him.

In the evening Fridolin gave him the crown.

"And now," said he, "ought you not to be ashamed of yourself, that you are able to overcome your passion for the sake of a paltry piece of money, but cannot do so for the love of God?"

The man did correct himself after this, and became one of the meekest of men.

A filial trust and reverence of God,
Softens each grief, and lightens every load.

A BEAUTIFUL INCIDENT.—A lady visiting New York City, observed one day on the sidewalk, a ragged, cold and hungry little girl gazing wishfully at some cake in a shop window. She stopped, and taking the little one by the hand, led her into the store; and though she was aware that bread might be better for the little girl than *cake*, yet desiring to gratify the shivering and forlorn one, she bought and gave her all the cake she wished for. She took her to another store where she procured her a shawl, shoes and stockings, with other articles of comfort. The grateful little girl looked the benevolent lady in the face, and with artless simplicity asked: "*Are you God's wife?*"

Family Music.

Yes! there is music all around us
If we only list awhile;
And there is beauty everywhere,
The home of childhood to beguile.

Music, as well as the reading of our language, should be taught in every family, in every school and seminary. Its beautiful results are many.

1st. Singing improves the voice, takes away harshness, sweetens its tones, and gives it greater compass.

2d. Singing improves speaking.

3d. Singing refines the taste, elevates the affections, improves the heart, assists devotion.

4th. Singing is a delightful, interesting, and profitable part of worship—especially domestic.

6th. Singing is an element of power.

Parent, teach your children to sing; commence early. Teach them to sing hymns of praise, of a pure and elevated character.

A more delightful scene cannot be presented this side of heaven, than when parents, with their sons and daughters, surrounding the domestic circle, devoutly unite their voices in sacred song.

"Domestic happiness, thou only bliss,
Of Paradise that has escaped the fall."
—*Golden Rule.*

There is much novelty that is without hope, much antiquity without sacredness.

SALVATION was first a purpose, then a promise, then a gift, at last a glorious possession.

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Over all business matters, write *Business*.

Poetry.

For the Crisis.

GOD ALL IN ALL.

God is my all, my Maker, King,
My Father, Savior, Friend;
My Rock, my Tower, my Hiding-place,
My Home when time shall end.

God is my all, my hope, my trust,
My shield and my defence;
In the Almighty Hand I lie,
And who shall pluck me thence?

God is in all, in every thing
That meets my wand'ring eye;
It is his smile, the light that bathes
The earth, the sea, and sky.

God is in all—I feel him near,
When comes the hush of ev'n,—
A hallowed influence everywhere,
That seems the breath of heav'n.

God is my all, my all in all;
He stoops to dwell with me;
I walk by faith with Him, till called
His open face to see.

MARIA T.

Original Articles.

For the Crisis.

The Last Words of Jesus.

THE CHURCH'S RESPONSE.

No. I.

"He which testifieth these things, saith, surely, I come quickly. Amen, even so, come, Lord Jesus."

It is a remarkable fact, and one well worthy of our careful and prayerful consideration, that the very last words of Jesus our Messiah, to the world and church, were in relation to his second personal advent. And how astonishing is it that this glorious doctrine, which the apostles of our blessed Redeemer so earnestly labored to inculcate, and which the early christians so readily received, lived, and rejoiced in, should be so little valued by the masses, and ignored, yea, virtually opposed by those who claim to be christians and christian ministers. It is painful to reflect upon the circumstance that so many of this class, who profess to love the Lord Jesus Christ, who claim to honor, revere, and obey his gospel, attach so little if any importance to its sublimest feature—the glory of that gospel. This state of things is much to be deplored. There is something wrong somewhere; and where is it? Shall we dare to say that it is on the part of our Creator? No! It must of necessity be *in* and *with* the creature. It is the secret and cherished sentiment of the sinful and fallen nature of the *old man* developed—"We will not have this man to reign over us."

But notwithstanding the determined opposition it meets with, the cool indifference manifested toward it by the professed church, the fact of its adherents and advocates being made "a spectacle unto the world, and to angels, and to men,"—we shall endeavor to show you most conclusively from abundant and uniform testimony of infallible witnesses—the scriptures of eternal truth—that the second personal appearing of our Lord and Savior Jesus Christ is one of the main pillars of the Church of God—the crowning consummation of the gospel—the bright and morning star of its firmament, gilding it ever with its hopeful rays. We will prove to you that it is the finishing touch as it were of redemption, the very cap-stone and final completion of the temple which will be added with exulting shouts of "grace, grace unto it." We think to be able to make it apparent that it is the only hope of the church's triumph. That the miraculous change and translation of the living and waiting saints depend upon the resurrection of the dead in Christ, and that resurrection of the dead is predicated alone and depends exclusively on the glorious Epiphany of Jesus. Consequently, we will show you that all who have died with the expectation of a future and blessed life, from Adam even up to the last saint who shall have answered the penalty of the law and have returned to *dust*, will never be raised and glorified unless Jesus comes the second time and accomplishes the mighty work. There does seem no ray of hope for the sleeping myriads in Christ and the waiting people of God aside from this event. And those who have been bereaved of friends and loved ones by the ravages of death, and who have consigned them to the silent tomb,—well might they do as some at Thessalonica before they were fully made acquainted with their hope. Well might they sorrow as those who have no hope; and the most appropriate inscription which could be placed upon their grave stones would be, "no hope." But it is not so. Hallelujah to God! there is a blessed hope of the coming of our Lord Jesus the Messiah. For "now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterwards they that are Christ's at his coming." Yes, though he was crucified, put to death in the flesh, yet death could not hold him; for he was raised by the energy of God through the eternal Spirit after the power of an endless life. "Thou wilt not leave my soul in hell (or hades, says David referring to himself,) neither wilt thou suffer thy Holy One (referring to Jesus) to see corruption." "And, behold, there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the woman, fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And, go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee, and there shall ye see him. Lo, I have told you."

"He arose, he arose, and ascended in a cloud,"

wresting from the iron grasp of the Usurper the invaluable keys of death's prison-house, wherewith he is enabled to open and no man shutteth. Hence, the sleeping dead in Christ are safe, secure; while his resurrection is a certain pledge that all that sleep in him will God bring with him, that is, raise them as he was raised. And as the voice of Christ awakened a dead Lazarus and resurrected him to life, so the hour is coming when all that are in the graves shall hear his voice, and they that hear shall live. He it is who said,—"I am he that liveth, and was dead; and, behold, I am alive forevermore. Amen; and have the keys of hell and of death." Hopeful, glorious declaration! God help us to lay hold of it as a mighty pledge and truth. "Again. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, *and which is to come*!" Yes, "which is to come," brilliantly adorned with ineffable glory, accompanied by a glorious retinue of ten thousand times ten thousands of angel and holy beings, panopled in all the unspeakable sublimities of divinity, clothed with heavenly power and authority. Even so will he come, and with these wondrous keys of hell and death will quickly unlock the ponderous doors of Hades; and at his magic touch they will open fly. The gates of hell at this time will not prevail against him; they must give way before Omnipotence.

His dead awakening, trumpet voice shall loudly reverberate through death's silent tenements, penetrating the deepest recesses of the grave, will find its way to the lowest parts of earth, and the hidden chambers of the mighty ocean's depth; for the sea then will also give up its dead. Many a saint of God has met with a watery grave. Their precious dust rests undisturbed 'neath the angry heavings of the boisterous deep, whose restless surges alone hymned their funeral dirge; there they sleep, but soon to wake. "And I saw the dead small and great stand before God; and the books were opened. And another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

But we will come more particularly to the consideration of the last words of Jesus to the Church; and here we shall endeavor to be as brief as the subject will admit. Our subject will be considered under two general heads, namely:

1. Jesus' last utterance declarative of his speedy personal coming.

2. The Church's response to that utterance.

If the dead in Christ sleep as the Scriptures appear to represent them, we see no shadow of a hope for them to life and glory apart from the Redeemer's second advent. But we will not stop here to argue this point, or meet the objections of our antagonists. We will hurry over the "lively oracles" and observe at once what the Lord Jesus and his apostles taught in regard to his coming, and why they urged the doctrine and labored to instil it in the hearts of his followers. And we will endeavor to learn the object of his coming. We find, then, that the Savior alludes to the event in most of his discourses; and the allusions are found always in such a connection as to leave no manner of doubt, as to its paramount importance. It does seem, that the gathering together in *one* all things in Christ, both which are in heaven and in earth; the bringing of his bride unto himself; the perfecting of the one entire body, which is the Church; the presentation of her bridal robes; the celebration of the splendid nuptials; the requickening and resurrection of the dead; the changing and immortalization of those in waiting: the judgment of the great day; the overturning of all ungodly thrones, governments and kingdoms; the rewards of the righteous; the punishment of the wicked; the vindication and unfolding of God's inscrutable providence; the justification of his works and ways; the restitution of all things spoken by the prophets; the triumph of Jesus over his enemies; the destruction of Satan and his emissaries; the establishment of Messiah's Kingdom; his righteous reign as "Prince of Peace,"—all, all seem to depend upon his second advent of glory. This appears evident from the following passages, which we transcribe in part from Murdock's Translation of the Syriac version of the New Testament. We shall take up the items separately and quote in regular order and see if these things are not so.

THE more believers love God, the more they love one another; as the lines of a circle, the nearer they come to the centre, the nearer they come to each other.

BE not discouraged by past failures in duty; but confess to God, beg his assistance, and *try again*.

For the Crisis.

"Watch Ye, Therefore."

That sermon on watchfulness!—How I needed it! I have heard on the same subject many times; yet each time it seems new to me, and the last more complete still. It is because the power of that injunction is more and more needed. When I first heard from the ministry on the duty of watching I took in the *whole*. Yes, I believe I appreciated the *whole of it*, and the *next* sermon the same, yet it seemed *more complete*, and so on; the more I hear about it the more perfect and full each seems, and now I feel that *last* was *all* it *could* be. It did me good. I would not infer that one of the Lord's servants has done better than the other, no,—but the more I think about being watchful, the more I want to *hear* about it, the more I feel the *need* of it, the more I am astonished that so important a subject should have engrossed so little of my attention; and I feel we cannot be too earnest in impressing this point.

Why! what *can* we do if we don't watch? Does it do us any good to go and pray, then forget all about what we prayed for, and think God will do the rest of the work for us? I think not, and I am led thus to think from personal experience. We must keep our weapons by our side against the slightest approach of danger. That's the way to war—not lay them by *against a time of need*. We need them the whole time, and if we would get to the end we must not take our eye off the mark. When I first sought the Lord my kind pastor said to me, "when you ask God for anything don't forget to thank him for hearing and answering." Well, the thought never had struck me forcibly before and I was led to bear it in mind, and I find it the greatest incentive to watchfulness.

What shall we watch against? First, our thoughts. It is our imaginations which make our realities; then we must be sure they are *good*. It is our *thinking* about the injuries we suffer creates hard feelings; it is our *encouraging* thoughts of self-righteousness and flattery that brings the haughty look and proud heart; it is our envying the enjoyments and riches of others makes us worldly, makes us forget God. Then let us seek for a pure, *very pure* heart. Now we may watch our words, our influence on others, our habits, our tendency to give up to the insinuations of evil, of conforming *only a little* to the world, of following after those things that pleasure-seekers choose; and if we will be faithful we shall find our warfare ceases only at death.

O! is not this a time to watch and to pray? Did we ever need to watch *more*? Are not the perils of the "last days" thickening around us? Is not formality and half-heartedness close at our heels? Are not the cares of *this* world uppermost in our minds and desires?

Lord, help *me* to gird on the *whole* armor, do *all* my work, be watching for thy coming which will be as a thief and a snare upon the whole world, and so live that I can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, . . . and not to me only, but unto them also that love his appearing." Thank God! I *do* love his appearing. May my lamp be trimmed and burning! It is a *little thing* to *write*, may I *live up to it*.

A. A. W.

East Boston, Oct. 20th, '57

For the Crisis.

Death.

NUMBER TWO.

I propose to examine the nature of the deaths to which man is exposed for the sin of Adam and for his own personal sins. This involves the nature of the penalty of the law of God, or the condition in which those deaths place man. Does the responsible and intelligent part die? or does all that is noble, intelligent and responsible about man escape death, while the unintelligent and irresponsible part of man's nature alone is subject to death? or does the whole man as an intelligent being suffer death? It will be seen that the atonement is involved in this, and much depends upon the answers to these questions; for if death, as modern theologians teach, be the separation of soul and body, while the body is remanded back to dust, the soul doomed to an endless life in conscious misery, then Christ in suffering the penalty of the law (as the Bible plainly teaches he did) must have lost himself, soul and body, to redeem man. But if the whole man as an intelligent, responsible being, is subject to literal death, then all that the law demanded of Christ as our substitute was the literal death of the whole being.

But in order to a right understanding of the nature of the death man dies it is necessary we should have correct views of the nature of man. Our views of death will harmonize with our views of man's nature. If we believe man to be a compound of mortality and immortality we must give death a two-fold meaning, it must have two distinct significations at the same time. If any part of man's nature be immortal that part cannot die; hence, death when applied to that part must be understood in a figurative sense. That which is mortal must die; hence, death when applied to that part must be understood in a literal sense. Let us view man,

1. In his creation. Where in man's history might we expect to find the origin of an immortal soul, if not in the history of his creation? and what must be our astonishment not to find in the entire Bible record such an intimation? In Gen. 1: 26 God makes known his intention to make man. In chap. 2: 7, he tells us the material out of which man was made. "And the Lord God formed man (not of his body) of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." It was the man formed of the dust of the ground who became a living soul, person, or man. Read Paul's inspired commentary on this text. 1 Cor. 15: 45,—"And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit." Verse 47,—"The first man is of the earth, earthy; the second man is the Lord from heaven." Now mark, the first man, Adam, a living soul; the first man of the earth, earthy, thereby teaching (1) that the first man and the first living soul are synonymous; and (2) that the first man Adam, the first living soul, was of the earth, i. e., made of earth. What can be plainer?

2. In his relation to the law of God. What was his nature, morally, physically, and intellectually? Was he mortal? immortal? or was he neither?

That he was not mortal is evident, (1) from the fact that the penalty was death; and (2) the reward of obedience was eternal life. Now if Adam was mortal he must from his very nature die whether he obeyed or disobeyed; but that he was not mortal is evident from the fact that he had the privilege of eating of the tree of life and living forever.

That he was not immortal is evident (1) from the fact that the penalty for disobedience was death which could not have been executed had man been immortal; for every definition of immortality excludes the possibility of death; and (2) from the relation man sustained to the tree of life. See Gen. 3: 22–23,—"And the Lord God said, behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden." If Adam was naturally immortal why was it necessary to plant a tree in the garden for the perpetuation of his existence? Why was it necessary to drive him from the garden and guard the tree of life lest he should eat and live forever, if he was immortal and would live forever whether he ate or not.

What then was his nature? Ans. It was neither mortal nor immortal, but susceptible of either. Adam was placed upon probation. He was an undeveloped being. His nature as well as his character was suspended upon his action towards law. Hence he was susceptible of either good or evil, mortality or immortality. Two trees were placed before him, and he was left free to choose between them. These trees represented two distinctive natures and destinies. To eat of one he would become mortal and die; to eat of the other he would become immortal and live forever. He did eat of the tree of the knowledge of good and evil, consequently incurred a mortal, corruptible, dying nature.

JOSEPH K. BELLOWS.

New York, Oct. 17, '57.

For the Crisis.

Gems of Thought.

GATHERED BY J. H. T.

We can do without the world, but we need a friend.

Great minds have wills; others have only wishes.

There is no greater calamity than the desire of acquiring.

He who finds pleasure in vice, and pain in virtue, is a novice in both.

One day is worth three to him who takes everything in its order.

The dog in his kennel barks at his fleas; the dog who hunts does not feel them.

Our books speak to our minds, our friends to our hearts, Heaven to our souls, and all the rest to our ears.

He who knows how to suffice to himself is safe from dishonor. He who knows when to stop never stumbles or falls.

The good man seeks not to do *great* things; for that reason he can accomplish great things. He who thinks many things easy is sure to encounter numerous difficulties. Hence it happens that the person who esteems everything difficult encounters few difficulties to the end of his life.

Do not worry yourself to death of what other people may say of you, as long as you know that it is not true. Take care of the truth; that is your business. All falsehoods go to the bosom of their father, the devil, and their framers soon follow. So much as to falsehoods of you. As to falsehoods to you, and as to every tale the most remotely prejudicial to another, treat it and the narrator with utmost indifference, until you hear the story of the other party; this only is just, and wise, and kind.

For the Crisis.

Liberality.

No. VII.

"There is no man which shall do a miracle in my name, that can lightly speak evil of me."

In this position of our Lord we have a great sentiment which is several times stated in the gospel. "We know that God heareth not sinners," was a doctrine urged as a reason why Jesus himself was a good man and the Messiah; but any man who will do his will shall be heard.

There is often abundant evidence that men are the servants of God, by the good which they do—they must be heard of the great Head of the Church; but others will not bid them God speed, because it was not done with them. In this there is a denial of the truth and power of the word of God. There is no evidence of the great principle of liberality, which runs all through the gospel. If he that is not for Christ is against him, then he who is not *against him positively* is for him; hence, with great propriety and force, Jesus said, if a man is working in my name, and really doing the works, he will not speak evil of me—he is not opposed to me—"he that is not against us is on our part." In that time men were required to take sides,—are they not required to identify themselves now? To be for him or against him, is the question; and this gives the character to a man's position. We know that the Jews, the heathen, the infidel and unbeliever are against him; but the man who is doing his work is for him, whether he walks with us, or walks alone. He may have faults, may have errors, may not be in the front ranks, may not be doing as much as some others; but he will not speak evil of Christ,—will not lightly esteem him,—would not dishonor him. Then, why

should such a servant be prevented, when he is only a servant in another capacity?

Say, brother Baptist, or Methodist! do you not believe your neighbor Presbyterian or Episcopalian is a christian? O yes! Then why do you act towards him as if he were an unbeliever, a half-brother, or an Esau, or a heathen? And you, Adventists, or Universalist, do you not think some Calvinists, or Unitarians, or Lutherans are good christians? If so, then no no longer take the position, practically, which leaves them out of the pale of fellowship. Greater light may have been developed by one class than another; but sometimes a great truth has been called for while some small errors have still adhered to the agents. The great truth being needed to prostrate some overgrown error, and keep the religious structure in balance.

We have yet to learn a great deal—especially the conceited and illiberal. There are hosts who want to *forbid the work* and "call down fire from heaven;" but pure christianity has the liberality of a heavenly charity penetrating its entire organization. Ask me not, if we should fellowship this one or that one. Ask if they have the spirit and work of Christ!

W. S. C.

Somers, Ct.

From Bro. J. T. Ongley.

Dear Bro. Grant:—I thought I would sit down and pen a few thoughts for the benefit of those that read the *Crisis*, and are of like precious faith with ourselves, waiting for the promises to be fulfilled; viz., the divine nature, the Kingdom to come, the restitution, deliverance, the new heavens and earth, and new city; and to get these promises we pray, "come, Lord Jesus," and wake up the sleepers that sleep in dust, and change the living righteous. Then the promises will be fulfilled, and a righteous people inhabit the earth; for the nation and kingdom that will not serve thee shall perish, yea, those nations shall utterly be wasted. "But as truly as I live, saith the Lord, the whole earth shall be filled with the glory of the Lord."

"There is a good time coming,"

Praise the Lord, when the meek shall rejoice, though now despised, cast off and hated. "For all that will live godly in Christ Jesus shall suffer persecution."

The Conference we had in this place five weeks ago we think has resulted in good. To-day five came forward, after partaking of the Lord's supper, and united with us in church fellowship, taking the word of God as the rule of their faith and practice. Four weeks ago we attended a two days' meeting in the town of Athens, where we have labored once in four weeks since we moved to Pa. We expected Bro. Wendell to assist in preaching the word, but was detained on account of sickness, &c. The good Lord assisted us in preaching the word. Four came forward for baptism. A short time before two were baptized, and last Sunday evening three more were baptized, though two of them were from this place, making in all seven that live in that place, and I think that soon more will go forward in both places. At our meetings one week ago last evening and to-day, a Christian minister came out to hear us, and acknowledged the truth in the main. My prayer is that he may see the whole truth and proclaim it, for truly the harvest is great and laborers are few. I have calls from different parts of this region of country, which I cannot fill at present, having to labor through the week to support my family. Pray for us, that our faith fail not. Yours in hope,

John T. Ongley.

Blooming Valley, Pa., Oct. 18, '57.

For the Crisis.

Question.

I wish to ask Bro. E. Burnham if he thinks Judea is the true Sanctuary of which Jesus Christ is minister. Please answer.

L. L. Howard.

Reply.

Bro. Howard:—If you refer to Hebrews 8: 2, it reads, not that Christ is the minister of the *true* Sanctuary, but "A minister of the *Sanctuary* and the *true tabernacle*. Both these words are used here figuratively. "Sanctuary," "tabernacle," and "pitched" are all used figuratively of the church. The "Sanctuary" to be cleansed is the *real one* (and not a figurative one) which was to be trodden under foot 2300 days, and "then cleansed!" The church was to be trodden "under foot 1260 days, and not 2300. The earth has been trodden under foot 6000 years, almost. "A place in heaven", never was trodden under foot at all! Read Daniel 8: 13–14, inclusive.

Edwin Burnham.

The World's Crisis.

BOSTON, NOVEMBER 4, 1857.

These Things.

No. VI.

Having briefly considered the signs in the sun, moon, and stars, referred to in Matt. 24: 29, which are to precede the coming of the Son of man in the clouds of heaven with power and great glory;" we now come to notice the last expression in ver. 29,—"*the powers of the heavens shall be shaken.*"

It will be observed that it is not the *heavens*, but the *powers* of the heavens that are to be shaken. This sign *precedes* the coming of the Savior, but the shaking of the *heavens* is in connection with his advent. See 2 Pet. 3: 10, compared with Heb. 12: 26 and 1 Thess. 4: 16. The word rendered *heavens* in this verse is properly rendered *world* by Campbell, and others, in verse 31,—"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds from one end of *heaven*, (*world*, Campbell,) to the other." Had the word been rendered *world* in verse 29,—"the powers of the *world* shall be shaken," we think the translators would have given us the true idea, which event is expressed in the same connection in Luke 21: 25, by saying, "upon *earth* distress of nations with perplexity."

We cannot conceive what *powers* there are in the *heavens* that are to be shaken as a *sign* of the Lord's coming; but it seems evident from Luke 21: 25, that, after the signs are seen in the *heavens*, we may look for "distress" and "perplexity" among the nations on the *earth*. We think the *shaking* of the *powers* commenced in 1848, when, in a few months, between twenty and thirty political revolutions took place in Europe, since which time there has been much *shaking* among the governments of the world, and the work still goes forward, while the distress of nations rolls on like a flood.

What comes next?

"And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other."

We see no cause why our faith should not be *strong*, and our confidence unshaken in the signs that have been witnessed, which demonstrate that the next great prophetic event will be the glorious, visible coming of Christ. *Are we ready?*

Notes by the Way.

NUMBER THREE.

Newfield.—We commenced our meetings again in Newfield, Oct. 21st, and the result has been most glorious. The Spirit of God has been poured out in a most signal manner, and many backsliders have been reclaimed, who now are happy in the love of Jesus. We have seldom seen a work more thorough and effective. The revival commenced as soon as the backslidden began to confess their wanderings. It was remarkable to see how quick the Lord blessed the people and set them into gospel liberty, when they were ready to confess their faults one to another. Parents confessed to their children and asked their forgiveness, wives confessed to their husbands, and husbands to their wives, and received in return the sweet peace of God. Roots of bitterness were pulled out by the Spirit and love of God, and the wounds healed by christian affection, while the saints shouted aloud for joy. We have rarely seen such breaking down before the Lord as was manifest last evening, Oct. 25th. Ten rose for prayers, and although it rained, and was dark and very muddy, yet women walked two miles and back for the sake of being present to ask for the prayers of the people, and receive blessings from the giver of every good and perfect gift. We think there has been much joy among the angels, over Newfield, for a few days past.

We would urge upon all of our preaching brethren to labor for the reclaiming of backsliders, and the conversion of sinners; and fully abandon the idea, that it is too late to labor for revivals of religion. Churches will die that do not make efforts to save the people around them; and we are satisfied that this is one great reason why so many are in such a low state at the present time. Brn. and Srs. go to work and get warm, if you are cold. Remember the words of the apostle,—"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Something *must* be done, or large numbers of those who profess to be looking for the coming of the Lord will not be ready to meet him. Every grudge, all malice, hatred, envy, and feeling of variance, must be "put away;" or we shall be condemned at last. We are told most plainly in the scripture that we cannot enter the kingdom of heaven if we harbor these feelings. See Gal. 5: 19–21. Many seem to think, because we have the truth, that we shall be saved, if we are not quite so particular to attend to every practical duty; but it is evident that the more *truth* we have, the greater our responsibility, and the better we should live; "for unto whomsoever much is given, of him shall be much required." We shall be the most guilty of all people, if we do not live holy lives, because we have been blest with the greatest light. "*Awake ye, awake!*"

Bakerville, Oct. 26th, '57.

For the Crisis.

Distress of Nations.

Bro. Grant:—The present financial revulsion in the United States, is distinctly a matter of Providence. How far it may fulfill prophecy, excepting its general answer to the prediction of our Savior, that "there shall be distress of nations with perplexity—and men's hearts fail for fear," I am not, at present, prepared to determine. That the gloom which is cast over the commercial world is a shadow of death, I presume no reasonable person will deny.

There is a *panic*, and a monetary crisis Now a panic presents fear as the great and controlling element. *Confidence* is gone, then all *heart*, life or power in business is dead. In this sense men are dying. The great "merchant princes" are broken in spirit, and some have gone to menial labor. The great trouble is a fear of what is coming, rather than the facts which now exist. Money has now become the great God of the world; but Dagon is fallen—golden as he is, he is fallen. Capital rules; and if the distress of nations destroy capital, the fear of the future, for the rich men and the great men, is the consuming element—or where are they without capital? They must die! But without argument; are they not panic-stricken now? and their troubles are but just begun. "Go to now, ye rich man, weep and howl for the miseries that shall come upon you." Your riches are gone; "and the cry of the poor have come up into the ears of the Lord of Sabbath." The actual facts are, in respect to business—money—labor bread! worse and worse, day by day. It is a day of cheating and breaking covenant, hence every Bank Corporation, firm, individual, suspends who will. That is, they say they will not pay their debt,—and has not one as good a right to do so as the other?

There can be no full reason given why all this trouble should come at this time, only that God has so ordered it. I could give my opinion; but it is manifest there is no capital where it was supposed it existed. Those who have the power to stop whether they are sound or rotten, will do so: and the masses must have trouble. On Tuesday, Oct. 13, the banks of New York boasted of their soundness, and defied the bill-holders to demand their gold. Several went to the wall that day!—They had more troublesome customers. The depositors upon whose simple confidence in them they relied became aroused. The Lion shook his mane—and sixty thousand merchants presented their checks, (if they could get to the counters) on Wednesday morning Then, there came an ill-disguised wail of sorrow from the disappointed and deceived, and suspension came down with a general flood of insolvency and ruin—rocking the land with a commercial earthquake.

It is better for to day to have a piece of paper that people will call a dollar, than to be without the dollar or the substitute; but it may not be better for to-morrow—the money does not exist—'tis only the *name*. The capital they want. The State of New York (Empire State,) does not pay (specie for stocks.) The United States does not pay,—and what distress is foreshadowed!—the government discharges her workmen. This is worse than the Imperial government of France has done. Louis Napoleon has once, in time of scarcity, provided work for the masses, to give them bread. England begins to feel it. A commercial man in Boston, of long experience, told me, that England would lose [illegible]00,000,000, by this *crash!* New York papers said, ten days ago, she had lost $24,000,000, already.

To-day, I perceive that the rate of interest, at the Bank of England, has arisen to the almost unprecedented point of seven per cent. This gives a certain class of operators (importers and dealers in exchange,) another shock downwards. England must take the cup now! and find, fearfully, that the capital is what she needs. The capital she cannot supply.

Please read the following, from the *Boston Herald*. Are not its suggestions truthful? and its facts, who can deny or qualify them?

"Let us look at it. In 1850 the public debt of Great Britain was $3 959,000,000. Up to 1855 there was a continual reduction of the debt, which, in March of that year, amounted to $3,874,000,000. But since that date, an exhausting war has added to the public burden an equivalent of $500,000,000 more. Nor is this all. Great Britain is now engaged in a severe struggle,—'the severest, perhaps, that as a nation," says the London News, "we have ever had to encounter,—not even excepting the American war, or our conflict with the first Napoleon.'

There can be no doubt of the surpassing magnitude of the struggle, its most hopeless nature, its duration, or the terrific demands it will make upon the physical strength and treasure of England. The American war in 1775 increased the debt $600,000,000, besides greatly increasing taxation. The French wars caused a debt of $3,000,000,000! What a prospect, then,—if the fears of the London journalist are well founded, and we fear that they are,—is before the people of Great Britain, already burdened with $4,500,000,000, and threatened with an increase of $3,000,000,000 more! If it is the last ounce which breaks the camel's back, this crushing additional weight will reduce it to a powder.

To pay the interest on this debt, $150,000,000 annually are required, and with the enormous addition anticipated by the war, upwards of $100,000,000 a year more, or nearly four times as much as the annual expenses of the General Government of the United States. But besides this, enormous sums are required for the royal family, pensions, salaries to diplomats, &c., that will raise the sum total to $300,000,000. Then the expenses of the army and navy, and the administration of the government, will amount to $200,000,000 more. Is it to be wondered at, that the toiling millions of Great Britain are ripening for a revolt from this heritage of oppression, this mountain load of debt?

At a time when England needs all her energies, an entire concentration and consecration of all her strength—physical, political, financial and moral, to the great struggle that is going on in India, what do we find? The government inert, blundering and stupefied; the people moody, disaffected, sullen and threatening. Respect for the crown is but formal and insincere; the royal family are, in turn, the ridicule and the scorn of an increasing class of writers. The most flagitious crimes are charged home upon "an overbearing and heartless aristocracy;" leagues are formed, and they are rapidly augmenting in numbers to oppose the oppressions and the aggressions of the government; Napoleon's ideas of relief for the British masses, as dictated by him to O'Meara, at St. Helena, are openly discussed and loudly applauded. and, to use a term from their own publications, "the democracy of England is aroused;" a revolution is brewing! How soon it may burst forth is only known to the future. But when it does burst forth, complete work will be made. The British Empire will be dismembered; the national debt will be wiped out; England will be taught humility which it would have been well for her rulers to have learned ere this; a dead sea of corruption will be drained, leaving the atmosphere purified and healthy. The prestige of England's greatness is passing away.

A writer in an English paper remarks,—The people are beating their plowshares into swords and pruning hooks into spears, (so the prophet said) and they will go on, till Delhi is raised and sown with salt—the last murderer hung in Hindoostan and the stain of blood washed from the land of the rebels. But she will need the money. She will find "distress and perplexity." Who has got it? Have the Rothchilds? Ah! Is the bullion, the stock—the land in control of Jews? It may then, tell upon some other land than India!

Yours truly,

W. S. Campbell.

Westfield, Oct, 27.

N. B.

Somebody, who I fear don't like praying much better than he likes me, has made use of a certain request that I published in the Crisis, (namely, that I might have the special prayers of God's people who were owing me for books to the end that I might get my debts paid without dunning them any more;) and has by it proved me to be a great fanatic, simply, I suppose, because I liked praying better than I did begging or *dunning*, which preference on my part was no doubt a heinous fault for which I may sometime be sincerely sorry But just now I wish to say,

First, times are hard. Well, everybody knows that.

Secondly, money is scarce, and men who are not *for sale* can't get a great deal of it.

Thirdly, it costs money to print books and tracts, to say nothing of buying bread and butter.

Fourthly, I want to print some to spread light and truth.

Fifthly, I don't know where to get money to do it.

Sixthly, some of my brethren are owing me for books.

Seventhly, if they are poor and can't pay, and will let me know it, I'll wait till they can, if its forever.

Eighthly, some of them are made poor by paying the devil's big tea and coffee taxes, to say nothing of that hideous mass of nastiness, *tobacco*, which they roll like a sweet morsel under their tongues.

Ninthly, if those who have sold books for me could remit me the pay for such as they have sold in good bank notes or in good gold, I would be very thankful to them and the Lord.

Tenthly, if any of God's poor want tracts or books they can have them *free* by sending to me. They should, however, if able, send a few stamps to pay postage on them.

Eleventhly, if anybody wants a lot of good books and tracts I shall be glad to receive their orders with the cash, and furnish them at low rates. See the list in the Crisis.

Twelfthly and lastly, if all this don't fetch the needful I shall be forced to try the old expedient and resort to *prayer*, even though I may run the risk of being called a *fanatic* as well as a *rascal* by those "who separate themselves, sensual, having not the spirit," and who are not fond of "praying always in the Holy Ghost:"

I remain yours,

H. L. Hastings.

Rochester, N. Y.

For the Crisis.

The Present Hour.

"*Heaven and earth shall pass away, but my words shall not pass away,*" said Jesus, when he was foreshadowing his approach to earth again. "*Take heed*, therefore, to yourselves, lest your hearts be overcharged with surfeiting, (glutted with eating and drinking) and drunkenness, and worldly cares, and that day come upon you unawares; for as a net it shall enclose all the inhabitants of the earth. Be vigilant, therefore, praying on every occasion, that ye may be accounted worthy to escape all these impending evils, and to stand before the Son of man" Jesus had just said to his disciples, that when these things begin to be fulfilled, "*look up*, because your deliverance approaches." He had said to them that it would be as it was in the days of Noah and Lot. "They were eating and drinking;" and truly when was there a time since this country was settled, that there was so much ado to get enough to eat and drink as at the present time. Eating establishments all over the land; drinking saloons have multiplied wonderfully, and of the most costly equipage, some even called "Palaces," costing from $100,000 to $500,000.—"Wordly cares."—Where can a time be fixed when there was more wordly care upon the minds of men than at the present? "They were buying and selling." Now see the sequel of this. Buying and selling in the land, and "distress of nations" must obtain somehow; and if not a *commercial distress*, what else could Jesus mean? He had said they would be "building and planting," showing worldly prosperity, and now we cannot understand him otherwise.

Let us look a little and see if our absent Lord must not be about to return. We know that when men are prospered in the things of this world, that the first thing is to eat and drink,—this follows as a natural consequence. (If christians do crowd their stomachs with food, they are quite sure to crowd out a spirit of prayer; the consequence is backsliding from the Lord, hence our Lord's admonition.) Probably he saw many would be drawn into the spirit of the world in the last days, and there are many sad instances of those who rejoiced that Jesus was coming, were disappointed in the time, sought comfort from the world, have got "entangled in the thorns," in the business, and pursuits, and pleasures of this life, which stifle the word, so that no fruit is brought to maturity, and will be taken unawares in a little time from this. As planting and building is the order of the day, and the great emigration to the West these few years past. Whole cities have come up like mushrooms, all over the West, all for planting and building. Millions of bushels of wheat and corn are stored in the West for a market. Their market is nearly closed up. The East have not the money to buy, and *distress* must follow for the West. "Buying and selling." See the great trade (on a credit) of the last few years. Now how could "perplexity" and "distress of nations" obtain unless by commercial calamity? See the "distress" now. Hear the world speak in this matter. The *Morning Post* (N. Y.) of the 27th ult., says;

"The last foreign news indicates that the English and French were alive somewhat to the monetary troubles in this country. The fact, however, that they generally held the danger to be over, attests their ignorance of our people and their condition. Money is becoming tighter in France, from the non arrival of American remittances All these things are but straws to show the way the wind is beginning to blow. When the full blast comes, there will be terrible times in Europe, involving the stoppage of mills, high rates for money, the failure of large houses, and very large losses of gold for cotton and breadstuffs. In the meantime our own affairs on the sea-board will be blackened and stupefied by the condition of things in Europe. The fact that the enormous losses to France and England by American failures will be followed by an almost total suspension of credits to Americans."

Since the first of August last, there have been nine hundred failures in this country; also fifteen railroad companies, whose total indebtedness is $181,000,000." And these are continuing every day. At the present time large re-shipments are made back to England and other places where goods were shipped from, because of the inability of merchants to pay for them. Already we have accounts of large failures in England and Scotland to very large amounts; even one house $7,000,000,—and the wind has only begun to blow. Thousands and tens of thousands of persons are put out of employment by these failures. Crowds of these persons will be made to suffer in the midst of plenty in the land. Here is "anguish of desponding nations." We give an extract.

[From the London Star, (leading article,) Oct. 14.]

There is a panic among merchants and money dealers. Money has become a scarce commodity in the market, and can only be had on terms which remind us of the old adage about gold being bought too dear. At a time when our own trade is prosperous—when our imports and exports increase at an enormous rate every month—at a time, too, when this trade is generally admitted to be conducted on a sound and healthy basis, the calamity has befallen us.

There perhaps never was a monetary crisis where the causes lay so completely on the surface as in the present instance. It is unnecessary to remind our readers how much our neighbors in France have suffered of late from a speculative trade. It is no less a matter of notoriety that for a considerable time past there has been a scarcity of money all over the Continent. The American panic, after prostrating many mercantile houses of fair credit and high standing on the Eastern sea-board, is now spreading through the Western States, carrying ruin and desolation in its train. The disturbances in India add their quota to the distraction of the commerce of the world. Nor must we overlook in this enumeration of the monetary phenomena of the world, that our trade with China is altogether in an unnatural state, and that while we continue to import tea largely from a country with which we are substantially at war, we cannot expect that they will accept anything but solid gold in return.

[From the Daily News, (leading article,) Oct. 14.]

We look upon France, financially, as eminently an example of "unstable equilibrium," and we dread every event which may throw the balance on the wrong side. We deprecate it, not only from the inevitable reaction which it would cause in other parts of Europe, but from the check that would be given to the rapidly increasing prosperity of a country with which we have been so intimately allied, and whose well-being is of such general interest to us. We wait, therefore, with great anxiety the effects of this commercial catastrophe in America upon the manufacturers of the south of France more especially, of whom the United States were notoriously the largest customers, as they were to a numerous class of the producers in Paris. The Lyons houses are beginning already to feel severely the fall in silk generally, and the difficulty of finding purchasers for goods manufactured from raw material at an excessively high price increases from day to day. It is only by the facilities that exist for obtaining credit that they are enabled to pass through the difficulty, aggravated to an extent as yet unknown by the failures in the United States; and we sincerely hope that the sort of crises through which we are passing may not produce more disastrous effects in France.

As time shall continue for a few months we may be called to read accounts of "men's hearts failing them for fear," for looking at the things they will be called to witness. Already we hear the expressions of what are we coming to?"—

fearful future." "*Take heed!*" is the watchword from him who understands all this. "My words shall not fail." "Pray on every occasion." How is the preacher, the humble child going into the Kingdom but by prayer? and that not formal: the whole soul must be in this matter; every means must be had for grace "to stand," having your loins girded and lights burning. I envy not the careless professor, who tampers with his eternal interests at this hour. Soon will the heavenly army descend for the faithful saints; they soon will be delivered from "all their distresses." Sorrow will be that of yesterday.

Look up, ye lonely ones, scattered among the mountains of God's doomed earth, your distress will soon be over. A bright day is just before you; a few more pains, and Earth will heave out her dead, and we hope to join with them to praise the glorious Conqueror, saying, "Alleluia: for the Lord God omnipotent reigneth!

W. C. Stone.

Boston, Mass.

Brom Bro. D. N. S.

Bro. Grant:—It will undoubtedly be interesting for the children of God to know that there is a revival of religion in progress in the Baptist church in Merrimac Street in this city. A protracted meeting was commenced two weeks ago and the interest among the church and people has gradually increased. The result has been a rousing up of the church and the conversion of a number of individuals, some of whom are quite young. I had the pleasure yesterday morning of listening to the fervent prayers of two young lads in a public meeting of adults. It was truly refreshing to hear the outpouring of their simple hearts for their companions and themselves. Their prayers were unfeigned and to the point. There are many others anxious for salvation. Last night twenty-five went forward for prayers. To God be all the glory. Yours, &c., D. N. S.

Boston, Oct. 29th, '57.

A Word.—Brethren and sisters who have contributed communications, letters, &c., will please exercise patience, and their favors shall receive due attention.

For the Crisis.

Ordination.

Bro. Grant:—When I wrote to you last, I forgot to mention that I had been to Rome, (not in Italy, but in Maine,) to assist in ordaining Bro. H. B. Sevey, of Vienna, for the work of the ministry. Bro. S. K. Partridge went with me, Sept. 20th. Our meeting was a very interesting one. The people in that section have been much blessed under the labors of Bro. Sevey, and listened to the word with great attention. The prospect of good results from the faithful labors of our brother are very encouraging

Yours in the Lord,

I. C. Wellcome.

Now Ready.

A NEW AND IMPORTANT WORK, ENTITLED

DEBT AND GRACE,

AS RELATED TO

THE DOCTRINE OF A FUTURE LIFE.

BY C. F. HUDSON.

The Rev. F. D. Huntington, D. D., says of the book:

"The results of (the author's) thinking and his reading, as they appear in this volume, are remarkable for original force and for learning, for depth and extent of theological scholarship in the direction of his theme, and for the ingenuity and courage with which he maintains his particular theory. I believe the work is to excite a great deal of interest, to meet the mind of the religious world just where it is greatly exercised, and to lead to important results through the discussions it may provoke. . . . My opinion [is] that the treatise will command general and respectful attention both among Theologians and the People."

Another gentleman, one of our most accomplished scholars, says:

"I have perused the work with great interest." Naming some of the topics treated he adds: "These are questions of deep and abiding interest. The difficulties which encumber the prevalent view are felt by many of the most pious and intelligent Christians, who hold it as a crushing burden, reducing faith almost to despair; while others have sought refuge from them in the entire rejection of Christianity as a divine revelation. Such works as 'The Conflict of Ages' on the one hand, and Greg's 'Creed of Christendom' on the other, may be referred to as illustrating the difficulties with which many minds are struggling in this age of unsettled faith.

"In this state of theological opinion, the treatise of Mr. H. cannot fail to be welcomed by numerous readers. It discusses the questions which have been mentioned, and others connected with them, if I may trust the impression it has made upon me, with extraordinary ability; while the earnest religious spirit which pervades it must command the respect of candid minds in every denomination of Christians. . . . It is a work with which no one who feels an interest in the subject can afford to dispense, whatever may be his views. The matter of fact and argument condensed in it would be expanded by many writers into half a dozen volumes. The author seems to have made himself master of almost the entire literature pertaining to the subject from the period of the early Christian Fathers down to the present day; and while the results of this extensive survey of the whole field are exhibited in the text, the copious references given in the notes to writers of every age will be invaluable to the student who wishes to pursue the inquiry for himself.

"But . . . it is not merely a work of learning; it is full of thought; it everywhere bears the stamp of an acute and vigorous intellect. . . It will be regarded by those capable of appreciating it as one of the most valuable contributions to our theological literature which has appeared for many years."

The Rev. Horace Bushnell, D. D. says:

"The bill of fare is rich enough. . . . The question is up for discussion, and it will be a real advantage to have the strongest view out as soon as may be."

Price $1.00, Postage 20 cents. *For sale at this office.*

Life's Irritabilities.—What's the use of it? Don't worry yourself to death for what other people may say of you, as long as you know that it is not true. Take care of the truth; that's your business. All falsehoods go to the bosom of their father, the devil, and their framers soon follow. So much as to falsehoods of you. As to falsehoods to you, and as to every tale the most remotely prejudicial to another, treat it and the narrator with the utmost possible indifference, until you hear the story of the other party; this only is just, and wise, and kind.—*Ex.*

Health Department.

Coffee.

Its effects.—"The first effect of coffee," says Hahneman, "is, in general, a more or less agreeable increase of the vital activity. The animal, the natural and vital functions, as they are called, are for some hours, at first artificially elevated by it; and the subsequent effect which arises after the lapse of several hours, is its opposite—an unpleasant feeling of existence, a lower degree of vitality, a kind of paralysis of the animal and vital functions. When a person unaccustomed to coffee, drinks a moderate quantity of it, or one accustomed to it, an immoderate quantity, his individuality, the sensation of his existence, of his vitality, is, for the several next succeeding hours, made lively. His pulse beats fuller, quicker, but softer. He acquires a well defined glow in the cheek—a glow which does not disappear insensibly in the adjacent parts, but stands out separate like a spot of red. The forehead and the palm of the hand becomes moist and warm. He feels warmer than before; he feels an agreeably oppressive warmth, a sort of voluptuous palpitation of the heart ensues, as when great joy is felt. The veins of the hand are distended."

"If the dose is immoderately large, and the subject peculiarly irritable and quite unaccustomed to its use, it produces a headache affecting one side of the head, from the upper part of the side bone (*os parietal*) to the base of the brain. The membrane covering the brain seems to partake of its influence on the affected side, and to become painfully sensitive. The hands and feet become cold; there is a cold sweat on the forehead and in the palms of the hands. The temper is extremely irritable and intolerant; no kindness awakens gratitude. The patient is anxious and trembling, much disquieted, weeps without any occasion, or laughs involuntarily. After a few hours he slumbers, awaking from time to time, as if much frightened."

Says a distinguished writer on dietetics, when speaking of the effects of *coffee*,—"Intestinal motion is more difficult and often painful; muscular motion generally irksome, the extremities chilly, ill humor is excited, a sort of gnawing hunger comes on, and there is more or less of oppression of the head and stomach."

"But other diseases, such as the individual is predisposed to, are also excited. Such are nervous or sick headaches, toothache, darting pains in the body, spasms in the chest, stomach and abdomen, costiveness, erysipelas, diseases of the liver, uterus and bones. The latter become carious, sometimes exceedingly so. Nothing but grief and the use of mercury is so destructive to the teeth. In children, a species of hectic fever is induced; and short of this, inflammation of the eyes, with difficulty of breathing, and bowel affections. Even when not *excited* by coffee, these diseases and most others are *aggravated* by it."

"Coffee is a *stultifier of the mental faculties*; and notwithstanding its deceptive promises at first, no person, young or old, ever escaped its influences in this respect. But if the mind could escape, in the general attack upon the nervous energies of the system, not so with the moral faculties. These are crippled, and dwarfed."

Says Hahneman, "Immediately after our coffee, ... talkativeness, haste, and the letting slip something we should not have mentioned, are often the consequence. Moderation and prudence are wholly wanting. The noble, original impress of our nature disappears before the medicinal beverage, and gives way to over-hasty attempts, rash resolutions, immature decisions, levity and fickleness, inconstancy and rapid mobility of the muscles."

Brethren and sisters, let us quit the use of tea and coffee—these poisonous narcotics, which are undermining our constitutions, and robbing us of our peace, while they promise good, and save the money we pay out for them and their accompaniments, to give the poor during the coming hard winter. Will it not be for the glory of God to practice this self-denial? We have never met an individual who had entirely abandoned the use of these drinks, who did not feel better in mind, and enjoy better health than when using them. Come give us your hand in this reform.

Obituary.

Died in New Haven, Ct., Oct. 8th, '57, Bro. Noah F. Pendleton, aged thirty.

Bro. P. drank deeply of sorrow's cup for some eighteen months previous to his death; but the hope of the gospel so buoyed him up as to prove that

"Earth has no sorrow
That heaven cannot heal."

He was enabled to kiss the rod with which a kind Father saw fit to chasten one he loved. In June, '56, he buried a lovely and amiable wife, when he came to reside in Bakerville. He soon became acquainted with the doctrines of the Adventists, and embraced them in the love of them. The following winter, in Feb., he met with a most distressing accident, which caused his death. A loaded sled passed over one of his lower limbs breaking the bone in two places beside badly mangling the flesh. His sufferings were severe until the last, and distressingly so the last two or three weeks of his existence. But he ever averred that his afflictions were in mercy sent. Like the Psalmist he felt—"Before I was afflicted I went astray." The summer past he has been able to get about a little on his crutches, with a kind of harness to support his broken limb; but being convinced there was no hope of recovering the use of his limb without an operation upon the same he determined to go to the hospital in New Haven, Ct., and submitted to a most painful operation which he only survived about two weeks—suddenly bleeding so as to cause his death unexpectedly. Being apprised of the fact that he must die soon, he expressed himself as being ready. He was remarkably fond of music, and possessing a sweet, sonorous voice, he used it till the last in singing the songs of Zion. A friend who was often at the hospital remarked publicly at his grave, "he prayed and sung as long as he lived." I trust all that were present will recollect the deep pathos with which he sung at the last conference meeting he attended in this place, particularly "The Christian warrior," with the chorus—"We'll never mind the scoffs nor the frowns of the world."

Well, brethren and sisters, Bro. Pendleton has sung his last song on earth; and how soon it may be said of us we know not. Let us be ready to join with our brother in the song of Moses and the Lamb. Let us heed his last admonition to "be FAITHFUL." A few days before his death Bro. and Sr. B. called to sympathize with Bro. P. in his extreme sufferings; to whom he remarked,—

"Jesus can make a dying bed
Feel soft as downy pillows are,"

manifesting at the same time his gratitude for the "blessed hope" that sustained him in this trying hour.

Farewell, dear brother. We thank God thy sufferings are o'er, and for the hope of soon meeting thee where

"Sickness and sorrow, pain and death,
Are felt and feared no more."

B. Mathewson.

Bakerville, Ct., Oct. 27th. '57.

Died in Topsfield, Mass., Thursday morning, Oct. 15th, 1857, Mrs. Rebecca Hoyt, aged sixty-eight years.

From 1843 until the time of her death, Sister Hoyt was a consistent believer in the near appearing of her Savior. Her devotion to God was constant; her zeal for God according to knowledge. After having lived an exemplary christian life, and intensely suffered with christian resignation from three cancers, she quietly fell asleep in Jesus to await the resurrection from the dead. Her children mourn not as others who have no hope. May the blessing of God be freely granted to them. A discourse was preached by the writer from Ps. 89: 47–48.

J. Howell.

Foriegn News.

FOUR DAYS LATER FROM EUROPE

New York, Oct. 25.

The Collins steamship Baltic, Capt Comstock, from Liverpool at about 7.30 P.M., 14th inst., arrived here at five o'clock this evening, bringing 160 passengers, and £72,629 sterling in specie.

INDIA.

Telegraphic dispatches, in anticipation of the Overland Mail, reached London on the 11th, with dates from Bombay to the 17th, Madras 15th, and Calcutta 10th of September.

The intelligence from Delhi extends to the 30th of Aug. The seige camp was expected to reach the English camp on the 3d of September, after which the place would probably be immediately assaulted.

On the 25th of August a body of the rebels which left Delhi with the object of intercepting the seige train, was attacked by Gen. Nicholson at Najafghar, and utterly defeated, with the loss of all their guns.

On the 1st of September Gen. Outram was at Allahabad, with strong reinforcements, and expected to reach Cawnpore on the 9th.

Gen. Havelock gained his ninth victory on the 16th of August, driving the rebels from their strong position near Rithoor, which they desperately defended. After the battle, he retired to Cawnpore, where he awaited reinforcements, before advancing to the relief of Lucknow.

The garrison at Lucknow held bravely out, and no doubt was entertained of their being able to do so until relief arrived, which was expected to be about the middle of September. The garrison had made a second, successful sortie, in which two guns and a large quantity of provisions were captured.

The Dinapore mutinies had again been defeated by Major Eyrie, and were trying to make their way to Delhi.

At Agra all was well.

The rebels from Oude were threatening Allahabad and Benares, and those places were being put in a state of defence. Large bodies of troops were marching from Calcutta towards Allahabad.

The remainder of the Joudpore legion has mutinied, but no further outbreak had occurred in the Bombay Army.

A dispatch to the London Post says: "The British forces taking the offensive, had attacked the batteries at Lucknow Castle, capturing and spiking the guns, and inflicting heavy loss on the enemy. The rebels are dispirited. Cholera has broken out fiercely among them, and dissension and daily desertions from the city were taking place. Hindoos and Mahommedans were quarrelling everywhere."

A new seige train from Ferozepore is expected at Delhi by the end of August, and the Chief Commissioner in the Punjaub calculates that by the middle of this month the force before Delhi will be little short of 15,000 men. This estimate may be somewhat too high.

The troops before Delhi are in good health and spirits. Wounded doing well. Supplies abundant. It is said that some overtures have been made by or on behalf of the King—they will not be entertained. The garrison have been levying contributions in the neighborhood of Agra and northwestern provinces.

The disarmed 26th Native Infantry at Lahore murdered their commanding officer on 30th July, and broke away from the cantonment. The troops sent in pursuit took the wrong road, but the mutineers were followed by the police and the people of the country, and in the first days of August were either destroyed or captured and executed. Hardly a man has escaped.

FRANCE.

The Paris correspondent of the London Times says a report, was still current of a contemplated meeting between the French and Austrian Emperors, to take place at Munich.

The Directors of the Bank of France had held a meeting to consider the necessity of an advance in their rate of discount, and such a movement was considered certain, although the Directors were anxious that a slight delay should take place after their recently increased facilities.

ITALY.

Reports were current of apprehended disturbances in some parts of Italy, and the authorities were on the alert.

PRUSSIA.

The health of the King had undergone some improvement after bleeding. His malady was congestion of the brain.

RUSSIA.

A telegraph dispatch announces that Prince Gortschakoff addressed a confidential circular relating to the Stuttgardt interview, to the Russian Ministers at foreign courts. It is said to be extremely pacific, and to recommend maintenance of existing treaties.

The Emperor and Empress had made their solemn entry into Warsaw, and it is said that the reception on the part of the population was more friendly than any Russian monarch had ever met with before in the Polish capital.

PERSIA.

Herat was evacuated by the Persian troops on the 27th of July.

THREE DAYS LATER FROM EUROPE.

Sandy Hook, Oct 28, Steamship Persia, from Liverpool 17th, has arrived off this port, en route to New York.

There was a fearful financial panic at Vienna.

The Banks of Holland and Belgium had advanced their rates of discount.

Accounts all concur in pronouncing the prospects of the Europeans more cheering.

Letters confidently state that the next mail will bring news of the capture of Delhi. The mutineers there are represented as nearly exhausted, and fast leaving the city.

A letter in the *Presse*, of Vienna, says it is perfectly true that the Russian government has set apart 6,000,000 roubles for the reconstruction of Sebastopol, and that although the treaty of Paris forbids the building of fortifications, it is supposed it may be easily evaded.

The annual meeting of the United Kingdom Temperance Alliance had been held in Manchester, and the proceedings were generally encouraging to the cause of prohibition. Mr. Neal Dow and the Rev. James Caughey of America took part in the meeting, and to the former the Alliance presented a farewell address on his intended return to America.

Domestic Summary.

Baltimore placed under Martial Law.—*Baltimore, Oct. 29.*—Gov. Ligon issued a proclamation this morning, placing the city under martial law, and ordering out two divisions of militia, numbering 7000 men. The commanding officers are ordered to enrol the troops at once and report for service on Saturday next, holding themselves in readiness to preserve the peace on Wednesday, the day of general election. The Governor takes this step against the desire of the Mayor, but at the request and on representations made by many respectable citizens. Considerable feeling is manifested this morning with regard to this proclamation, and great diversity of opinion expressed. Many consider it justified by existing circumstances; others look upon it as unwise and calculated to increase the difficulties apprehended at the elections.

Excitement Increasing.—*Baltimore, Oct. 30.*—The excitement here is increasing. The Governor was waited upon to-day by a number of prominent citizens, who urged him to withdraw his proclamation, but he gave no definite answer.

A town meeting has been called for tomorrow afternoon. The Mayor has issued a notice requesting the citizens not to attend the meeting, fearing it may tend to inflame the present excited state of the public mind.

A number of militia officers have called upon the Governor, informing him that the military would not obey the order, and that most of the companies were temporarily disbanding. Democratic politicians are enrolling, to offer their services to the Governor as armed citizens under military commanders.

The Mayor will issue a proclamation on Monday morning, detailing his arrangements for the preservation of the peace, and the protection of voters.

The city is full of rumors with regard to the arrival of arms from Washington, but they are believed to be entirely unfounded.

The army of a German company was entered to-day by a party of men, who took all the arms, and carried them to the Central Police Station, laying them down on the floor. They were promptly returned by the Marshal.

The military are to report to the Governor at noon to-morrow. The general impression is that he will withdraw his proclamation.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting I will preach in Orrington, at Advent Chapel, Nov. 8th.
Thomas Smith.

Providence permitting, I will hold meetings in Danielsonville, Ct., evenings of Nov. 3d, 4th, 5th and 6th. Miles Grant.

Providence permitting, I will commence a series of meetings in Rutland, Vt., at the Town Hall, Wednesday evening, Nov. 11, and continue every evening through the week and over the Lord's day.
Miles Grant.

Providence permitting, I expect to preach at Springfield, Ct., the 4th Sunday in Oct.
Jawbuck, the 1st Sunday in Nov.
W. S. Campbell.

Providence permitting, I will attend a meeting in Danbury, N. H., the first Sabbath in November. Daniel Churchill.

I have appointments as follows: At Canterbury Town House 1st Sabbath in Nov. Waterloo, at the Conference, the 2d. At Loudon Ridge the 3d. Lake Village the 5th.
T. M. Preble.

Conference at Waterloo—Warner N. H.

There will be a Conference at Waterloo, to commence Friday, Nov. 6th, at 1 o'clock, P. M., and continue over the Sabbath. All are invited, both saints and sinners. Provision will be made for all who attend without charge.

T. M. Preble, for the Brethren.

East Weare, Oct. 19, '57.

I will meet with the brethren in Hermon, Me., at their Conference, Nov. 7th and 8th. Orrington, Me., Friday, at 2 o'clock, P. M., Nov. 13th, and continue meetings over the following Sabbath. Preaching brethren are expected to attend and participate with us. Bro. L. L. Howard is expected to be there.
Israel Damman.

I will meet with the brethren in Madison on the afternoon of Saturday, Nov. 28th, and over the following Sabbath.
I. Damman.

Bro. J. Couch appoints to preach at Portland, Me., Sunday, Nov. 8.

Eld. L. Boutell will preach in
Portsmouth, N. H., Tuesday eve., Nov. 3d.
East Haverhill, N. H., Wednesday eve., Nov. 4th.
Westford, Mass., Sunday, Nov. 8th.

Eld. B. Locke appoints to preach at Danbury, N. H., the 5th or last Sabbath in Nov., when the brethren may arrange.
T. M. Preble.

Providence permitting, I will preach at
Concord, N. H., Sunday, Nov. 15th
Nashua, Monday eve., Nov. 16th
Groton Junction, Tuesday eve., Nov. 17th
D. E. Moulton.

I appoint to preach in Cornish, N. H., at the Henry's-yard School-house, Sunday, Nov. 8th. S. W. Bishop.

Providence permitting, I will preach in Lee, N. H., Friday, Nov. 6th, at 7 P. M., and over Lord's day, where Bro. Dirgin may appoint.

Exeter, Tuesday, Nov. 10th, at 7 P. M., where Bro. Churchill may appoint.

Rye Beach, Sat. 14th, at 7 P. M., and over Lord's day.

Portsmouth, Tuesday 17th, at 7 P. M.

Northwood Narrows, Friday, 20th, at 7 P. M., and over Lord's day.
Benj. P. Manning.

Bro. Edwin Burnham will preach at Springfield, Mass., the 3d Sunday in November—and at Stoneham, Mass., the 4th Sunday in November.

The Lord willing, I will meet with the brethren in
Concord, (Chapel,) Sunday, Nov. 8th
Hill Centre, Nov. 14th
Danbury (school-house,) Sunday, Nov. 15th
Grafton, Nov. 16th
S. S. Mooney.

L. L. Howard appoints to preach in
Whitefield, Me., Nov. 10th
South Hope, Me., Nov. 11th
Searsport, Me., Nov. 12th
Orrington, Me., 13th, 14th and 15th

I will preach as follows:
Auburn, N. H., Sunday, Nov. 15th
Lawrence, Mass., Eve., Nov. 18th
Exeter, N. H., Eve., Nov. 19th
Portsmouth, N. H., Eve., Nov. 20th
Dover, N. H., where Bro. Colbath may appoint, Sunday, Nov. 22d

If any of the above interfere with previous arrangements, brethren will please inform me immediately by letter directed to Warner, N. H. S. W. Bishop.

Bibles—Bibles—Bibles.

English Polyglott Bibles—The British and Foreign Bible Society's Bibles are for sale by H. L. Hastings. All sizes from 18 mo. to 12 mo; all bindings, from sheepskin to Turkey morocco; all prices, from 75 cents to $2.50. Send in your orders with the cash at once. Prices to suit the times. Address H. L. Hastings, Rochester, N. Y.

N. B. Books and tracts furnished as usual at low prices and free to the poor. For sale also by N. Branch, Jr., Moline, Illinois, and at the Crisis Office.

Elder Thomas Smith, Eddington, Me., has on hand the different kinds of Dr. A. M. Higgins' valuable Family Medicines, and will act as Agent for them. Brethren in Maine, desiring any of these medicines, can obtain them by sending their orders addressed as above.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

H. Tripp 130, H. J. Hammond [illegible], J. Armstrong 130, J. P. Shaw 130, G. Dillabaugh 130, D. T. Taylor, J. M. Marston 117, Eliza Stowe 130, Moses Smith 113, S. A. Howland 137, J. Hayes 130, Mrs. C. Cole 123, W. H. Lloyd 134, J. Merriam 156, N. D. Rathbun 130, $1 each.

T. Williams 104, L. Tiffany 156, V. B. Mathews 86, $2 each.

J. L. Rich 117, 50 cents; F. V. Bogues [illegible] cents.

For Books and Tracts.—John Morrison $1; H. Wilcutt 54 cents. (Sent.)

Eld. D. R. Mansfield's P. O. Address is Buchanan, Mich.

D. Deveraux—The money was received and credited in our paper of Sept. 30—paid to No. 156.

Oliver Perkins—We have been sending your paper to Mechanic Falls. We now send to West Poland.

H. Thayer—The money was received and credited in the Crisis of July 22. You have paid to No. 104.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis 167 Hanover street, Boston, Mass.

Hymn Books.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Ful morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

The Three Kingdoms, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Death not Life—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound 40 cents; postage 8 cents.

Review of Beecher and Glad Tidings, $4.00 per hundred; 8 cents single; postage 1 cent.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

The original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

The Excellency of the Lord's Anointed, or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

Cruden's Condensed Concordance.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

Nice English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts. —postage 1 ct.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

The Infidel's Fate.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1, postage paid.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1 ct.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price [illegible] cents—pos. [illegible] cts.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, [illegible] cts.—postage 5 cts.; cloth gilt, 40 cts.—pos. 8 cts.

Tracts.—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age and Ours—The Desire of all Nations—It is Done—Milton on the State of the Dead—Intermediate State—Plain Truths—Ancient Landmarks—each twenty-four pages. Price 5 cents single [illegible] Outline of the coast of Man—The Destiny of the Wicked—The Great [illegible] Future Punishment—Key of Truth—The Right Cure [illegible] The Day of Judgment [illegible] $1 per hundred.

fearful future." "Take heed!" is the watchword from him who understands all this. "My words shall not fail." "Pray on every occasion." How is the preacher, the humble child going into the Kingdom but by prayer? and that not formal: the whole soul must be in this matter; every means must be had for grace "to stand," having your loins girded and lights burning. I envy not the careless professor, who tampers with his eternal interests at this hour. Soon will the heavenly army descend for the faithful saints; they soon will be delivered from "all their distresses." Sorrow will be that of yesterday.

Look up, ye lonely ones, scattered among the mountains of God's doomed earth, your distress will soon be over. A bright day is just before you; a few more pains, and Earth will heave out her dead, and we hope to join with them to praise the glorious Conqueror, saying, "Alleluia for the Lord God omnipotent reigneth!

W. C. STONE.

Boston, Mass.

Brom Bro. D. N. S.

BRO. GRANT:—It will undoubtedly be interesting for the children of God to know that there is a revival of religion in progress in the Baptist church in Merrimac Street in this city. A protracted meeting was commenced two weeks ago and the interest among the church and people has gradually increased. The result has been a rousing up of the church and the conversion of a number of individuals, some of whom are quite young. I had the pleasure yesterday morning of listening to the fervent prayers of two young lads in a public meeting of adults. It was truly refreshing to hear the outpouring of their simple hearts for their companions and themselves. Their prayers were unfeigned and to the point. There are many others anxious for salvation. Last night twenty-five went forward for prayers. To God be all the glory. Yours, &c., D. N. S.

Boston, Oct. 29th, '57.

A WORD.—Brethren and sisters who have contributed communications, letters, &c., will please exercise patience, and their favors shall receive due attention.

For the Crisis.

Ordination.

BRO. GRANT:—When I wrote to you last, I forgot to mention that I had been to Rome, (not in Italy, but in Maine,) to assist in ordaining Bro. H. B. Sevey, of Vienna, for the work of the ministry. Bro. S. K. Partridge went with me, Sept. 20th. Our meeting was a very interesting one. The people in that section have been much blessed under the labors of Bro. Sevey, and listened to the word with great attention. The prospect of good results from the faithful labors of our brother are very encouraging

Yours in the Lord,

I. C. WELLCOME.

Now Ready.

A NEW AND IMPORTANT WORK, ENTITLED

DEBT AND GRACE,

AS RELATED TO

THE DOCTRINE OF A FUTURE LIFE.

BY C. F. HUDSON.

The Rev. F. D. Huntington, D. D., says of the book:

"The results of (the author's) thinking and his reading, as they appear in this volume, are remarkable for original force and for learning, for depth and extent of theological scholarship in the direction of his theme, and for the ingenuity and courage with which he maintains his particular theory. I believe the work is to excite a great deal of interest, to meet the mind of the religious world just where it is greatly exercised, and to lead to important results through the discussions it may provoke. . . . My opinion [is] that the treatise will command general and respectful attention both among Theologians and the People."

Another gentleman, one of our most accomplished scholars, says:

"I have perused the work with great interest." Naming some of the topics treated he adds: "These are questions of deep and abiding interest. The difficulties which encumber the prevalent view are felt by many of the most pious and intelligent Christians, who hold it as a crushing burden, reducing faith almost to despair; while others have sought refuge from them in the entire rejection of Christianity as a divine revelation. Such works as 'The Conflict of Ages' on the one hand, and Greg's 'Creed of Christendom' on the other, may be referred to as illustrating the difficulties with which many minds are struggling in this age of unsettled faith.

"In this state of theological opinion, the treatise of Mr. H. cannot fail to be welcomed by numerous readers. It discusses the questions which have been mentioned, and others connected with them, if I may trust the impression it has made upon me, with extraordinary ability; while the earnest religious spirit which pervades it must command the respect of candid minds in every denomination of Christians. . . . It is a work with which no one who feels an interest in the subject can afford to dispense, whatever may be his views. The matter of fact and argument condensed in it would be expanded by many writers into half a dozen volumes. The author seems to have made himself master of almost the entire literature pertaining to the subject from the period of the early Christian Fathers down to the present day; and while the results of this extensive survey of the whole field are exhibited in the text, the copious references given in the notes to writers of every age will be invaluable to the student who wishes to pursue the inquiry for himself.

"But . . . it is not merely a work of learning; it is full of thought; it everywhere bears the stamp of an acute and vigorous intellect. . . It will be regarded by those capable of appreciating it as one of the most valuable contributions to our theological literature which has appeared for many years."

The Rev. Horace Bushnell, D. D. says:

"The bill of fare is rich enough. . . . The question is up for discussion, and it will be a real advantage to have the strongest view out as soon as may be."

Price $1.00, Postage 20 cents. *For sale at this office.*

LIFE'S IRRITABILITIES.—What's the use of it? Don't worry yourself to death for what other people may say of you, as long as you know that it is not true. Take care of the truth; that's your business. All falsehoods go to the bosom of their father, the devil, and their framers soon follow. So much as to falsehoods of you. As to falsehoods to you, and as to every tale the most remotely prejudicial to another, treat it and the narrator with the utmost possible indifference, until you hear the story of the other party; this only is just, and wise, and kind.—*Ex.*

Health Department.

Coffee.

ITS EFFECTS.—"The first effect of coffee," says Hahneman, "is, in general, a more or less agreeable increase of the vital activity. The animal, the natural and vital functions, as they are called, are for some hours, at first artificially elevated by it; and the subsequent effect which arises after the lapse of several hours, is its opposite—an unpleasant feeling of existence, a lower degree of vitality, a kind of paralysis of the animal and vital functions. When a person unaccustomed to coffee, drinks a moderate quantity of it, or one accustomed to it, an immoderate quantity, his individuality, the sensation of his existence, of his vitality, is, for the several next succeeding hours, made lively. His pulse beats fuller, quicker, but softer. He acquires a well defined glow in the cheek—a glow which does not disappear insensibly in the adjacent parts, but stands out separate like a spot of red. The forehead and the palm of the hand becomes moist and warm. He feels warmer than before; he feels an agreeably oppressive warmth, a sort of voluptuous palpitation of the heart ensues, as when great joy is felt. The veins of the hand are distended."

"If the dose is immoderately large, and the subject peculiarly irritable and quite unaccustomed to its use, it produces a headache affecting one side of the head, from the upper part of the side bone (*os parietal*) to the base of the brain. The membrane covering the brain seems to partake of its influence on the affected side, and to become painfully sensitive. The hands and feet become cold; there is a cold sweat on the forehead and in the palms of the hands. The temper is extremely irritable and intolerant; no kindness awakens gratitude. The patient is anxious and trembling, much disquieted, weeps without any occasion, or laughs involuntarily. After a few hours he slumbers, awaking from time to time, as if much frightened."

Says a distinguished writer on dietetics, when speaking of the effects of *coffee*,—"Intestinal motion is more difficult and often painful; muscular motion generally irksome, the extremities chilly, ill humor is excited, a sort of gnawing hunger comes on, and there is more or less of oppression of the head and stomach."

"But other diseases, such as the individual is predisposed to, are also excited. Such are nervous or sick headaches, toothache, darting pains in the body, spasms in the chest, stomach and abdomen, costiveness, erysipelas, diseases of the liver, uterus and bones. The latter become carious, sometimes exceedingly so. Nothing but grief and the use of mercury is so destructive to the teeth. In children, a species of hectic fever is induced; and short of this, inflammation of the eyes, with difficulty of breathing, and bowel affections. Even when not *excited* by coffee, these diseases and most others are *aggravated* by it."

"Coffee is a *stultifier of the mental faculties*; and notwithstanding its deceptive promises at first, no person, young or old, ever escaped its influences in this respect. But if the mind could escape, in the general attack upon the nervous energies of the system, not so with the moral faculties. These are crippled, and dwarfed."

Says Hahneman, "Immediately after our coffee, ... talkativeness, haste, and the letting slip something we should not have mentioned, are often the consequence. Moderation and prudence are wholly wanting. The noble, original impress of our nature disappears before the medicinal beverage, and gives way to over-hasty attempts, rash resolutions, immature decisions, levity and fickleness, inconstancy and rapid mobility of the muscles."

Brethren and sisters, let us quit the use of tea and coffee—these poisonous narcotics, which are undermining our constitutions, and robbing us of our peace, while they promise good, and save the money we pay out for them and their accompaniments, to give the poor during the coming hard winter. Will it not be for the glory of God to practice this self-denial? We have never met an individual who had entirely abandoned the use of these drinks, who did not feel better in mind, and enjoy better health than when using them. Come give us your hand in this reform.

Obituary.

Died in New Haven, Ct., Oct. 8th, '57, Bro. Noah F. Pendleton, aged thirty.

Bro. P. drank deeply of sorrow's cup for some eighteen months previous to his death; but the hope of the gospel so buoyed him up as to prove that

"Earth has no sorrow
That heaven cannot heal."

He was enabled to kiss the rod with which a kind Father saw fit to chasten one he loved. In June, '56, he buried a lovely and amiable wife, when he came to reside in Bakerville. He soon became acquainted with the doctrines of the Adventists, and embraced them in the love of them. The following winter, in Feb., he met with a most distressing accident, which caused his death. A loaded sled passed over one of his lower limbs breaking the bone in two places beside badly mangling the flesh. His sufferings were severe until the last, and distressingly so the last two or three weeks of his existence. But he ever averred that his afflictions were in mercy sent. Like the Psalmist he felt—"Before I was afflicted I went astray." The summer past he has been able to get about a little on his crutches, with a kind of harness to support his broken limb; but being convinced there was no hope of recovering the use of his limb without an operation upon the same he determined to go to the hospital in New Haven, Ct., and submitted to a most painful operation which he only survived about two weeks—suddenly bleeding so as to cause his death unexpectedly. Being apprised of the fact that he must die soon, he expressed himself as being ready. He was remarkably fond of music, and possessing a sweet, sonorous voice, he used it till the last in singing the songs of Zion. A friend who was often at the hospital remarked publicly at his grave, "he prayed and sung as long as he lived." I trust all that were present will recollect the deep pathos with which he sung at the last conference meeting he attended in this place, particularly "The Christian warrior," with the chorus—"We'll never mind the scoffs nor the frowns of the world."

Well, brethren and sisters, Bro. Pendleton has sung his last song on earth; and how soon it may be said of us we know not. Let us be ready to join with our brother in the song of Moses and the Lamb. Let us heed his last admonition to "be FAITHFUL." A few days before his death Bro. and Sr. B. called to sympathize with Bro. P. in his extreme sufferings, to whom he remarked,—

"Jesus can make a dying bed
Feel soft as downy pillows are,"

manifesting at the same time his gratitude for the "blessed hope" that sustained him in this trying hour.

Farewell, dear brother. We thank God thy sufferings are o'er, and for the hope of soon meeting thee where

"Sickness and sorrow, pain and death,
Are felt and feared no more."

B. MATHEWSON.

Bakerville, Ct., Oct. 27th. '57.

Died in Topsfield, Mass., Thursday morning, Oct. 15th, 1857, Mrs. Rebecca Hoyt, aged sixty-eight years.

From 1843 until the time of her death, Sister Hoyt was a consistent believer in the near appearing of her Savior. Her devotion to God was constant; her zeal for God according to knowledge. After having lived an exemplary christian life, and intensely suffered with christian resignation from three cancers, she quietly fell asleep in Jesus to await the resurrection from the dead. Her children mourn not as others who have no hope. May the blessing of God be freely granted to them. A discourse was preached by the writer from Ps. 89: 47–48. J. HOWELL.

Foriegn News.

FOUR DAYS LATER FROM EUROPE.

NEW YORK, Oct. 25.

The Collins steamship Baltic, Capt. Comstock, from Liverpool at about 7.30 P.M., 14th inst., arrived here at five o'clock this evening, bringing 160 passengers, and £72,629 sterling in specie.

INDIA.

Telegraphic dispatches, in anticipation of the Overland Mail, reached London on the 11th, with dates from Bombay to the 17th, Madras 15th, and Calcutta 10th of September.

The intelligence from Delhi extends to the 30th of Aug. The seige camp was expected to reach the English camp on the 3d of September, after which the place would probably be immediately assaulted.

On the 25th of August a body of the rebels which left Delhi with the object of intercepting the seige train, was attacked by Gen. Nicholson at Najafghar, and utterly defeated, with the loss of all their guns.

On the 1st of September Gen. Outram was at Allahabad, with strong reinforcements, and expected to reach Cawnpore on the 9th.

Gen. Havelock gained his ninth victory on the 16th of August, driving the rebels from their strong position near Bithoor, which they desperately defended. After the battle, he retired to Cawnpore, where he awaited reinforcements, before advancing to the relief of Lucknow.

The garrison at Lucknow held bravely out, and no doubt was entertained of their being able to do so until relief arrived, which was expected to be about the middle of September. The garrison had made a second successful sortie, in which two guns and a large quantity of provisions were captured.

The Dinapore mutinies had again been defeated by Major Eyrie, and were trying to make their way to Delhi.

At Agra all was well.

The rebels from Oude were threatening Allahabad and Benares, and those places were being put in a state of defence. Large bodies of troops were marching from Calcutta towards Allahabad.

The remainder of the Joudpore legion has mutinied, but no further outbreak had occurred in the Bombay Army.

A dispatch to the London Post says: "The British forces taking the offensive, had attacked the batteries at Lucknow Castle, capturing and spiking the guns, and inflicting heavy loss on the enemy. The rebels are dispirited. Cholera has broken out fiercely among them, and dissension and daily desertions from the city were taking place. Hindoos and Mahommedans were quarrelling everywhere."

A new seige train from Ferozepore is expected at Delhi by the end of August, and the Chief Commissioner in the Punjaub calculates that by the middle of this month the force before Delhi will be little short of 15,000 men. This estimate may be somewhat too high.

The troops before Delhi are in good health and spirits. Wounded doing well. Supplies abundant. It is said that some overtures have been made by or on behalf of the King—they will not be entertained. The garrison have been levying contributions in the neighborhood of Agra and northwestern provinces.

The disarmed 26th Native Infantry at Lahore murdered their commanding officer on 30th July, and broke away from the cantonment. The troops sent in pursuit took the wrong road, but the mutineers were followed by the police and the people of the country, and in the first days of August were either destroyed or captured and executed. Hardly a man has escaped.

FRANCE.

The Paris correspondent of the London Times says a report, was still current of a contemplated meeting between the French and Austrian Emperors, to take place at Munich.

The Directors of the Bank of France had held a meeting to consider the necessity of an advance in their rate of discount, and such a movement was considered certain, although the Directors were anxious that a slight delay should take place after their recently increased facilities.

ITALY.

Reports were current of apprehended disturbances in some parts of Italy, and the authorities were on the alert.

PRUSSIA.

The health of the King had undergone some improvement after bleeding. His malady was congestion of the brain.

RUSSIA.

A telegraph dispatch announces that Prince Gortschakoff addressed a confidential circular relating to the Stuttgardt interview, to the Russian Ministers at foreign courts. It is said to be extremely pacific, and to recommend maintenance of existing treaties.

The Emperor and Empress had made their solemn entry into Warsaw, and it is said that the reception on the part of the population was more friendly than any Russian monarch had ever met with before in the Polish capital.

PERSIA.

Herat was evacuated by the Persian troops on the 27th of July.

THREE DAYS LATER FROM EUROPE.

SANDY HOOK, Oct 28, Steamship Persia, from Liverpool 17th, has arrived off this port, en route to New York.

There was a fearful financial panic at Vienna.

The Banks of Holland and Belgium had advanced their rates of discount.

Accounts all concur in pronouncing the prospects of the Europeans more cheering.

Letters confidently state that the next mail will bring news of the capture of Delhi. The mutineers there are represented as nearly exhausted, and fast leaving the city.

A letter in the *Presse*, of Vienna, says it is perfectly true that the Russian government has set apart 6,000,000 roubles for the reconstruction of Sebastopol, and that although the treaty of Paris forbids the building of fortifications, it is supposed it may be easily evaded.

The annual meeting of the United Kingdom Temperance Alliance had been held in Manchester, and the proceedings were generally encouraging to the cause of prohibition. Mr. Neal Dow and the Rev. James Caughey of America took part in the meeting, and to the former the Alliance presented a farewell address on his intended return to America.

Domestic Summary.

BALTIMORE PLACED UNDER MARTIAL LAW.—*Baltimore, Oct. 29.*—Gov. Ligon issued a proclamation this morning, placing the city under martial law, and ordering out two divisions of militia, numbering 7000 men. The commanding officers are ordered to enrol the troops at once and report for service on Saturday next, holding themselves in readiness to preserve the peace on Wednesday, the day of general election. The Governor takes this step against the desire of the Mayor, but at the request and on representations made by many respectable citizens. Considerable feeling is manifested this morning with regard to this proclamation, and great diversity of opinion expressed. Many consider it justified by existing circumstances; others look upon it as unwise and calculated to increase the difficulties apprehended at the elections.

EXCITEMENT INCREASING.—*Baltimore, Oct. 30.*—The excitement here is increasing. The Governor was waited upon to-day by a number of prominent citizens, who urged him to withdraw his proclamation, but he gave no definite answer.

A town meeting has been called for tomorrow afternoon. The Mayor has issued a notice requesting the citizens not to attend the meeting, fearing it may tend to inflame the present excited state of the public mind.

A number of militia officers have called upon the Governor, informing him that the military would not obey the order, and that most of the companies were temporarily disbanding. Democratic politicians are enrolling, to offer their services to the Governor as armed citizens under military commanders.

The Mayor will issue a proclamation on Monday morning, detailing his arrangements for the preservation of the peace, and the protection of voters.

The city is full of rumors with regard to the arrival of arms from Washington, but they are believed to be entirely unfounded.

The army of a German company was entered to-day by a party of men, who took all the arms, and carried them to the Central Police Station, laying them down on the floor. They were promptly returned by the Marshal.

The military are to report to the Governor at noon to-morrow. The general impression is that he will withdraw his proclamation.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting I will preach in Orrington, at Advent Chapel, Nov. 8th.

THOMAS SMITH.

Providence permitting, I will hold meetings in Danielsonville, Ct., evenings of Nov. 3d, 4th, 5th and 6th. MILES GRANT.

Providence permitting, I will commence a series of meetings in Rutland, Vt., at the Town Hall, Wednesday evening, Nov. 11, and continue every evening through the week and over the Lord's day.

MILES GRANT.

Providence permitting, I expect to preach at Springfield, Ct., the 4th Sunday in Oct.
Jawbuck, the 1st Sunday in Nov.

W. S. CAMPBELL.

Providence permitting, I will attend a meeting in Danbury, N. H., the first Sabbath in November. DANIEL CHURCHILL.

I have appointments as follows: At Canterbury Town House 1st Sabbath in Nov. Waterloo, at the Conference, the 2d. At Loudon Ridge the 3d. Lake Village the 5th.

T. M. PREBLE.

Conference at Waterloo—Warner N. H.

There will be a Conference at Waterloo, to commence Friday, Nov. 6th, at 1 o'clock, P. M., and continue over the Sabbath. All are invited, both saints and sinners. Provision will be made for all who attend without charge

T. M. PREBLE, for the Brethren.

East Weare, Oct. 19, '57.

I will meet with the brethren in Hermon, Me., at their Conference, Nov. 7th and 8th. Orrington, Me., Friday, at 2 o'clock, P. M., Nov. 13th, and continue meetings over the following Sabbath. Preaching brethren are expected to attend and participate with us. Bro. L. L. Howard is expected to be there.

ISRAEL DAMMAN.

I will meet with the brethren in Madison on the afternoon of Saturday, Nov. 28th, and over the following Sabbath.

I. DAMMAN.

Bro. J. Couch appoints to preach at Portland, Me., Sunday, Nov. 8.

Eld. L. Boutell will preach in
Portsmouth, N. H., Tuesday eve., Nov. 3d.
East Haverhill, N. H., Wednesday eve., Nov. 4th.
Westford, Mass., Sunday, Nov. 8th.

Eld. B. Locke appoints to preach at Danbury, N. H., the 5th or last Sabbath in Nov., when the brethren may arrange.

T. M. PREBLE.

Providence permitting, I will preach at
Concord, N. H., Sunday, Nov. 15th
Nashua, Monday eve., Nov. 16th
Groton Junction, Tuesday eve., Nov. 17th

D. E. MOULTON.

I appoint to preach in Cornish, N. H., at the Henry's-yard School-house, Sunday, Nov. 8th. S. W. BISHOP.

Providence permitting, I will preach in Lee, N. H., Friday, Nov. 6th, at 7 P. M., and over Lord's day, where Bro. Dirgin may appoint.

Exeter, Tuesday, Nov. 10th, at 7 P. M., where Bro. Churchill may appoint.

Rye Beach, Sat. 14th, at 7 P. M., and over Lord's day.

Portsmouth, Tuesday 17th, at 7 P. M.

Northwood Narrows, Friday, 20th, at 7 P. M., and over Lord's day.

BENJ. P. MANNING.

Bro. Edwin Burnham will preach at Springfield, Mass., the 3d Sunday in November—and at Stoneham, Mass., the 4th Sunday in November.

The Lord willing, I will meet with the brethren in
Concord, (Chapel,) Sunday, Nov. 8th
Hill Centre, Nov. 14th
Danbury (school-house,) Sunday, Nov. 15th
Grafton, Nov. 16th

S. S. MOONEY.

L. L. Howard appoints to preach in
Whitefield, Me., Nov. 10th
South Hope, Me., Nov. 11th
Searsport, Me., Nov. 12th
Orrington, Me., 13th, 14th and 15th

I will preach as follows:
Auburn, N. H., Sunday, Nov. 15th
Lawrence, Mass., Eve., Nov. 18th
Exeter, N. H., Eve., Nov. 19th
Portsmouth, N. H., Eve., Nov. 20th
Dover, N. H., where Bro. Colbath may appoint, Sunday, Nov. 22d

If any of the above interfere with previous arrangements, brethren will please inform me immediately by letter directed to Warner, N. H. S. W. BISHOP.

Bibles—Bibles—Bibles.

English Polyglott Bibles—The British and Foreign Bible Society's Bibles are for sale by H. L. Hastings. All sizes from 18 mo. to 12 mo; all bindings, from sheepskin to Turkey morocco; all prices, from 75 cents to $2.50. Send in your orders with the cash at once. Prices to suit the times. Address H. L. HASTINGS, Rochester, N. Y.

N. B. Books and tracts furnished as usual at low prices and free to the poor. For sale also by N. Branch, Jr., Moline, Illinois, and at the Crisis Office.

Elder Thomas Smith, Eddington, Me., has on hand the different kinds of Dr. A. M. Higgins' valuable Family Medicines, and will act as Agent for them. Brethren in Maine, desiring any of these medicines, can obtain them by sending their orders addressed as above.

Business.

Cash Received.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

H. Tripp 130, H. J. Hammond 1[illegible], J. Armstrong 130, J. P. Shaw 130, G. Dillabaugh 1[illegible], D. T. Taylor, J. M. Marston 117, Eliza Stowe 130, Moses Smith 113, S. A. Howland 137, J. Hayes 1[illegible], Mrs. C. Cole 123, W. H. Lloyd 124, J. Morrison 156, N. D. Rathbun 130, $1 each.

T. Williams 104, L. Tiffany 156, V. R. Mathews 86, $2 each.

J. L. Rich 117, 50 cents; F. V. Bogues [illegible] cents.

FOR BOOKS AND TRACTS.—John Morrison $1; H. Wilcutt 54 cents. (Sent.)

Eld. D. R. Mansfield's P. O. Address is Buchanan, Mich.

D. Deveraux—The money was received and credited in our paper of Sept. 30—paid to No. 156.

Oliver Perkins—We have been sending your paper to Mechanic Falls. We now send to West Poland.

H. Thayer—The money was received and credited in the Crisis of July 22. You have paid to No. 104.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS 167 Hanover street, Boston, Mass.

HYMN BOOKS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Ful morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

THE THREE KINGDOMS, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred, 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $3.00 per hundred,—8 cts. single. Postage 1 cent.

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NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Age of Conquest Near at Hand. By Z. Campbell. Price 12 cents—pos. 1 ct.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion and the New Birth. By J. Lenfest. Price 12 cts —pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Three Covenants. By Z. Campbell. Price 5 cents—postage 1 cent.

The Discussion between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 8 cts.

The Seven Seals. By W. Sheldon. Price 3 cts. —postage 1 ct.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

THE INFIDEL'S FATE.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1., postage paid.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Glad Tidings; or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1 ct.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

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Poetry.

For the Crisis.

SOCIAL WORSHIP.

I love to meet where christians do,
Who meet for prayer and praise,
To speak of God's rich grace to them,
And of his works and ways.

I love to hear the christian tell
Of hope beyond the grave,
And, too, to hear him oft express
His faith in Christ to save.

The convert, too, I love to hear
Speak of his sins forgiven;
Speak of a Savior's dying love,
And of his hope in heaven.

I love to hear the voice of praise
Ascend to God on high,
And fervent prayer in faith go up;—
It brings the blessing nigh.

O! when we worship, may we have
The unction from above!
'Twill then no more a burden prove,
For all will be in love. D. D. C.

So. Wilbraham.

For the Crisis.

A FRAGMENT.

This morn the beauteous rosy sunshine wandered forth
O'er moor and fen-land
And kissed the frozen Autumn-dew from off the face of earth.
This morn came wandering through my chilled and freezing heart
Rays from Eden-land
That made the frosty sorrow-dew from my soul depart.
Oh, come again, fair light of things immortal,
And cheer my heart with thy celestial gleam,
Then will I glide with prayer to heaven's portal
And bask my soul where His bright face doth beam.

J. H. TURNER.

Boston, Oct., 1857.

Original Articles.

For the Crisis.

The Love of Christ.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The plan of salvation is a subject in which every rational being has the most vital interest, whether he or she is alive to the fact or not. That it was of stupendous moment to the Deity, we have it recorded that no sacrifice would appease the wrath of divine justice but the immolation of the incarnate Son of God. Man, the most perfect and best beloved of all his works, transgressing, fell, and would then and there have perished beneath the sword of Omnipotent retribution had not the Lord of love and mercy sprang forward, arrested the blow, and offered himself as a propitiation for the sins of the otherwise lost creature. The sacrifice was accepted, and man was told of the Mediator. From then till the time had arrived for the completion of the work of redemption, daily sacrifices were offered up commemorative of the grand event, which yearly drew nearer and nearer, till the midnight watchers of the sheep were astounded by the heaven-reverberating tidings that a Savior was born into the world, even Christ the Lord.

Round heaven's high arch the sound did float,
In lofty cadence rolled;
So great, so sweet the rapturous note,
'Twas more than heaven could hold!

Earth and sky took up the glorious anthem, till the universe resounded with the strain,—"glory to God in the highest, and on earth peace, good will towards men!" The immaculate Son of God had left the bosom of his Father, come down upon earth assuming the nature of man with its liability to hunger, temptation and sorrow. A homeless wanderer among those for whom he had come to die; for "the Son of Man had not where to lay his head." Well might that sacred head be bowed with sorrow, crushed beneath the mountain of sin which had been fast accumulating for more than forty centuries, through the wickedness of myriads; and with the foreknowledge of the last bitter cup which he must quaff to the very dregs. For thirty years he went about doing good, among a thankless, ungrateful people, who hurled at him the blasphemous accusal that the miracles which he wrought were accomplished through the agency of the arch fiend himself. "He came to his own and his own received him not." The Jews had long looked for their Messiah as a mighty King who should establish his throne in their capital, break off the Roman yoke which galled their stubborn necks and make their nation the mistress of the world. Their overweening pride was mortified when a low-born Nazarene appeared among them, and claimed the title of the expected Emmanuel. They would not believe it, notwithstanding he [illegible] fore, rebuking the vainglorious Pharisees with uncompromising severity, who shrank abashed beneath his all-searching eye; inviting the sinner to come to him in the most winning language of love and encouragement; healing the sick, restoring sight to the blind, strength to the lame, life to the dead, and offering salvation to all—and that without money and without price. But his offerings were rejected by those whom he had come to seek and to save—the lost sheep of the house of Israel, and he wept over their obstinacy thus,—"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and you would not!" Luke 13: 34. What an example of yearning solicitude is here! The language is that of a fond parent, who, grieved at the rebellion and desertion of his wayward yet beloved children, endeavors by every endearing expression to lure them back to their forsaken home.

There never has been a more touching picture of paternal love and forgiveness than that which Christ presents in his parable of the prodigal son. Self estranged from his father's house, he sought the company of the gay and the profligate until his patrimony being wasted he was reduced to the lowest depths of degradation, catering to the swinish appetites of his revolting associates. Driven out from among men, ragged and famishing, his matted hair damp with the cold dews of night, his eye turns up to the bright stars in the sky, and he thinks, tremblingly, upon his rank offence to heaven, and what it has brought upon him. He thinks upon the love which he has despised and the many comforts of that home in which the meanest has bread enough and to spare, while he is starving upon a bleak mountain side. He thinks of his parent's love and his own desperate state. He sees there is but one chance of salvation from death, and, exclaiming, "I will arise and go to my father!" he springs from the ground, turns his back upon his beastly companions and his face towards the now dearly remembered place of his birth. How his heart throbs as he recognizes each majestic tree and flowery hillock which line the road to his forsaken home. How shall his father receive him? He is troubled at the thought; but he remembers hearing his father once say, that if he had a child who, having gone astray would repent and return, he would forgive him. He takes courage, and presses on, determining he shall only ask bare admittance into the house. In the mean time the heart of the father is yearning for his lost son, and his eye looks mournfully along the road which stretches far away towards the land of the alien. A weary wayfarer is seen in the distance. None but a father's anxious glance sharpened by mighty love could recognize in the ragged and tottering pilgrim the beautiful youth who had left him long ago in all the strength of life and vigor. How does the outraged father deport himself towards his erring child? Does he turn away his head, or meet the trembler with a scowl of indignation and a repulsive wave of his hand, as an earthly parent might do? No, he does not even await the arrival of his poor, heart-broken boy: it is enough that his steps are homeward. "He sees him from afar, and all his bowels move" He runs to meet him, and notwithstanding that he is covered with filthy rags, haggard with famine and travel-stained, he falls upon his neck and kisses him! No rebuke, no taunt is uttered to wound afresh the already crushed and bleeding heart of the humbled prodigal. The kiss of peace and unmitigated affection is given—the rags displaced by the finest robes—the ring of dignity and honor adorns the hand which would gladly have done menial labor. The bare and lacerated feet of the late sin-bound captive are fitted with shoes typical of his being restored to the liberty of the gospel, and his return is further celebrated by feasting and rejoicing, for the dead is alive and the lost found.

And thus it is with every one who truly repents of their sins and turns to God for pardon. There is no need to regard our Heavenly Father with feelings of doubt and terror; for he has promised that all who come to him he will in no wise cast out. He is more willing to give than we are to ask; and all that he requires is that we should *feel the need* of his salvation. Sense of danger is soon followed by cries for help. Every impenitent sinner is in the most imminent peril, and must inevitably perish if they do not hearken to the pleadings and warnings of the Savior. O! listen to his language! "Turn ye, turn ye, for why will you die? Notwithstanding my calls of mercy, my offers of reconciliation, my promises of reward, and my solemn warnings of the awful dangers which threaten, and must ultimately overtake the obdurate, you will not come to me and live! Do you still remain unmoved by the pleadings of my love? Can you contemplate my life of privation and sorrow—my suffering in Gethsemene's garden—my agony upon Calvary's cross—my groans, and tears, and blood, and still remain impervious? Do you prefer death to life?—rags of sin to robes of righteousness?—a meagre food of husks, to the bread of life? Beware! my spirit shall not always strive with you! grieve it not lest it turn away from you and your last chance of salvation is forever lost."

May God keep us from being among those who shall cry out in despair—"The summer is past, the harvest is ended and we are not saved!"

JNO. F. COTTON.

Boston, Mass.

From Bro. Joseph Noka.

BRO. GRANT:—I would say a few words by way of encouragement to the brethren and sisters scattered abroad. Though a stranger to the greater part of them, I have been made acquainted with many through the agency of the Crisis this weekly messenger, whose columns teem with glad tidings, and cheering exhortations from the lovers of Jesus. Sometimes when reading them I am aroused from a bed of stupidity to look on the rich and glowing promises that God through his divine truth holds out to the human gaze, knowing his word is immutable and his promises sure. Lord, grant us strength that we may run without fainting, and at the end obtain the prize.

Dear brethren and sisters, mid all strife, wild commotions and seducing influences let us keep a single eye, that our bodies may be full of light, having on the christian armor, with established hearts and firm determinations to withstand the pressing hosts of satan; and by thus doing we shall come off victorious through Jesus Christ our Elder Brother, who has triumphed over death. Our warfare will last but a little longer; then we shall be at peace where the wicked cease to trouble, and the wayworn, homeless pilgrims will be at rest.

Friends, let me tell you a few of the thoughts that run through my mind when I contemplate the present state of things. Our Mansion is old, but where is its renewer? The floors are filthy, dirty, and badly stained; where is the purger? Its standards, with all its bearings are bending, rocking, reeling, staggering under the load of nearly six thousand years; but where is the one that can lighten its burden of sin and corruption? Thank God! there is One able to do it all, who said, "Behold, I make all things new." Then do not longer doubt, but trust to his mighty word; for soon the last lingering sands of time will be exhausted and the King is seen. Glory to God, for this renovating hope. Could this be taken from me, I should be forever undone. O! my heart begins to fill with gladness; it heaves with emotions that I cannot describe by speech or pen; but thanks be to the Name of Jesus for the good old Book which is a lamp whose blaze has not been extinguished mid the dark night of persecution, but burns until the present day, lighting as we tread the paths of earth's drear vale, and points us to a land that is surpassingly lovely and glorious.

Then awake, ye desponding and almost hopeless souls, and take new courage; for the night of sorrow and trouble will soon flee before the chasing rays of an eternal morn. O! hail, happy day! that brings earth her long promised robe; that brings the jewels of Jesus from their caves of sleep;—changes the living and gives them a life that days, weeks, months, years can never fill,—a day that brings down the holy city—New Jerusalem—in her bridal dress accompanied with the sweet harpers of the living God; whose blended strains shall be heard amid the walls of the city and wafted on the heavenly air, until every ear of the redeemed shall catch the sound, and they join with loud hallelujahs to the Lamb for their redemption.

JOSEPH NOKA.

Peace Dale, Oct. 4th.

From Bro. J. Lyle.

DEAR BRO. GRANT:—I hail the Crisis from week to week, and read many of the communications with much interest. As a general thing these articles are best, in my humble estimation, th[illegible] to the point. [illegible] continueds;" they are indeed as intolerable as "long prayers," &c. I wish some one would cull out, and set forth some of the precious sentiments that are to be found in almost every letter for the Crisis,—what an attractive column it would be!

Permit me briefly to refer to some of the many good things that might be extracted with profit from our paper.

"Prayer Meetings," by N. D. Smith, Sept. 9th, might be read with profit once a week.

"The Disease of our Church; Its cause and cure." That is true.

"Thoughts that spring up in our own hearts," by Epsilon. Sept. 23d.

"A Deeper work," by A Kendall, is short and sweet.

I read the article "Skinned Alive;" it relates particularly to what is called the "Clerical Profession." I pity them as a class, and advise them to examine themselves, and if they have any doubt of the Holy Spirit calling them, and putting them in their present position, to leave it and go to work at something else.

But let every Holy Ghost preacher of Righteousness go forth trusting in the Living God. He always has, and always will be with them to the end.

Those Health Articles, Bro. Grant, are read with real pleasure.

Yours in hope,

JOHN LYLE.

Newark, N. J., Sept. 1857.

From Sr. S. E. Teeple.

BRO. GRANT:—I am still fighting for the kingdom, and pray with my whole soul, "let thy kingdom come." I am glad I ever started on pilgrimage, and feel "I can tarry but a night;" but, thank God, the morning is coming. Cheer up, children, weeping cannot endure but a little while; soon joy will take its place. Weep on, toil on, for there is a crown in view. A crown, did I say? O! yes, there is one for me, and there is one for you, and for all that love the appearing of Him who, when on this earth, went about doing good, and when he left the earth left the promise he would come again. Hallelujah! I believe it. It won't amount to any thing to run well for a little while and then give it up, nor live at a poor rate; but he that endureth to the end shall be saved. I mean to endure, although crosses are heavy at times, and trials are great; but the favors of the good Lord are shown me, and his smiles I am having from day to day; and by and by the reward. How cheering the thought! When will it be given? when Jesus comes.

I read a promise in the good Book "Ask and ye shall receive, that your joy may be full." Blessed be God, children, it does seem of late as if the promise had been verified in my behalf. O! the peace, the joy, it cannot be told; it is peace like a river. The grace of God has ever been sufficient, and I trust ever will be; no promise has ever failed.

There is but little vital godliness in the land. My heart is pained, and I sigh for home, and cry, come, Lord Jesus. Pray for me, dear children, and when the King in his beauty shall come we will meet to part no more. Oh! hail, happy day!

Yours in faith,

SUSAN E. TEEPLE.

Roxbury, Ct.

Choice Selections.

Book of Jasher.

EXTRACT NO. VI.

CHAPTER VII.

23. And Cush the son of Ham, the son of Noah, took a wife in those days, in his old age, and she bare a son, and they called his name Nimrod, saying, at that time the sons of men again began to rebel and transgress against God, and the child grew up, and his father loved him exceedingly, for he was the son of his old age.

24. And the garments of skin which God made for Adam and his wife, when they went out of the garden, were given to Cush.

25. For after the death of Adam and his wife, the garments were given to Enoch, the son of Jered, and when Enoch was taken up to God, he gave them to Methuselah, his son.

26. And at the death of Methuselah, Noah took them and brought them to the ark, and they were with him until he went out of the ark.

27. And in their going out, Ham stole those garments from Noah his father, and he took them and hid them from his brothers.

28. And when Ham begat his first born Cush, he gave him the garments in secret, and they were with Cush many days.

29. And Cush also concealed them from his sons and brothers, and when Cush had begotten Nimrod, he gave him those garments through his love for him, and Nimrod grew up, and when he was twenty years old he put on those garments.

30. And Nimrod became strong when he put on the garments, and God gave him might and strength, and he was a mighty hunter in the earth, *yea*, he was a mighty hunter in the field, and he hunted the animals and he built altars, and he offered upon them the animals before the Lord.

31. And Nimrod strengthened himself, and he rose up from amongst his brethren, and he fought the battles of his brethren against all their enemies round about.

32. And the Lord delivered all the enemies of his brethren in his hands, and God prospered him from time to time in his battles, and he reigned upon earth.

33. Therefore it became current in those days, when a man ushered forth those that he had trained up for battle, he would say to them, like God did to Nimrod, who was a mighty hunter in the earth, and who succeeded in the battles that prevailed against his brethren, that he delivered them from the hands of their enemies, so may God strengthen us and deliver us this day.

34. And when Nimrod was forty years old, at that time there was a war between his brethren and the children of Japheth, so that they were in the power of their enemies.

35. And Nimrod went forth at that time, and he assembled all the sons of Cush and their families, about four hundred and sixty men, and he hired also *from* some of his friends and acquaintances about eighty men, and *he* gave them their hire, and he went with them to battle, and when he was on the road, Nimrod strengthened the hearts of the people that went with him.

36. And he said to them, do not fear, neither be alarmed, for all our enemies will be delivered into our hands, and you may do with them as you please.

37. And all the men that went were about five hundred, and they fought against their enemies, and they destroyed them, and subdued them, and Nimrod placed standing officers over them in their *respective* places.

38. And he took some of their children as security, and they were all servants to Nimrod and to his brethren, and Nimrod and all the people that were with him turned homeward.

39. And when Nimrod had joyfully returned from battle, after having conquered his enemies, all his brethren, together with those who knew him before, assembled to make him king over them, and they placed the regal crown upon his head.

40. And he set over his subjects and people, princes, judges and rulers, as is the custom amongst kings.

41. And he placed Terah the son of Nahor the prince of his host, and he dignified him and elevated him above all his princes.

42. And whilst he was reigning according to his heart's desire, after having conquered all his enemies around, he advised with his counsellors to build a city for his palace, and they did so.

43. And they found a large valley opposite to the east, and they built him a large and extensive city, and Nimrod called the name of the city that he built Shinar, for the Lord had vehemently shaken his enemies and destroyed them.

44. And Nimrod dwelt in Shinar, and he reigned securely, and he fought with his enemies and he subdued them, and he prospered in all his battles, and his kingdom became very great.

45. And all nations and tongues heard of his fame, and they gathered themselves to him, and they bowed down to the earth, and they brought him offerings, and he became their lord and king, and they all dwelt with him in the city of Shinar, and Nimrod reigned in the earth over all the sons of Noah, and they were all under his power and counsel.

46. And all the earth was of one tongue and words of union, but Nimrod did not go in the ways of the Lord, and he was more wicked than all the men that were before him, from the days of the flood until those days.

47. And he made gods of wood and stone, and he bowed down to them, and he rebelled against the Lord, and taught all his subjects and the people of the earth his wicked ways; and Mardon his son was more wicked than his father.

48. And every one that heard of the acts of Mardon the son of Nimrod would say, concerning him, from the wicked goeth forth wickedness; therefore it became a proverb in the whole earth, saying, from the wicked goeth forth wickedness, and it was current in the words of men from that time to this.

49. And Terah the son of Nahor, prince of Nimrod's host, was in those days very great in the sight of the king and his subjects, and the king and princes loved him, and they elevated him very high.

50. And Terah took a wife, and her name was Amthelo the daughter of Cornebo; and the wife of Terah conceived and bare him a son in those days.

51. Terah was seventy years old when he begat him, and Terah called the name of his son that was born to him Abram, because the king had raised him in those days, and dignified him above all his princes that were with him.

Advice for the Times.

The following we clip from the *Boston Bee* of Oct. 14. Read it.

1. Don't fret and become misanthropic, as if the world were wronging you. Your condition is trying enough, without adding to its affliction by converting your thoughts into thorns for inflicting self-torment. It is true enough that there are things in our social relations that ought to be otherwise, but they can't be made so in our lifetime. The majority, however, sympathize with you in the hardness of your lot, and almost as anxiously await an improvement in your circumstances as yourselves. It is of no use to curse a particular class in society, as if it were hostile to your interests, or imagine that the rich are devoid of feeling, and might find labor for the poor if they would. In these times millionaires are seeing their splendid fortunes slide from beneath them, and are experiencing a disappointment of which you know nothing.

2. Don't waste your money by going from place to place in the vain pursuit of labor. There is as much work here for the population, as anywhere. Indeed the pressure does not yet so oppressively affect us as many other places. Probably too, we shall feel relief as speedily as any. Unless then there is a very strong prospect of improving your condition by a change, you had better keep your money than expend it in travelling or moving.

3. Cut off all useless expenditures. Begin the practice of the most rigid self-denial. Let the tobacco and cigars, the drink and private luxuries go to the bugs. Four cents a day would feed a child in hungry times, and many a man tosses that sum away without accounting it anything. Keep away from all temptation to spend unnecessarily a single penny.

4. Don't be ashamed to resort to the expedients of honest poverty to keep along. Careful calculation will do wonders in limiting your daily expenditures. A few years ago, over five thousand families in England lived on an average of 28 cents a week per head. This shows what careful method will do. Carefully remember and practice the "first steps in numbers."

5. Take hold of any odds and ends of labor that may turn up. Don't refuse anything in these times, even if you are not more than half paid. A dollar dearly gained is better than none at all. Besides, employment of any kind, and at any price, has its advantages in correcting "the blues."

AUTUMN.

There is a beautiful spirit breathing now
Its mellow richness on the clustered trees,
And, from a beaker full of richest dyes,
Pouring new glory on the autumn woods,
And dipping in warm light the pillared clouds.
Morn, on the mountain, like a summer bird,
Lifts up her purple wing; and in the vales
The gentle wind—a sweet and passionate wooer—
Kisses the blushing leaf, and stirs up life
Within the solemn woods of ash deep-crimsoned,
And silver beech, and maple yellow-leaved,—
Where Autumn, like a faint old man, sits down
By the way-side aweary. Through the trees
The golden robin moves; the purple finch,
That on the wild cherry and red cedar feeds,—
A winter bird—comes with its plaintive whistle,
And pecks by the witch hazel; whilst aloud,
From cottage roofs, the warbling bluebird sings;
And merrily, with oft-repeated stroke,
Sounds from the threshing floor the busy flail.

O, what a glory does this world put on
For him, that with a fervent heart, goes forth
Under the bright and glorious sky, and looks
On duties well performed, and days well spent!
For him the wind, ay, the yellow leaves,
Shall have a voice and give him eloquent teachings.
He shall so hear the solemn hymn, that Death
Has lifted up for all, that he shall go
To his long resting-place without a tear.

LONGFELLOW.

For the Children.

Little Kindnesses.

Brothers, sisters, did you ever try the effect which little acts of kindness produce upon that charmed circle which we call home? We love to receive little favors ourselves, and how pleasant the reception of them makes the circle! To draw up the arm-chair and get the slippers for father; to watch if any little service can be rendered to mother; to help brother; to assist sister; how pleasant it makes home!

And brothers, do you think because you are stronger, it is unmanly to be gentle to your brothers and sisters? True nobleness of heart and true manliness of conduct are never coupled with pride and arrogance.

Nobility and gentleness go hand in hand; and when I see a young gentleman kind and respectful to his mother, and gentle and forgiving to his brothers and sisters, I think he has a noble heart.

Brothers, sisters, never be unkind to one another; never be ashamed to help one another; never be ashamed to help any one: and you will find, that though it is pleasant to receive favors, yet it is more blessed to give than to receive.—*Golden Rule.*

BIRDS' PRAYER-MEETING.—"Where are you going so early?" asked a father of his little daughter, already dressed in her sun-bonnet to go out.

"To the morning prayer-meeting, papa," she replied.

"Prayer-meeting!" he cried; "what in the name of common sense do they have them so early for?" for this father did not like prayer-meetings very well.

"It is not so early as the birdies have theirs, papa," answered the little girl; "they begin at daybreak; and Oh, they praise God so!"—*Child's Paper.*

GOD is love; however circumstances may vary, he never changes.

PEACE of mind is produced by firm reliance on God's promises.

THE WORLD'S CRISIS.

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Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town county and State in which they reside, and direct to Eld. MILES GRANT, Boston, Mass.

Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private*.

Over all communications for the paper, write *For the Crisis*.

Over all business matters, write *Business*.

Poetry.

For the Crisis.

TO TRUTH'S PIONEERS.

Whate'er your hands may find to do,
Be sure its right, then put it through;
No matter what the world may think,
'Tis yours to do and not to shrink.

If 'tis some truth long lost to sight,
Just merged from darkness into light,
Then spread it forth, and not conceal;
'Tis yours to *do*, more than to *feel*.

If some great moral truth is spurned,
If long been buried, long been earned,
Then bring it forth to life and light;
'Tis yours to do whate'er is right.

But in the conflict you may meet,
In bringing truth again to light,
"Your souls in patience then possess,"
That God may crown you with success.

Howe'er a world or church despise
Your labor for the truth to rise,
Remember well a God of strength
Will vindicate his truth at length.

D. D. C.

So. Wilbraham.

Original Articles.

For the Crisis.

The Last Words of Jesus; AND THE CHURCH'S RESPONSE.

No. II.

The gathering then we find is thus suspended upon the advent; "and then will be seen the signal of the Son of man in heaven; and then will all the tribes of the earth mourn, when they see the Son of man coming on the clouds of heaven, with power and great glory. And he will send his angels with a great trumpet, and they will collect together his elect from the four winds, from one extremity of heaven to the other." "We entreat of you, my brethren, in regard to the coming of our Lord Jesus the Messiah, and in respect to our being congregated unto him, that ye be not soon agitated in your mind, nor be troubled,—neither by word, nor by spirit, nor by letter, as coming from us,—that lo, the day of our Lord is at hand." "Because our Lord will himself descend from heaven, with the mandate, and with the voice of the chief angel, and with the trump of God; and the dead who are in the Messiah will first arise; and then, we who survive and are alive shall be caught up together with them to the clouds, to meet our Lord in the air; and so shall be ever with our Lord." Matt. 24: 30–31; 2 Thess. 2: 1; 1 Thess. 4: 16, 17. Here we have the gathering of the scattered members of the body brought into a holy and ever blessed unity. The next point, the enfolding to himself is thus expressed; "And if I go to prepare for you a place, I will come again and take you to myself; that where I am, there ye may be also. . . I will not leave you orphans, for I shall come to you in a little while." This is in harmony with—"Father, I desire that those whom thou hast given me, may also be with me where I am; that they may see that glory of mine which thou hast given me, as thou lovedst me before the foundation of the world." John 14: 3, 18; John 17: 24. You observe this is associated with his coming again—the perfecting of the one body which is the church. Now He is the Head of that body, hence in his absence the body is incomplete. Who ever thought of a headless body being perfect? Rather would we esteem it deficient in its all important member. "And he is the head of the body the church; as he is the head and first-born from among the dead, that he might be the first in all things." "But that we might be established in our love: and that every thing in us might progress in the Messiah, who is the head: and from him [it is] the whole body is framed together and compacted by all the junctures, according to the gift that is imparted by measure to each member, for the growth of the body; that his edifice may be perfected in love." "That he might constitute it a glorious church for himself, in which is no stain, and no wrinkle, and nothing like them." Col. 1: 18; Eph. 4: 15; 5: 27. Until he comes then, the church is destitute in respect to a perfect and harmonious state, as any affianced bride in the absence of her anticipated husband.

The resurrection. "But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." "For this is the pleasure of my Father, that every one that seeth the Son, and believeth on him, should have life eternal; and I will raise him up at the last day." Think of things on high; not of the things on earth; for ye are dead; and your life is hidden with the Messiah, in God. And when the Messiah, who is our life, shall be manifested, then shall ye also be manifested with him in glory." John 6: 40. 1 Cor. 15: 23; Col. 3: 2–4. Obviously the resurrection alone rests upon our Lord's coming; and with which the change and translation of the survivors is intimately connected. It is a threefold cord not to be broken—Christ's coming the resurrection, and transformation of the living.

"Lo, I tell you a mystery; we shall not all sleep, but we shall all be changed, suddenly, as in the twinkling of an eye, at the last trumpet, when it shall sound; and the dead will arise, without corruption, and we shall be changed. For this which is corruptible is to put on incorruption; and that which dieth will put on immortality." "But our concern is with heaven; and from thence we expect our Vivifier, our Lord, Jesus the Messiah; who will change the body of our abasement, that it may have the likeness of the body of his glory, according to his great power, whereby all things are made subject to him." 1 Cor. 15; 51–53; Phil. 3: 20, 21.

How very intimately connected are these events. But we proceed.

"The judgment of the great day."—"And when the Son of man shall come in his glory, and all his holy angels with him, *then* will he sit upon the throne of his glory. And before him will be gathered all nations; and he will separate them one from another, as a shepherd severeth the sheep from the goats. And he will place the sheep on his right hand, and the goats on his left. Then will the King say to those on his right hand, Come ye blessed of my Father; inherit the Kingdom that was prepared for you from the foundation of the world. Then will he say also to them on his left hand, go from me, ye accursed, into everlasting fire, which was prepared for the Calumniator and his angels." "I charge thee, before God, and our Lord Jesus the Messiah, who is to judge the living and the dead, at the manifestation of his Kingdom," (or at his appearing and his Kingdom.) "And I saw a great white throne, and Him who sitteth thereon; from whose presence the earth and heaven fled away, and this their place was not found. And I saw the dead, great and small, standing before the throne, and the books were opened; . . . and the dead were judged from the things written in the books, according to their deeds." Matt. 25: 31; 2 Tim. 4: 1; Rev. 20: 11–15.

Hence we observe that the day of judgment awaits his appearing, as also the punishment of the wicked which will take place on the earth as we learn. "So that a man shall say, verily there is (not only) a reward for the righteous: (here but) verily he is a God that judgeth in the earth." "Behold, the righteous shall be recompensed in the earth; (and if so) much more the wicked and the sinner." Psa. 58: 11; Prov. 11: 31. In these two passages we find that both the rewards and punishments are taught; but in reference to the former we will advert to a few other texts.

"The Son of Man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works." "When thou makest a feast, call the poor, the maimed, the lame, the blind; for thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Matt. 16: 27; Luke 14: 13, 14; Rev. 22: 12.

Let this suffice here. We return to the church—the presentation of her bridal robes, the celebration of the heavenly nuptials.

"And I heard as it were the voice of a great multitude, and the voice of many waters, and the voice of mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints."

This could not take place if the Bridegroom is never to return. You perceive then, that it is a wheel within a wheel, and one depends upon another; they are all interwoven and point to the coming of our Lord Jesus Christ as the accomplisher of our hopes; as also the universal overturning of all earthly Kingdoms and rulers.

"I beheld till the thrones were cast down, and the Ancient of days did sit. . . The judgment was set, and the books were opened. I beheld, even, till the beast was slain, and his body destroyed, and given to the burning flame." "For thus saith the Lord of hosts, yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts. . . . And I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen." "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. . . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth." Dan. 7: 9; Hag. 2: 6; 7, 22.

The vindication and unfolding of his providence.—"But in the days of the voice of the seventh angel, when he shall sound, and the mystery of God shall be consummated; as he announced to his servants the prophets." Rev. 10: 7. Then the mystery enveloping this age will be finished, and the wise will understand what they could not heretofore. "What I do thou knowest not now, but thou shall know hereafter."

The justification of God's dealings.—

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying; great and marvellous are thy deeds, Lord God Almighty; just and true are thy ways, O King of worlds. Who shall not fear thee, O Lord, and glorify thy name? Because thou only art holy and just." "And I heard the angel of the waters say: Righteous art thou, who art and who wast, and art holy, because thou hast done this judgment. . . And I heard one from the altar say, yes, Lord God Almighty, true and righteous are thy judgment." Rev. 15: 3, 4; 16: 5, 7.

Here we see every act of the divine administration approved by holy beings, and lauded by the redeemed in anthems of praise.

The glorious restitution.—

"And he shall send Jesus Christ which before was preached unto you, whom the heaven must receive (or retain) until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 20, 21.

Look at its importance from this consideration, no restitution without.

The triumph of Jesus over his enemies.—

"And I saw the beast of prey, and the Kings of the earth, that they assembled to wage battle with him who sat on the white horse, and with his warriors. And the beast of prey was captured, and the false prophet that was with him, who did those prodigies before him, whereby he seduced them who had received the mark of the beast of prey and who worshiped his image. And they were both cast alive into the lake of fire, which burneth with sulphur." Rev. 19: 19–21.

The destruction of Satan and his emissaries with the disobedient of the gospel.—This is clearly set forth thus:

"And you, who are troubled, he will vivify, with us, at the manifestation of our Lord Jesus the Messiah from heaven, with the host of his angels; when he will execute vengeance, with the burning of fire, on them that know not God, and on them that acknowledge not the gospel of our Lord Jesus the Messiah. For these will be recompensed with the judgment of eternal destruction, from the presence of our Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to display his wonders in his faithful ones. . . . Then at length will that evil One be revealed, whom our Lord Jesus will consume by the breath of his mouth, and will bring to naught by the visibility of his advent." "And the Devil will go forth to seduce the nations that are in the four corners of the earth, gog and magog; and to assemble them for battle, whose number is as the sand of the sea. And they went up on the breadth of the earth, and encompassed the camp of the saints, and the beloved city. And fire came down from God out of heaven and consumed them. And the Accuser who seduced them was cast into the lake of fire and sulphur where also were the beast of prey and the false prophet. And they shall be tormented day and night forever and ever."

For the Crisis.

WHERE, BUT UNTO THEE!

When the soul is weary, weary
Of this vain world's sin and strife,
And a canker-worm seems preying,
Preying daily upon life,—
Where—O! where but unto Thee
Shall we, Lord, for comfort flee?

When the world around are rushing,
Rushing on in fashion's wake,
Yielding up Thy favor, even
Life eternal for its sake,—
Where, O! where can we abide
Safely, Lord, but at thy side?

When our own loved ones are saying,
Turn aside, there's pleasure here,
Let the treasures we are seeking
Serve thy sorrowing heart to cheer,—
Where can we find strength to flee
From the tempter, but in Thee?

Keep us, then, O! Father, keep us,
While upon this billowy sea,
And the rough waves rolling round us,
Anchor'd safely may we be,—
Never of thine eye lose sight,
Faith our guiding star and light.

A. C. J.

Victor, Oct. 6th, 1857.

For the Crisis.

Irreverence.

I would like to say a few words to our preaching brethren on irreverent expressions in their sermons. Now, brothers, don't be offended at my plainness of speech, but if you should happen to be, remember it will be an excellent opportunity to forgive.

To illustrate my meaning. A brother is trying to enforce some truth, which to *his* mind, no doubt, looks *very clear*; but it does not help *my* perceptive organs in the least, to have him sing out,—"God bless your soul, can't you see it?" or "God bless you, its as clear as day;" or in denouncing some great evil, as "*damning* villainy without a parallel on God's earth;" or for the sake of harsher emphasis, "God Almighty's earth." I have thought sometimes, that an outside listener would almost be led to think that the speaker was haranguing a company of bar-room idlers, instead of judgment bound pilgrims.—Does the great truth, which you promulgate, need any *stronger* language than the *Bible* uses to convince us of its clearness? No, no! preach *plain* to us, brothers; tell us of our faults, scourge us with "a whip of small cords," if we need it, but use our Father's name with *reverence*. It is not the "*God* bless you's," or *Lord* bless you's," that sound so harshly, it is the *irreverent tone* and *manner* in which it is *spoken*. And *I* think that blessings called down on a congregation in that manner, destroy all the good effect of the best sermon that was ever delivered. It may suit a certain class, but to refined minds, the solemnity of the subject is lost, and they go away disgusted. Don't feel hard at what I have written; remember, we are to admonish one another in *love*, and it is with *unfeigned love* that I say what I do on this subject; but "let the righteous smite me; it shall be a *kindness*; and let him reprove me; it shall be an excellent oil." May you so preach, and I so hear, that *eternal life* may be granted us at "the resurrection of the just." ***

For the Crisis.

Keen Questions.

One time a minister, and editor, too, by the way, had written a long article to prove that baptism was any thing and every thing, almost, except *immersion*; and by a strange mixing up of "*bapto*" and "*baptizo*," &c. &c., had mystified the subject as thoroughly as possible. A brother wrote him through another paper as follows:—

"Were you ever *buried* with Christ by *baptism*? If so, how? when? and where?

"Was you ever *planted* in the likeness of his death? If so, how? when? and where?"

The sprinkler was an able writer and a very spirited controversialist, but those questions he never seemed to find it quite convenient to answer. I wish they could be presented to every one who is in the same darkness upon the subject.

H. L. H.

For the Crisis.

Pickings.

To stand upon the brow of the hill, a little south of the point selected for a "Meeting of days" in the field, and take a view of that landscape, with plain and meadow, hill and mount, and mountain range,—a wall of darkness on the western sky—Holyoke and Tekoa—old watchers over nature's forest-wild empire in the valley—the *spires* of Berkshire kissing their cloud-brothers—the lake flashing liquid silver—the stream rolling down its dark tide—the forest offering its gloom—the far off christian temple on the mountain top, bathing in the glory of clouds, lovely in the fading sunlight,—and the soul drinks in ravishing scenes.

I have picked this up; now I will pick something out of it. To select such a place evinces the good sense and good taste of the brethren who have charge. It aids the devotion of the people. There is no grander prospect, which is accessible with ease, in New England. I conclude that a liberal and God-like religion will characterize the meetings from year to year, and the people who worship there. So mote it be! Some consideration of the natural world, of natural beauty, is serviceable in the training of the mind to exalted, dignified worship of the God of nature, who is *learned* by his works,—and elevates, constantly, our conceptions of his attributes and prospects, by the absorbing study.

Let us search for more. An ordination of ministers in the woods!—ministers to go forth on the counsel-errand of the Mighty One—to carry the bread of heaven to famishing minds—to pluck sinners as brands from the burning. There was a minister who prayed, in the consecration of the missionary minister, as if the Master had employed him for the work; and the true apostolic succession was attested in the spiritual and divine power displayed. How sublime appeared the work of the gospel! How awful the responsibility imposed by that prayer! Brn. in the ministry! where does a consecrating prayer place us? Where has it placed us? Deeply and awfully did the realization come home! And the *charge* in the hands of men who received it from His throne, who said—"Go into all the world and preach the gospel to every creature." Ah! thundering on the astonished ear, the obligation to preach, to keep, to rightly divide, handle skillfully, but not deceitfully, and powerfully,—as if swinging a mighty two-edged sword among the aliens—the word of truth. And that *woe*! Oh! my Lord! Help me, Savior!! I heard it again, and as I had, seemingly, not before, with tender pathos—with mighty, heaven-spoken words—presaging ruin upon disobedience—wrath over the stream of life, and echoing its deep-toned maledictions into the depths of eternal darkness. "I trembled in myself, that I might rest in the day of trouble." "Who is sufficient for these things?" I prayed. Did not every one pray to preach faithfully, by grace? That charge, also, carried a faithful man of God with his mission-seals, along a path of mortal struggle—but immortal light—to the throne of God and the Lamb.

Again, I saw the masses of worshipers moving gradually down the declivity to the Chicopee, whose current here stills, bending between precipitous bluffs. There was the man of God in the midst of that dark, symbolical death-flood—the multitude on shore—a penitential hymn rising up from the bank. There, burying all his sins, engulphing his worldly life, the meek candidate yields "the obedience of faith" to the mandate of the Crucified, and rises to newness of life, spiritual affections, heavenly hopes and purposes. A few years ago, a deed black with the darkness of the nether pit, was enacted just above, and the body of poor Lyon found in the same water! Joyfully, the raptured host glided up again to their oaken temple, where peans of praise, ringing earth and air, filled arch and nave,—till all hearts longed to witness earth, in grove and plain, hill and dale far and near, to her outer circle, a garden, a paradise of beauty, of praise. O.

For the Crisis.

What is the True Basis of Christian Fellowship?

Some have made a sad mistake in this matter, and the consequences to the scattered flock have been as sad as the mistake. It has been supposed that christian fellowship can nowhere exist only so far as we are agreed in points of faith. This of course is making doctrinal points the ground of christian fellowship. The result *might* have been foreseen; but some have only learned it by sad experience. A fellowship based on such a foundation cannot, in the nature of things, be lasting; for the moment that we differ in our opinions with respect to what is truth, that moment our bond of union is broken. No matter how small that difference, the result is the same if this is the only basis of our union. It virtually stops investigation; for it will be conceded by all, that we are so constituted that some learn much faster than others can. Well, if my brother gets the start of me in the track of truth, we no longer agree in doctrine; consequently, our fellowship is at an end. Who cannot see the inconsistency of such a course? And who that has a love for the cause of God has not been led to weep, when we have seen certain misguided ones so zealous in carrying into effect such a plan as the above, and witnessed the distraction that has followed as the necessary result of such a course of procedure.

But what, we are led to inquire, is the principle of union in the christian church? I answer: the only union that is lasting; the only *christian* fellowship recognized in the word of sacred truth is the fellowship of the Spirit. This will abide, for this is the charity "that suffereth long and is kind;" that "envieth not;" that "seeketh not her own;" "is not easily provoked;" that "beareth all things," and *never fails*. How is this? Why, Paul tells us that the love of God is shed abroad in the heart by the Holy Ghost which is given unto us. This is the sum of the whole matter; get filled with the Spirit of God, and union will be found in the body as a matter of course; for we are filled with the spirit of union. We shall then know what it is to love God with all our heart and our neighbor as ourself. We shall fully comprehend what an inspired apostle means when he says, "ye are taught of God to love one another." The great need in the professed body is, a baptism of the Holy Ghost. Then we shall love God; we shall love the truth; we shall love the brethren; we shall love all that is like God; yes, love will characterize every moving impulse of the heart—every act of our life, and we shall live, and move, and breathe in an at-

mosphere of perfect love. Oh! for a baptism of the Spirit of God! is the prayer of

A Disciple.

From Eld. L. Boutell.

Bro. Grant:—With Bro. Mitchell I visited Hollis last week. Had meetings Saturday and Sunday; and although the weather was very unfavorable, a goodly number came together, showing that they loved to act in harmony with the apostle who says, "forsake not the assembling of yourselves together." We had a very good time in speaking the word of the Lord to them, and there was a corresponding interest to hear. I could but hope that much good might result from this meeting. Some came six miles to meet with those of like precious faith, and they did show, by living testimonies that the faith was theirs. I left them reluctantly, praying God that great blessings might follow this scattered people. There are a few here who love the life and power of that Gospel that redeems from the world and hides one's life with Christ in God; that gives present peace, and joy unspeakable, and points to life eternal to come.

I think I can say truthfully, where I have recently visited, which has been mostly in Maine for five months, that there is a better state of things. Yet there is much room to improve. Bigotry, exclusion, and ill-will must, and will give *place* to good religion. There is one feature quite encouraging; that is, a confessing of the lack of spiritual life, also a strong desire to return by seeking the face and favor of the Lord. Many influences have been the cause of apostasy among us. But they are being better understood, and the remedy appreciated;—that it is the bounden duty for each one to lay hold of this healing balm which would give life to the body,—that instead of "the faith's being predicated upon election, election is biblically predicated on "the one apostolic faith," and hence our urgent business is at this time to make it sure by faithfully doubling our diligence, and persevering in obedience to the plain word;—that instead of waiting till some future time for the church to be converted to a position *infallible*, their conclusion is, that, as by faith they did receive Christ, or put him on, so by faith they will walk in him believingly, taking hold of those exceeding great and precious promises; thus being made partakers of the divine nature, escaping the corruption that is in the world through lust, running on this highway, with the water of life flowing—they do not expect to fall, but to have an abundant entrance into the kingdom of glory;—that instead of waiting for the "latter rain," they are going to be patient and wait for the coming of the Lord; and not forgetful of Job's affliction they, by faith, are determined to hold fast the arm of Him that could speak the word and the heavens gave rain, thus hoping the water of life may be made to flow bringing to life the drooping plants;—that instead of inventing any new method to prepare and save a people, they prefer the old Apostolic plan of building upon the foundation of the Apostle and prophets, Jesus Christ himself being the corner stone,—a house here "fitly framed together" by faith, "groweth into a holy temple,"—"a habitation of God through the Spirit." The saints are this household; our Christ is Son over this house, "whose house are we, if we hold fast our confidence firm to the end."

We, with sweet fellowship and heavenly submission to the blessed Bible, the transcript of the divine mind, believingly expect to see in the old primitive path of confiding trust more of the Gospel faith showing itself, in perfect harmony with Jesus and the Apostles. To see this blessed plan of salvation, whose arm of mercy and pardon, with forgiveness is outstretched to all, still operative, that instead of its taking a whole lifetime to get off the old man with his deeds, putting on the new, we hope to see the primitive plan followed which was so effectual under the mission of our divine Master as to convert Zaccheus with one call; also, under the preaching of Philip, the eunuch by a short stop at the watering place could be brought from darkness to light, to believe with all the heart, be baptized and go on his way rejoicing. A turning back to primitive Bible faith would operate sweetly just now. It would bring a oneness of faith, interest and action, that would be marvelous! Thy Bro. in hope,

L. Boutell.

Edgecomb, Me., Oct. 30th.

The seeds of repentance are sown in youth by pleasure, but the harvest is reaped in age by pain.

The World's Crisis.

BOSTON, NOVEMBER 11, 1857.

"These Things."

No. VII.

After giving the *signs* of his second advent, as recorded in Matt. 24: 29, and the manner of his coming, in connection with events to transpire at that time, mentioned in verses 30 and 31, he introduces a very plain parable in ver. 32, to show how clearly we may understand *these things*, and with what certainty we may know that his coming is *near*. He says,

"Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all *these things*, know (be sure, *Bishops's Bible*,) that it (He, *margin*,) is near, even at the doors."

This is a simple and forcible illustration. All can see that the Savior intended to have his church, the bride, know when the time came to be taken to "the marriage supper of the Lamb." The parable shows that there will be great certainty in the *signs* of his coming; for no one, who is an observer, can doubt that summer is near when he sees the leaves put forth in the Spring; and our Lord tells us to be just as certain "that he is *near*, even at the doors," when we see the signs he had been mentioning, which were to indicate his second coming. We see no way to avoid the conclusion, that the signs in the heavens are now in the past; consequently, we are *sure* that the Lord is "at the doors."

The question arises, what does the Savior mean by the expression, "near even at the doors?" When a person gets to the door, we expect he will soon knock for admission. "Near, even at the doors" can't mean thousands of years off; but he explains himself in the next verse, when he says, "Verily I say unto you, this generation shall not pass till *all these things* be fulfilled." This verse binds the whole matter, and is the place where many have stumbled. Some have supposed that he here refers to the generation, or people then surrounding him; but we think a careful examination will clearly prove that he has reference to the last generation of men upon earth, before his second coming, who, of course, would be the ones to see the *signs* of his advent, and witness the glorious event. The student of prophecy is aware that we frequently have *future* events expressed in the *present tense*. For instance, in 1 Thess 4: 17, Paul, when prophesying about the coming of the Lord, and those who will be *alive* upon earth at that time, says,

"*We* which *are* alive and remain, shall be caught up together with them (the *dead* that are raised at that time,) in the clouds, to meet the Lord in the air." Instead of saying they who *shall* be alive, he says, "we which *are* alive."

Again; in Matt. 15: 7–8 we read,

"Ye hypocrites! well did Esaias prophesy of *you*, saying, *this* people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." We turn to Isaiah 29: 13, and we find the prophecy uttered about seven hundred years before its fulfillment, and yet he says "*this* people."

Another instance occurs in Isa. 9: 6.—

"Unto us a child *is* born, unto us a son *is* given, and the governmtnt shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

Although the Savior, or Son, was not born till over seven hundred years after the prophesy, yet he says, "*is* born." Why is this? Paul answers in Rom. 4: 17, "God . . . calleth those things which be not as though they were."

If we apply this principle to Matt. 24: 34, all is plain. After giving a chain of events from the days of the Apostles to his second coming, he says, when he has come down to the last event, "*this* generation shall not pass till *all these things* be fulfilled." It is *certain* that "*these things*" were not seen in the generation then living, but all the signs mentioned, have been seen in the generation *now* living; consequently, it follows, that the remaining events, included in the expression *all these things*, will be witnessed by the *present generation*. What now remains to be fulfilled, is "the sign of the Son of man in heaven,"—seeing him come in the clouds of heaven, and the gathering of his saints. These can take place only in the *last* generation; but we have seen *all* the rest in *this* generation, and as this generation is not to pass till "*all these things*" be fulfilled, it follows, that the crowning event must be soon witnessed.

Notes by the Way.

NUMBER FOUR.

Our last report closed with an account of an interesting state of things in *Newfield*, Ct. We commenced meetings again on Tuesday evening, Oct. 27th, in company with Bro. Mathewson—our true yoke fellow in the gospel. Eight rose for prayers, and several testified that they were comforted with the peace of God. The interest continued to increase until Friday night, when we were obliged to leave for our appointment at Bristol. On the last mentioned evening, thirteen came forward for prayers, and some ten or dozen professed to have found peace in believing. It was a blessed season, and one of happy remembrance by the writer. Those who, a few days ago, were miserable backsliders, are now rejoicing in the blessed hope of the gospel, and felt like thanking God, and taking courage. Sinners, in the road to destruction, have been pardoned, and placed in the narrow way that leads to life eternal. During this revival, we have been astonished to see how quick the backslider was restored to the favor of the Lord, when he would, *heartily confess* and forsake his sins, while those who were unwilling to do so, still wandered on in sorrowful darkness. It never looked so clear to us, as now, that men are their own destroyers, because they *will not yield* themselves as servants of the Lord; neither have we ever felt more sensibly that the Lord is willing and anxious to save all that will come to him. Truly, "the Lord is *merciful*." Let *all* come to Jesus and receive pardon, joy and peace in the Holy Spirit. There is no time to delay. The judgment is near! The last signs that indicate the coming Messiah are passing before us. If we intend to be saved, we have no time to lose. Impenitent friend, give up this world for the one to come. Consent to do *right* and be saved. Obey the Lord and live forever.

We trust that the revival in Newfield will continue to spread under the faithful and judicious labors of Bro. Mathewson, and others. Brn., press the battle, and spare no effort to persuade men to come to Christ. Our work will soon be done, and the reward given to the faithful. Let us remember, we are not our own, and should do all to the glory of Him who has redeemed us at so great expense.

Bristol. We met the church in this place on Saturday evening, and spent the time pleasantly and profitably together in christian worship. We sat down to the table of the Lord to commemorate his death and sufferings, and felt determined, by his help, to be in the company who shall be at the marriage supper of the Lamb. There was quite a gathering of Brn. and Srs., and others, on Lord's day, and we felt that it was good to meet and exhort one another as we "see the day approaching." They appear to be gaining ground in this place, and seem resolved to endure to the end.

On our way to Danielsonville, we called on Bro. Crowell and had a pleasant interview. We also spent some time with Dr J. B. Terry and his family. He is confident that he has obtained a most valuable remedy for the cure of all kinds of *cancers*. Those who are afflicted with this painful disease, can address him at Hartfort, Ct., and receive prompt attention.

Our meetings at Danielsonville were attended by large audiences who had ears to hear. This place seems white for the harvest, and we trust that much good will result from the efforts made. The truth is taking strong hold of many honest and intelligent minds. The people seem astonished at the evidences produced in favor of the unconscious state of the dead, and the destruction of the wicked. An intelligent member of one of the churches remarked, "It is evident we have had only one side presented to us,"—referring to the popular preaching of the day. Many seemed astonished at the simplicity of the truths of the Bible. What has been in obscure darkness, now looks plain to them, and they are rejoicing in the light. Praise the Lord.

Papers Stopped.

We stated some weeks since that we should be under the necessity of stopping those papers for which we have received nothing since No. 52, unless we heard from the subscribers. If any are not able to pay, and wish the paper continued, we shall gladly send it *free*, if they will only make their desires known. Two dollars are now due from all who have paid nothing since No. 52, besides the *advance* pay for the present vol., which makes the whole amount now due to be three dollars. If we stop any that have paid, they will please inform us. We purpose to make the stoppage next week. Don't fail to write us if you wish the paper continued; besides we hope to receive what is due from those who have not paid for the last two volumes, if they conclude to cut our acquaintance. ["*Owe no man anything.*"—*Paul.*

For the Crisis.

Hymn Books.

Bro. Grant:—I am highly pleased to see a notice in the *Crisis*, and also in the *Herald*, that the "*Harp*" is likely to be adopted by our brethren generally. I hail this as a most favorable omen in our history. We have suffered long as a people, in days past, and are still suffering, by trying to use such a variety of Hymn books. It causes great confusion in our singing, (a most soul-stirring part of our worship,) as many can bear witness.

Now let us have "one mind" in our singing department, and God will greatly bless us, and increase our usefulness. We do not consider the "*Harp*" perfect, but as it is said in your notice in the *Crisis*;—"All things considered, we think it may be safely said, that it is *the best hymn book in the English language*."

T. M. Preble.

East Weare, Oct. 31, 1857.

For the Crisis.

Shall We be "One?"

To the brethren in Maine who are looking for the return of our Lord:—It will be remembered by you that at our last Annual Conference in this State, Brn. Smith and Partridge were chosen to appoint the time and place for the next annual meeting. They have been consulting with brethren in regard to it, and have not yet determined either time or place; but it is now evident that it cannot be held until sleighing. It is evident, also, that nearly all our preaching brethren, and mostly others, are fully convinced that more united effort is needed among us, and a systematic course of action to carry out gospel order and enforce gospel discipline. At a late meeting in Brunswick, some consultation between Brn. Damman, York, Goud and myself, on the subject was had. Bro D. informs me there is more interest on the part of others East than formerly, and it is now believed that if there shall be a united call by all, or nearly all our ministers for the next Conference, the brethren will become more interested and united in coming together and acting as one to promote the cause of our soon coming Lord. Shall we all correspond on this point and let it be so?

Yours still waiting for the Lord,

I. C. Wellcome.

For the Crisis.

Spread of the Gospel in the Apostolic Age.

"*Clement*, the fellow laborer of Paul, testifies that this apostle preached '*both in the east and west taught the* WHOLE WORLD *righteousness, and traveled to the utmost parts of the west.*'

Justin Martyr, who flourished in the second century (A.D. 140, about thirty years after the date of Pliny's letter,) says, that in his time '*there was* NO *part of mankind, whether Barbarians or Greeks, among whom prayers and thanksgiving are not offered up to the Creator of the world through the name of the crucified Jesus.*'

Irenæus, who later in the same century (A.D. 170,) was bishop of Lyons in Gaul, assures us that '*the gospel was preached* THROUGHOUT THE WHOLE WORLD, *to the extreme parts of the earth, by the apostles and their disciples; and* that, in his time, there were *churches founded in Germany, Spain, Gaul, and in the East*, Egypt and Lybia.'

After fifty years, (A.D. 190,) *Tertullian*, another Christian father, appeals to the Roman governors, saying,—'We were but of yesterday, and we have filled your cities, islands, towns, and burghs; the camp, the senate, and the forum;—every sex, age, rank and condition are converts to christianity.'

Thirty years further down, *Origen*, (A.D. 220,) represents Christianity as now triumphant. 'By the good providence of God,' says he, 'the christian religion has so flourished and increased, continually, that it is now preached freely and without molestation, although there were a thousand obstacles to the spread of the doctrine of Christ in the world.' About eighty years after this, A.D. 306, christianity, under Constantine, became the established religion of the Roman Empire."—*See Horne's Introduction. Vol. 1, p. 131.*

A. Ross.

For the Crisis.

The Cause in the West.

Bro. Grant:—Some of our friends have requested that I make brief reports of the progress of our western work through the *Crisis*;—although in this I feel some less interest than I should did it not require so much time to get a communication to Boston, through the press, and back again. It is a month to-morrow since I mailed you my last, but which cannot now be expected before next week; when the local intelligence it contained must become quite stale. Yet when we do the best we can it is all that is required.

At the close of our Shabbona Grove Tent meeting, arrangements were made to commence a Tent meeting in Deer Park, Lasalle Co. This meeting commenced Oct. 1st, and though the weather was at first inclement, yet as we drew near the close the sky became clearer, and our congregation considerably improved in number. Our Tent was pitched about a mile and a half below the notable "starve rock," on land kindly tendered us by Bro. Wilson. Its appearance when well set up, was very pleasing, especially when illuminated in the evening. With its additional curtains, ribs, and other fixtures necessary to its completion, it has little the appearance of the Tent it was when two years since our Wilbraham friends donated it to the western mission; and could they look in just one evening, and see the deep interest exhibited by the congregation, while prayers and hymns were being offered up to God from many warm hearts, and the gospel of the Kingdom being earnestly preached to the group of up turned faces, I feel confident they would feel already rewarded for the sacrifice any might have made to send the N. E. Mission Tent West.

While looking at our beautiful Tabernacle, I was forcibly reminded that in some respects we certainly were as our fathers were who not only dwelt in tabernacles, but for a time were wont to worship in one. How appropriate the prayer for Zion—"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes." But in these things there was not, I conceive, more similarity than in the subject-matter of our hope. Notice, 1. They were pilgrims and strangers. In this tent we profess to be. 2. This implied what St. Paul calls being dead to the world and alive to God. This is what we earnestly preach is necessary to living with God in the world to come. 3. And, *as the consequence* of all this they earnestly looked for the time when the Tabernacle of God shall come down from heaven, and be among men on the earth (regenerate. See Rev. 21: 1–5; Heb. 11: 10, 16.) And so do we. 4. They all looked to this, and this only, as the time and place when they should receive their final reward;—on which account, although they "obtained a good report through faith, received (or realized) not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11: 39–40. And this is precisely what we preach. When I get thus far, I really begin to feel we are quite orthodox. And certainly, if the testimony of Justin Martyr of A.D. 150 may be relied on, we are, mean the word in the 19th century what it may. (*Vide*, Voice of the Church, p. 57.)

But of our meetings. Much prayer was offered for the lengthening of our cords, and the strengthening of our stakes; and we felt in some measure it was at once done. The word of God was preached with freedom, and the disciples were evidently comforted and confirmed; and before the close of our meeting many seemed to feel very deeply concerning the matter of personal salvation. At this meeting we were disappointed in not enjoying the help of Bro. M. Chandler, which left the burden of the meeting on Bro. N. W. Spencer and myself; though we were essentially aided by Bro. A. S. Calkins, who resides in this vicinity. It is due Bro. C. and our friends abroad, to say his labors in this region during the year past have been greatly blessed, as the result of which the Church in Deer Park has come into existence, since my visit in this country last winter. And I am led to ask, why not this be a specimen of the labors of every Advent preacher in the West, every year? Yes, why not! There are places enough, ripe for the harvest; and GOD has promised His word *shall* be like the fire, and the hammer that breaketh the flinty rock in pieces. Why not, then, each go out into the field and commence to preach the gospel, and, not satisfied with one blow, strike another, and so continue doing until the rock is broken? If we cannot preach much or to our satisfaction, let us pray the more. With such faithful, evangelical effort, I believe success is certain. Oh! that God would increase our love for souls, and our faith in the promises.

Monday eve., Oct. 5th. Preached to a large and attentive audience in Vermilionville, where for a long time a goodly number have cherished the "blessed hope." Very much of the interest in this place may be attributed under God, to the faithful steadfastness, and zeal of our esteemed brother in Christ, the Hon. Isaac Dimmick; by whose kindness God's servants have secured to them the use of a Church when they wish, and are made welcome beneath his hospitable roof. Eld. Calkins preaches here part of the time.

Tuesday, the 6th. Left via. Ill. Central R.R. for our next meeting in Elizabeth, Jo Davis Co. Leaving the cars at Scale's Mound, I did not reach Elizabeth until after twelve o'clock at night, terribly chilled by the cold, damp evening air. The next morning found myself threatened with symptoms of fever. Thursday, preached three times and was prostrated with chills and fever—for the first time in my life. Friday, was mostly confined to my bed; but Bro. Chandler having arrived, preached to the almost famishing flock. Saturday, found myself no better, but what was most mysterious, was the fact that just before time for service Bro. Chandler was attacked with the most violent chill of his life,—while for the most part his health seemed excellent—and shook fearfully for four hours, which was followed with perhaps eight hours of fever. In the evening the church assembled at the house of Bro. Pilcher for prayer; the season was one of refreshing especially to myself, although by that time I was so infirm I could hardly raise my head from my pillow. At this meeting it was abundantly manifested that there were men and women of God in the tried and peeled church of Elizabeth. Bro. Wadley, the ruling Elder of the church, was present, whose acquaintance I was happy to make for the first time in my life.

On Lord's Day, Bro. Chandler was enabled to preach three times, and I believe much to the acceptance and comfort of the flock; was myself confined for the most part to the house. On Monday, by the blessing of God, and the assiduous attention of Bro. Pilcher (at whose house I was kindly entertained) and other friends, I was able to set out for home. Had not proceeded more than three miles when I was attacked with the most violent chill I had experienced; but in the mercy of God reached my home the second day, when for the first time I learned that my wife and both of our children had been prostrated by the same disease during my absence, and were yet very feeble. Notwithstanding the most energetic, medical, and hygienic treatment, my paroxysms continued a number of days; and being of the quotidian (daily) type, and the fever being greatly protracted, leaving me no appetite nor time for a recuperative effort, I consequently became greatly reduced. But I am thankful to say I am now better; got up to our Chapel on Sabbath last, and by holding on to the pulpit a part of the time with my hands, succeeded in delivering a thirty-five minutes discourse. Hope to get into the field again very shortly. I am likewise thankful to-day, my family are now some better.

And I am yours in the blessed hope,

P. B. Morgan.

Cordova, Ill., Oct. 28th, 1857.

From Bro. B. P. Manning.

Bro. Grant:—I returned home this evening from Danbury, where we held our Conference. I think there was good done in the name of the Lord. Our meeting commenced Saturday morning. Brethren in the ministry present were B. Locke, East Weare; J. G. Smith, Meredith; J. Kimball, Unity.

Saturday morning, prayer and conference. At 2 P. M., sermon by the writer. Text, John 21: 22. In the evening Bro. Kimball gave a very good discourse from Heb. 2: 1.

Sunday morning Bro. B. Locke gave an interesting discourse from Matt. 13th chap. Parable of the sower, connected with the wheat and tares. 2 P. M., Bro. J. G. Smith gave an excellent discourse from 1 Cor 12: 1. In the evening Bro. Smith preached again from Gal. 1: 8, 9.

Well, the Lord is at work. Praise his holy name. Thy Brother,

B. P. Manning.

Goffstown, N. H., Oct. 12, '57.

Health Department.

Tobacco.

No. I.

We have no doubt but that thousands, who are now using tobacco, would quit it, if they were fully conscious of its sad effects, and thereby save much money, health and happiness; besides affording much comfort to their friends. The tobacco habit is said to be one of the hardest to break, but when conquered, one feels like a liberated slave, or a soldier discharged from painful service.

In our articles on this subject, we shall give testimony from the most reliable and esteemed authorities,—from men not only of medical skill, but of actual experience,—men who have used the weed. We are indebted to the labors of Dr. Shew, and Dr. Alcott, for many of the facts presented. If our readers wish to give the subject a more thorough examination than is afforded by our articles, we advise them to purchase Dr. Shew's or Dr. Alcott's works on the subject. Price of the former, 25 cts; the latter 12 1-2.

In relation to the *history* of tobacco, it is said to have been unknown to the Europeans until after the discovery of America. It is supposed that the Chinese used it long before it was introduced into Europe. The plant was found in a flourishing condition in Yucatan, by the early settlers of this country. Its early introduction into England met with much opposition.

Says King James I, "Tobacco is the lively image and pattern of hell; for it hath, by allusion, in it, all the parts and vices of the world, whereby hell is gained; to wit, first it is a smoke—so are all the vanities of world; secondly, it delighteth them that take it—so do all the pleasures of the world delight the men of the world; thirdly, it maketh men *drunken* and light in the head—so do all the vanities of the world; men are drunken therewith; fourthly, he that taketh tobacco cannot leave it, it doth bewitch him—even so the pleasures of the world make men loth to leave them; they are for the most part enchanted with them. . . . Have you not reason to forbear this filthy novelty, so basely grounded, so foolishly received, and so grossly mistaken in the right use thereof? In your abuse thereof, sinning against God, harming yourselves both in person and goods, and raking also thereby the marks and vanities upon you; by the custom thereof, making yourselves to be wondered at by all foreign nations, and by all strangers that come among you, to be scorned and contemned!" He closes by saying, "It is a custom *loathsome* to the eye, *hateful* to the nose, *harmful* to the brain, *dangerous* to the lungs, and in the black, stinking fumes thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless."

Linnæus, the noted botanist, in his natural arrangement, placed tobacco in the *Luridæ*, which signifies pale, ghastly, livid, dismal, and fatal. "To the same ominous class," he adds, "belong fox-glove, henbane, deadly nightshade, lobelia, and other poisonous plants, bearing the tremendous name, 'Atropa,' one of the furies."

Says Dr. Shew, "When tobacco is taken into the stomach for the first time, it creates a nausea and extreme disgust. If swallowed, it excites violent convulsions of the stomach and bowels to eject the poison either upward or downward. If it be not very speedily and entirely ejected it produces great anxiety, vertigo, faintness, and prostration of all the senses; and in some instances death has followed."

Linnæs says, "The oil of this plant is one of the strongest vegetable poisons, insomuch as we know of no animal that can resist its mortal effects."

Dr. Waterhouse, a man of close observation said, "he never observed so many pallid faces, and so many marks of declining health, nor ever knew so many hectical habits, and consumptive affections, as of late years; and I trace this alarming inroad on young constitutions principally to the *pernicious custom of smoking cigars.*"

Dr. Wood, one of the authors of the United States Dispensatory, observes, "that it is one of the most virulent poisons known; and that a drop of it, in the state of concentrated solution, was sufficient to destroy a dog; and small birds perished at the approach of a tube containing it."

Let every one who uses tobacco, ask himself the question—am I doing it to the glory of God?

Obituary.

Died in North Kingston, R. I., Oct. 18th, Nathan Eldridge, son of John Eldridge, aged ten years, lacking twelve days.

Little Nathan had been sick a number of months with a disease that the doctors could not determine on. He bore his sufferings with great patience, but always expressed a desire to get well, until a short time before he closed his eyes in death. He lived with his grandparents during most of his sickness. His grandmother gave him good religious instruction, and her earnest prayers were heard in his behalf. As death drew near being in great distress, he was convinced he could not live but a little while. He looked to the Lord and made this short but earnest prayer, like the publican—"O! Lord, forgive me ... Peace rested in his little breast, and he looked the monster death in the face with a smile, and bid him welcome. He called his playmates around him and told them to be good children, and then fell asleep in Jesus. May the parents be prepared to meet this little son in the resurrection morn.

"Gone is he we fondly cherished,
Slumbering in the silent tomb,
Like the beauteous flowers, he perished,
Fading in his early bloom.
But, as when Winter's reign is ended,
And smiling Spring is come again,
In radiant tints of beauty blended,
The flowers once more will deck the plain!
So at the dawn of that bright morning,
Which ushers in eternal Spring,
His precious dust, to life returning,
Shall rise, a far more beauteous thing!
Not like the flowers, again to wither,
And perish when the Autumn's come,
But then to live and bloom forever
In Paradise, his heavenly home!"

E. BELLOWS.

Died, 13th inst., at South Hadley Falls, Freddie C. Newell, of canker rash, aged two years, nine months and twenty-eight days, only child of Charles and Louisa E. Newell.

Again we are called to mourn with the bereaved. Death has claimed for its victim an only child, a boy of fair promise. Our friends, Bro. and Sr. Newell, sorrow not as those who have no hope, for they believe in Jesus, that he died and rose again, and that he will come again the second time.

I pray God to sanctify this bereavement to their good, and enable them to improve upon this and all of his providences, whether afflictive or otherwise, so that they may gain the approbation of the Lord, and find an acceptance at last, and be saved in God's everlasting kingdom. Amen.

LEWIS ROBINSON JR.

Poetry.

For the Crisis.

MY HOPE.

This dreary earth is not my home,
I am a stranger here;
I have no part in all her wealth,
Her honors do not share.
Her brightest hopes I've seen depart,
And wept their ruin o'er;
My heart is sick of all her joys,
Her pleasures charm no more.

Oh no, this world of bitter woe,
I cannot call *my home*;
And fast the burning tears will fall,
As onward still I roam.
But oft this precious thought will come,
My lonely heart to cheer—
The night of gloom is well nigh past,
The morn of joy draws near.

These tears will soon be wiped away
By my Redeemer's hand;
These trials be forever past,
And with the saved I'll stand—
A song of triumph on my lips,
A crown upon my brow,
Unharmed by fear of coming ill,
Untouched by pain or woe.

This glorious hope has been my stay
When fear disturbed my soul;
'Tis like an anchor to my barque,
When angry billows roll.
It bids me patiently endure
The ills and storms of life;
It points me to a rest at hand
From all this worldly strife.

This blessed hope—'tis dearer far
Than all this world bestows,
More highly prized than honor, wealth,
Or all I've loved below.
Then let the world its good enjoy,
I'll be a pilgrim still,
And find my portion, when my King
Shall reign on Zion's hill.

MARIA.

Greenland, N. H.

Foreign News.

ARRIVAL OF THE ARAGO.

NEW YORK, Nov. 3.

The steamship Arago, from Havre and Southampton Oct. 21, arrived at this port this forenoon.

The commercial news from America had an unfavorable effect on the English Stock Exchange on the 19th. The Bank of England have raised their rate of discount to 8 per cent. solely in consequence of the American news.

The Bank of France had raised its rate from 6 1-2 to 7 1-2 per cent.

ARRIVAL OF THE CANADA.

HALIFAX, Nov. 4.

The Cunard steamship Canada, from Liverpool noon Oct. 24, arrived at this port at 8 o'clock this morning.

GREAT BRITIAN.

Financial matters are still the most interesting portion of the news. Numerous suspensions continue to be announced on the Continent, especially among manufacturing firms in Germany.

The Bank of England had thrown out some American bills known or supposed to be connected with intended shipments of specie to the United States.

There is a monetary pressure on the Banks of Ireland.

FRANCE.

The Receiver General of Taxes at Angiers had suspended through Bourse speculations, with a deficit in his accounts of 400,000 francs.

The *Daily News* Paris correspondent writes that the Governor of the Bank of France went to Compaigne on Tuesday prepared to ask the Emperor for a decree giving forced currency to bank notes, but it was not likely it would be granted. The bullion in the Bank of France is stated, with reliable authority to have decreased 35,000,000 francs since the last monthly returns. Failures are expected in Paris. Gold is being taken from the Bank of France for America.

AUSTRIA.

The Vienna correspondent of the London *Times*, writing on the 19th, says that during the last two or three days there has been a lull in financial pressure, but considered it probable that the crisis was very far from being attained. It is not improbable that other Italian States will follow the example of Parma in withdrawing from the Austrian Customs' Union.

SWITZERLAND.

A letter from Zurich states that thirty commercial houses, principally in the silk and ribbon trade, had failed there.

ITALY.

The Pope was paying his promised visit to Civita Vecchia, where he was greeted with various demonstrations of respect.

HOLLAND.

Holland is, as seems, at last resolved to follow the example of her neighbors, in abolishing slavery in her West Indian Colonies. An official publication of the home government prepares the inhabitants for the emancipation of slaves in Curacoa, Bonaire, Aruba, St. Eustatius, and Saba, and sets forth all the conditions attending so desirable a measure.

THE FORCES IN INDIA.—An official return, made up to the 10th instant, has been compiled by Captain Elphinstone, R.E., of the Topographical and Statistical Department at the War office, showing that the total number of Her Majesty's troops in India is 29,384 men, besides 29,611 on their passage out. Of these, there are 21,884 in the Bengal presidency, and 18,390 on their way to Bengal; in the Madras presidency there are 2426, and 2210 on their way; in the Bombay presidency there are 5074 and 9011 on their way. The European troops of the East India Company number altogether 18,260 men, of whom 6800 are in Bengal, 4960 in Madras, and 4520 in Bombay, besides 1900 European officers and men from the disbanded native regiments. The native troops who still continue on duty in the service number altogether 128,000 men, of whom 46,880 are in Bengal, 50,880 in Madras, and 30,240 in Bombay. On the opposite side the number of the native troops in the Bengal Presidency disbanded or disarmed is estimated at 26,750, and the number of those who have mutinied at 58,230. Of the latter 8300 are cavalry, and 48,600 infantry, with 700 of the artillery, and 730 of the engineers. In the Madras presidency, 38 men of a cavalry regiment have been disarmed, and 380 men of another regiment have attempted to mutiny. In the Bombay presidency 850 men have been disbanded and 200 have mutinied.

Accounts from Constantinople state that the Porte considers that the treaties have been violated by the appearance of a Russian ship-of-war at Rutschuck; and it has accordingly demanded an explanation from the Russian Ambassador at Constantinople.

Palestine appears to be in a very unsettled state. At Jerusalem the Latin Patriarch was so menaced that he had tendered his resignation. The French Consul had interfered. Throughout Syria nothing was heard but threats against the Christians.

Domestic Summary.

"DISTRESS OF NATIONS."

Under this head much might be said to show that this scripture is fast fulfilling, but we only give a few items at present. We copy the following from the *Boston Journal*.

HUNGER MEETINGS IN NEW YORK.—Some alarming demonstrations have been made by the unemployed laborers, consisting mostly of Germans, of New York city. On Thursday a second large meeting was held in Tompkins Square. Resolutions were passed, an address to the Common Council was read, speeches were made, and then a procession was formed which moved down to the City Hall. Arriving there, a petition to the Mayor was read from the steps, and then a Committee, appointed for that purpose, proceeded to wait upon the Mayor. The Committee having gained admission to the Mayor's office, presented their petition. The Mayor read it, and said he would bring the Memorial of the Tompkins Square meeting before the Common Council next week. Whereupon a Mr. Beeler said:

"Mr. Wood! You propose to communicate our memorial only next week to the Common Council, against which intention we must protest with all our power. *The people outside are hungry, and myself the only protector of my family with six children, being since six weeks without working. We cannot wait so long in our present misery.* Why has the report on your Message not yet been published? The Common Council appointed long ago a committee of five, and gave them orders to make their report on or before the 1st of November. Now, *Mister* Wood, to-day we are on the noon of the 5th, and no report has yet been given. The people cannot wait any longer. * * * Their sufferings are cruel, and we cannot warrant that the people—their patience exhausted—should 'help themselves' by employing physical power with its unavoidable brutalities. * * * He and his comrades, the committee, had done all they could to keep the peace; but now the people ask FOR WORK OR DEATH."

After this speech, the Mayor answered he would bring the Memorial before the Common Council immediately. The Committee then left, and the meeting in front of the City Hall was adjourned to meet at the same place next Monday. Another meeting, however, was soon after held in the Park, at which a blacksmith named William Bowles, in his speech, said:

"There were no doubt many who would help them, but some one was needed to show the rich that the poor were in want. Well, then, to Wall street they should go and proclaim their situation. The moneyed men must shell out to the poor; and, if they would not, the musket would be their resort."

These movements, coming thus early in the season, before the hard times have really begun to tell as we fear they may upon the working classes, are indicative of terrible scenes, not often exhibited in this country. There seems to be a fierce earnestness in the leaders that augurs either a shameless recklessness, or else the pressure of actual want. . . . We shall watch the result of these demonstrations with solicitude.

PROSPECT OF DISTRESS IN WISCONSIN.—The Detroit *Advertiser* of Monday has a letter from Nicholas Greusel, Jr., of Oconto, Wis., which presents a gloomy picture of present and prospective suffering in the northern part of Wisconsin during the coming winter. The writer says:

"Great distress and suffering prevails along the whole shore from Green Bay to Menomonee, caused by the stopping of all the mills, without a moment's warning, thereby throwing thousands out of employment, without one cent to pay them with, all of them mostly with families, and, what is worse than all, not one concern having any provisions, either pork, flour, sugar, or anything.

There is a hard time before us—not twenty-five dollars in the whole of Oconto. Men are leaving their families destitute, and taking it on foot to Green Bay, thirty miles over one of the worst roads, and God only knows what will become of their wives and children. Commenced snowing at 9 o'clock, and already over two inches of snow.

Flour can be had at Green Bay for $4.50, but even if one dollar would buy it, we could not help ourselves. This has never yet happened to me, although I have been in the United States since 1832. I never knew what it was to be without bread, but this is only the commencement of sorrow—let the steamboat stop, and then see what will take place in Oconto. Gratiot county will be outdone. You can't buy one hundred pounds of flour with a hundred dollar due bill. Edred & Balcolm are the only men having pork, and they would not sell at any price.

Those who went to Green Bay had not money enough to pay steamboat fare, and the captain took their hats and boots in pawn therefor."

The Advertiser vouches for Mr. Greusel, as a man of thorough truthfulness; and as an evidence that he does not exaggerate, states that the editor met a man in the Detroit and Milwaukie cars a few days since, who had just arrived from Oconto, and who, according to his statement, sold 50 feet of wrapping chain, two axes, and a new rifle, for three dollars, with which he made good his retreat, as from a besieged fortress, upon short allowance.

The Advertiser suggests, as the promptest and most effectual way of relief, that a propeller be dispatched to Green Bay to bring from Oconto all the residents there.

FROM YUCATAN.—By the brig Mountain Eagle, Captain Milliken, from Sisal, we have dates to the 26th September.

The Campeachy armed brig Union was still sailing back and forth in front of Sisal. There had been no exchange of shots between the port and her for some days. The forces of the belligerents were at a short distance from Campeachy, but doing nothing. The schooner that had been armed by Campeachy laid down her arms, and sailed for New Orleans on her regular business. The Indians in the interior taking advantage of the disturbance, entered a village some 60 miles from Merida with friendly manifestations and having gained admission to the houses, commenced to slaughter the men, women and children indiscriminately, and very few escaped. More than 500 bodies had been found and more were being discovered daily in the woods, where they had attempted to escape, overtaken and murdered, many of them mutilated in the most shocking manner. This occurred about the middle of September.

BALTIMORE, Nov. 1.—Gov. Ligon has withdrawn his proclamation calling on the militia.

Negotiations have been going on all day between a Committee of citizens, and one representing the Governor. Finally, this evening, the Committee issued the announcement jointly that they were authorized to state that the Governor, already being satisfied that the arrangements already made by the Mayor for preserving the peace and securing uninterrupted exercise of the right of suffrage are sufficient, the military will not be made use of.

This day has passed without disturbance, though the streets in the vicinity of the Mayor's office, and Barnum's Hotel, were crowded. All the afternoon thousands were standing about awaiting the issue of the negotiation.

For the Children.

For the Crisis.

The Little Astronomer.

BY "NAHTEN."

A little child one evening
Stood looking at the moon;
In haste the window leaving
He ran across the room.
Then coming to her window,
Zeal moving every limb,
He showed the stars to "Mamma"—
All little moons to him.

He stood in earnest crying—
"Moon—moon," some time for star,
At last he spoke the difference,
Calling them, "moon and tar."
"Who made the stars there, Georgie?"
She asked him, pleased to find
That exercise was strengthening
The growing powers of mind.

"Papa," he cried in earnest,
With artlessness of youth,
Speaking the truth in figure,
Though none the less the truth.
Always may he be learning—
At morning and at noon,
And in life's later evening
Tell us of "Papa's" moon,—

Our Father who in heaven
Made sun and moon and sky,
With all the countless number
Of shining stars on high;
Who governs all the seasons,
Orders both day and night,
Knoweth our thoughts and actions
In darkness as in light.

Who feeds the birds of heaven,
The fishes of the sea,
Causeth the rain to water
The earth for plant and tree?
Who made the moon so changing,
The stars with twinkling ray?
Let Georgie answer—"Papa"—
"Our Father" soon he'll say.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will commence a series of meetings in Rutland, Vt., at the Town Hall, Wednesday evening, Nov. 11, and continue every evening through the week and over the Lord's day.

MILES GRANT.

I have appointments as follows: At Canterbury Town House 1st Sabbath in Nov. Waterloo, at the Conference, the 2d. At London Ridge the 3d. Lake Village the 5th.

T. M. PREBLE.

Eld. B. Locke appoints to preach at Danbury, N. H., the 5th or last Sabbath in Nov. when the brethren may arrange.

T. M. PREBLE.

Providence permitting, I will preach at

Concord, N. H.,	Sunday, Nov. 15th
Nashua,	Monday eve., Nov. 16th
Groton Junction,	Tuesday eve., Nov. 17th

D. E. MOULTON.

Providence permitting, I will preach in Rye Beach, Sat. 14th, at 7 P. M., and over Lord's day.
Portsmouth, Tuesday 17th, at 7 P. M.,
Northwood Narrows, Friday, 20th, at 7 P. M., and over Lord's day.

BENJ. P. MANNING.

Bro. Edwin Burnham will preach at Springfield, Mass., the 3d Sunday in November, and at Stoneham, Mass., the 4th Sunday in November.

The Lord willing, I will meet with the brethren in

Hill Centre,	Nov. 14th
Danbury (school-house,)	Sunday, Nov. 15th
Grafton,	Nov. 16th

S. S. MOONEY.

L. L. Howard appoints to preach in

South Hope, Me.,	Nov. 11th
Searsport, Me.,	Nov. 12th
Orrington, Me.,	13th, 14th and 15th

I will preach as follows:

Auburn, N. H.,	Sunday, Nov. 15th
Lawrence, Mass., Eve.,	Nov. 18th
Exeter, N. H., Eve.,	Nov. 19th
Portsmouth, N. H., Eve.,	Nov. 20th
Dover, N. H., where Bro. Colbath may appoint,	Sunday, Nov. 22d

If any of the above interfere with previous arrangements, brethren will please inform me immediately by letter directed to Warner, N. H.

S. W. BISHOP.

Providence permitting, I will meet the brethren in Northfield Farms, Vt., Nov. 17th and 18th.
North Springfield, Vt., Nov. 19th and 20th.
Densmore Hill, or where Bro. Bundy may arrange, Sunday, Nov. 22d.

The week following, where there is a providential opening to do good.

I wish some one from Northfield Farms to meet me at Berniston depot, P. M. train; also, will some one meet me at Gasett's Station, Vt. I shall take the first train up from Vernon Thursday.

HIRAM MUNGER.

Brn. Ripley and Fox will meet with the brethren at Chester Factories, Nov. 19, and continue every evening through the week and over the Lord's day.

Western Mission.

Brn. S. G. Mathewson, Bakerville, Ct., and Miles Grant, Boston, Mass., are requested to act as agents for the Western Mission Fund.

P. B. MORGAN.

[We will gladly forward whatever we may receive for this purpose.—ED.

I will preach as follows:

Northwood Narrows, N. H.,	(eve.) Nov. 24th.
Concord, N. H.,	" Nov. 25th.
Claremont, N. H.,	" Nov. 27th.
Rawsonville, Vt.,	Sunday, Nov. 29th.

S. W. BISHOP.

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English Polyglott Bibles—The British and Foreign Bible Society's Bibles are for sale by H. L. Hastings. All sizes from 18 mo. to 12 mo; all bindings, from sheepskin to Turkey morocco; all prices, from 75 cents to $2.50. Send in your orders with the cash at once. Prices to suit the times. Address H. L. HASTINGS, Rochester, N. Y.

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Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

N. D. Rathbun 130, Mary Crade 130, H. F. Houlton 104, A. Morgan 106, A. Tenant 125, D. Thayer 124, M. A. Eccleston 128, E. Cleaves 143, S. Dodge 130, S. Ingalls 143, L. E. Newcomb 140, M. L. Tibbetts 130, W. F. Harding 130, J. Linard 156, V. B. Gates 121, W. Flannigan 117, A. Smith 130, R. S. Griffin 140, Mrs. M. Bartol 130, J. F. Cornell 139, Mary Austin 91, C. Pettibone 126, Mary S. Manly 140, J. H. Sleeper 140, N. Tuttle 130, A. Bunnell 140, $1 each.

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Glad Tidings; or Bible proof that sin and sin are to end in the universe by a literal destruction of ...

Health Department.

Tobacco.

No. I.

We have no doubt but that thousands who are now using tobacco, would quit it if they were fully conscious of its sad effects, and thereby save much money, health and happiness; besides affording much comfort to their friends. The tobacco habit is said to be one of the hardest to break, but when conquered, one feels like a liberated slave, or a soldier discharged from painful service.

In our articles on this subject, we shall give testimony from the most reliable and esteemed authorities,—from men not only of medical skill, but of actual experience,—men who have used the weed. We are indebted to the labors of Dr. Shew, and Dr. Alcott, for many of the facts presented. If our readers wish to give the subject a more thorough examination than is afforded by our articles, we advise them to purchase Dr. Shew's or Dr. Alcott's works on the subject. Price of the former, 25 cts.; the latter 12 1-2.

In relation to the *history* of tobacco, it is said to have been unknown to the Europeans until after the discovery of America. It is supposed that the Chinese used it long before it was introduced into Europe. The plant was found in a flourishing condition in Yucatan, by the early settlers of this country. Its early introduction into England met with much opposition.

Says King James I, "Tobacco is the lively image and pattern of hell; for it hath, by allusion, in it, all the parts and vices of the world, whereby hell is gained; to wit, first it is a smoke—so are all the vanities of world; secondly, it delighteth them that take it—so do all the pleasures of the world delight the men of the world; thirdly, it maketh men *drunken* and light in the head—so do all the vanities of the world; men are drunken therewith; fourthly, he that taketh tobacco cannot leave it, it doth bewitch him—even so the pleasures of the world make men loth to leave them; they are for the most part enchanted with them. . . . Have you not reason to forbear this filthy novelty, so basely grounded, so foolishly received, and so grossly mistaken in the right use thereof? In your abuse thereof, sinning against God, harming yourselves both in person and goods, and raking also thereby the marks and vanities upon you; by the custom thereof, making yourselves to be wondered at by all foreign nations, and by all strangers that come among you, to be scorned and contemned!" He closes by saying, "It is a custom *loathsome* to the eye, *hateful* to the nose, *harmful* to the brain, *dangerous* to the lungs, and in the black, stinking fumes thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless."

Linnæus, the noted botanist, in his natural arrangement, placed tobacco in the *Luridæ*, which signifies pale, ghastly, livid, dismal, and fatal. "To the same ominous class," he adds, "belong fox-glove, henbane, deadly nightshade, lobelia, and other poisonous plants, bearing the tremendous name, 'Atropa,' one of the furies."

Says Dr. Shew, "When tobacco is taken into the stomach for the first time, it creates a nausea and extreme disgust. If swallowed, it excites violent convulsions of the stomach and bowels to eject the poison either upward or downward. If it be not very speedily and entirely ejected it produces great anxiety, vertigo, faintness, and prostration of all the senses; and in some instances death has followed."

Linnæs says, "The oil of this plant is one of the strongest vegetable poisons, insomuch as we know of no animal that can resist its mortal effects."

Dr. Waterhouse, a man of close observation said, "he never observed so many pallid faces, and so many marks of declining health, nor ever knew so many hectical habits, and consumptive affections, as of late years; and I trace this alarming inroad on young constitutions principally to the *pernicious custom of smoking cigars.*"

Dr. Wood, one of the authors of the United States Dispensatory, observes, "that it is one of the most virulent poisons known; and that a drop of it, in the state of concentrated solution, was sufficient to destroy a dog; and small birds perished at the approach of a tube containing it."

Let every one who uses tobacco, ask himself the question—am I doing it to the glory of God?

Obituary.

Died in North Kingston, R. I., Oct. 18th, Nathan Eldridge, son of John Eldridge, aged ten years, lacking twelve days.

Little Nathan had been sick a number of months with a disease that the doctors could not determine on. He bore his sufferings with great patience, but always expressed a desire to get well, until a short time before he closed his eyes in death. He lived with his grandparents during most of his sickness. His grandmother gave him good religious instruction, and her earnest prayers were heard in his behalf. As death drew near being in great distress, he was convinced he could not live but a little while. He looked to the Lord and made this short but earnest prayer, like the publican—"O! Lord, forgive me Peace rested in his little breast, and he looked the monster death in the face with a smile, and bid him welcome. He called his playmates around him and told them to be good children, and then fell asleep in Jesus. May the parents be prepared to meet this little son in the resurrection morn.

"Gone is he we fondly cherished,
Slumbering in the silent tomb;
Like the beauteous flowers, he perished,
Fading in his early bloom.
But, as when Winter's reign is ended,
And smiling Spring is come again,
In radiant tints of beauty blended,
The flowers once more will deck the plain:
So at the dawn of that bright morning,
Which ushers in eternal Spring,
His precious dust, to life returning,
Shall rise, a far more beauteous thing!
Not like the flowers, AGAIN to wither,
And perish when the Autumn's come,
But then to live and bloom forever
In Paradise, his heavenly home!"

E. BELLOWS.

Died, 13th inst., at South Hadley Falls, Freddie C. Newell, of canker rash, aged two years, nine months and twenty-eight days, only child of Charles and Louisa E. Newell.

Again we are called to mourn with the bereaved. Death has claimed for its victim an only child, a boy of fair promise. Our friends, Bro. and Sr. Newell, sorrow not as those who have no hope, for they believe in Jesus, that he died and rose again, and that he will come again the second time.

I pray God to sanctify this bereavement to their good, and enable them to improve upon this and all of his providences, whether afflictive or otherwise, so that they may gain the approbation of the Lord, and find an acceptance at last, and be saved in God's everlasting kingdom. Amen.

LEWIS ROBINSON JR.

Poetry.

For the Crisis.

MY HOPE.

This dreary earth is not my home,
I am a stranger here;
I have no part in all her wealth,
Her honors do not share.
Her brightest hopes I've seen depart,
And wept their ruin o'er;
My heart is sick of all her joys,
Her pleasures charm no more.

Oh no, this world of bitter woe,
I cannot call *my home*;
And fast the burning tears will fall,
As onward still I roam.
But oft this precious thought will come,
My lonely heart to cheer—
The night of gloom is well nigh past,
The morn of joy draws near.

These tears will soon be wiped away
By my Redeemer's hand;
These trials be forever past,
And with the saved I'll stand—
A song of triumph on my lips,
A crown upon my brow,
Unharmed by fear of coming ill,
Untouched by pain or woe.

This glorious hope has been my stay
When fear disturbed my soul;
'Tis like an anchor to my barque,
When angry billows roll.
It bids me patiently endure
The ills and storms of life;
It points me to a rest at hand
From all this worldly strife.

This blessed hope—'tis dearer far
Than all this world bestows;
More highly prized than honor, wealth,
Or all I've loved below.
Then let the world its good enjoy,
I'll be a pilgrim still;
And find my portion, when my King
Shall reign on Zion's hill.

MARIA.

Greenland, N. H.

Foreign News.

ARRIVAL OF THE ARAGO.

NEW YORK, Nov. 3.

The steamship Arago, from Havre and Southampton Oct. 21, arrived at this port this forenoon.

The commercial news from America had an unfavorable effect on the English Stock Exchange on the 19th. The Bank of England have raised their rate of discount to 8 per cent. solely in consequence of the American news.

The Bank of France had raised its rate from 6 1-2 to 7 1-2 per cent.

ARRIVAL OF THE CANADA.

HALIFAX, Nov. 4.

The Cunard steamship Canada, from Liverpool noon Oct. 24, arrived at this port at 8 o'clock this morning.

GREAT BRITIAN.

Financial matters are still the most interesting portion of the news. Numerous suspensions continue to be announced on the Continent, especially among manufacturing firms in Germany.

The Bank of England had thrown out some American bills known or supposed to be connected with intended shipments of specie to the United States.

There is a monetary pressure on the Banks of Ireland.

FRANCE.

The Receiver General of Taxes at Angiers had suspended through Bourse speculations, with a deficit in his accounts of 400,000 francs.

The *Daily News* Paris correspondent writes that the Governor of the Bank of France went to Compaigne on Tuesday prepared to ask the Emperor for a decree giving forced currency to bank notes, but it was not likely it would be granted. The bullion in the Bank of France it is said, upon reliable authority to have decreased 35,000,000 francs since the last monthly returns. Failures are expected in Paris. Gold is being taken from the Bank of France for America.

AUSTRIA.

The Vienna correspondent of the London *Times*, writing on the 19th, says that during the last two or three days there has been a lull in financial pressure, but considered it probable that the crisis was very far from being attained. It is not improbable that other Italian States will follow the example of Parma in withdrawing from the Austrian Customs' Union.

SWITZERLAND.

A letter from Zurich states that thirty commercial houses, principally in the silk and ribbon trade, had failed there.

ITALY.

The Pope was paying his promised visit to Civita Vecchia, where he was greeted with various demonstrations of respect.

HOLLAND.

Holland is, as seems, at last resolved to follow the example of her neighbors, in abolishing slavery in her West Indian Colonies. An official publication of the home government prepares the inhabitants for the emancipation of slaves in Curacoa, Bonaire, Aruba, St. Eustatius, and Saba, and sets forth all the conditions attending so desirable a measure.

THE FORCES IN INDIA.—An official return, made up to the 10th instant, has been compiled by Captain Elphinstone, R.E., of the Topographical and Statistical Department at the War office, showing that the total number of Her Majesty's troops in India is 29,384 men, besides 29,611 on their passage out. Of these, there are 21,884 in the Bengal presidency, and 18,390 on their way to Bengal; in the Madras presidency there are 2426, and 2210 on their way; in the Bombay presidency there are 5074 and 9011 on their way. The European troops of the East India Company number altogether 18,260 men, of whom 6800 are in Bengal, 4960 in Madras, and 4520 in Bombay, besides 1900 European officers and men from the disbanded native regiments. The native troops who still continue on duty in the service number altogether 128,000 men, of whom 46,880 are in Bengal, 50,880 in Madras, and 30,240 in Bombay. On the opposite side the number of the native troops in the Bengal Presidency disbanded or disarmed is estimated at 26,750, and the number of those who have mutinied at 58,230. Of the latter 8300 are cavalry, and 48,600 infantry, with 700 of the artillery, and 730 of the engineers. In the Madras presidency, 38 men of a cavalry regiment have been disarmed, and 380 men of another regiment have attempted to mutiny. In the Bombay presidency 850 men have been disbanded and 200 have mutinied.

Accounts from Constantinople state that the Porte considers that the treaties have been violated by the appearance of a Russian ship-of-war at Rutschuk; and it has accordingly demanded an explanation from the Russian Ambassador at Constantinople.

Palestine appears to be in a very unsettled state. At Jerusalem the Latin Patriarch was so menaced that he had tendered his resignation. The French Consul had interfered. Throughout Syria nothing was heard but threats against the Christians.

Domestic Summary.

"DISTRESS OF NATIONS."

Under this head much might be said to show that this scripture is fast fulfilling, but we only give a few items at present. We copy the following from the *Boston Journal*.

HUNGER MEETINGS IN NEW YORK.—Some alarming demonstrations have been made by the unemployed laborers, consisting mostly of Germans, of New York city. On Thursday a second large meeting was held in Tompkins Square Resolutions were passed, an address to the Common Council was read, speeches were made, and then a procession was formed which moved down to the City Hall. Arriving there, a petition to the Mayor was read from the steps, and then a Committee, appointed for that purpose, proceeded to wait upon the Mayor. The Committee having gained admission to the Mayor's office, presented their petition. The Mayor read it, and said he would bring the Memorial of the Tompkins Square meeting before the Common Council next week. Whereupon a Mr. Beeler said:

"Mr. Wood! You propose to communicate our memorial only next week to the Common Council, against which intention we must protest with all our power *The people outside are hungry, and myself the only protector of my family with six children, being since six weeks without working. We cannot wait so long in our present misery.* Why has the report on your Message not yet been published? The Common Council appointed long ago a committee of five, and gave them orders to make their report on or before the 1st of November. Now, *Mister* Wood, to-day we are on the noon of the 5th, and no report has yet been given. The people cannot wait any longer. * * * Their sufferings are cruel, and we cannot warrant that the people—their patience exhausted—should 'help themselves' by employing physical power with its unavoidable brutalities. * * * He and his comrades, the committee, had done all they could to keep the peace; but now the people ask FOR WORK OR DEATH."

After this speech, the Mayor answered he would bring the Memorial before the Common Council immediately. The Committee then left, and the meeting in front of the City Hall was adjourned to meet at the same place next Monday. Another meeting, however, was soon after held in the Park, at which a blacksmith named William Bowles, in his speech, said:

"There were no doubt many who would help them, but some one was needed to show the rich that the poor were in want. Well, then, to Wall street they should go and proclaim their situation. The moneyed men must shell out to the poor; and, if they would not, the musket would be their resort."

These movements, coming thus early in the season, before the hard times have really begun to tell as we fear they may upon the working classes, are indicative of terrible scenes, not often exhibited in this country. There seems to be a fierce earnestness in the leaders that augurs either a shameless recklessness, or else the pressure of actual want. . . . We shall watch the result of these demonstrations with solicitude.

PROSPECT OF DISTRESS IN WISCONSIN.—The Detroit *Advertiser* of Monday has a letter from Nicholas Greusal, Jr., of Oconto, Wis., which presents a gloomy picture of present and prospective suffering in the northern part of Wisconsin during the coming winter. The writer says:

Great distress and suffering prevails along the whole shore from Green Bay to Menomonee, [illegible] by the stopping of all the mills, without a moment's warning, thereby throwing thousands out of employment, without one cent to pay them with, all of them mostly with families, and, what is worse than all, not one concern having any provisions, either pork, flour, sugar, or anything.

There is a hard time before us—not twenty-five dollars in the whole of Oconto. Men are leaving their families destitute, and taking it on foot to Green Bay, thirty miles over one of the worst roads, and God only knows what will become of their wives and children. Commenced snowing at 9 o'clock, and already over two inches of snow.

Flour can be had at Green Bay for $4.50, but even if one dollar would buy it, we could not help ourselves. This has never yet happened to me, although I have been in the United States since 1832. I never knew what it was to be without bread; but this is only the commencement of sorrow—let the steamboat stop, and then see what will take place in Oconto. Gratiot county will be outdone. You can't buy one hundred pounds of flour with a hundred dollar due bill. Eldred & Balcolm are the only men having pork, and they would not sell at any price.

Those who went to Green Bay had not money enough to pay steamboat fare, and the captain took their hats and boots in pawn therefor.

The Advertiser vouches for Mr. Greusel, as a man of thorough truthfulness; and as an evidence that he does not exaggerate, states that the editor met a man in the Detroit and Milwaukie cars a few days since, who had just arrived from Oconto, and who, according to his statement, sold 50 feet of wrapping chain, two axes, and a new rifle, for three dollars, with which he made good his retreat, as from a besieged fortress, upon short allowance.

The Advertiser suggests, as the promptest and most effectual way of relief, that a propeller be dispatched to Green Bay to bring from Oconto all the residents there.

FROM YUCATAN.—By the brig Mountain Eagle, Captain Milliken, from Sisal, we have dates to the 26th September.

The Campeachy armed brig Union was still sailing back and forth in front of Sisal. There had been no exchange of shots between the port and her for some days. The forces of the belligerents were at a short distance from Campeachy, but doing nothing. The schooner that had been armed by Campeachy laid down her arms, and sailed for New Orleans on her regular business. The Indians in the interior taking advantage of the disturbance, entered a village some 60 miles from Merida with friendly manifestations and having gained admission to the houses, commenced to slaughter the men, women and children indiscriminately, and very few escaped. More than 500 bodies had been found and more were being discovered daily in the woods, where they had attempted to escape, overtaken and murdered, many of them mutilated in the most shocking manner. This occurred about the middle of September.

BALTIMORE, Nov. 1.—Gov. Ligon has withdrawn his proclamation calling on the militia

Negotiations have been going on all day between a Committee of citizens, and one representing the Governor. Finally, this evening, the Committee issued the announcement jointly that they were authorized to state that the Governor, already being satisfied that the arrangements already made by the Mayor for preserving the peace and securing uninterrupted exercise of the right of suffrage are sufficient, the military will not be made use of.

This day has passed without disturbance, though the streets in the vicinity of the Mayor's office, and Barnum's Hotel, were crowded. All the afternoon thousands were standing about awaiting the issue of the negotiation.

For the Children.

For the Crisis.

The Little Astronomer.

BY "NAHTEN."

A little child one evening
Stood looking at the moon;
In haste the window leaving
He ran across the room.
Then coming to her window,
Zeal moving every limb,
He showed the stars to "Mamma"—
All little moons to him.

He stood in earnest crying—
"Moon—moon," some time for star,
At last he spoke the difference,
Calling them, "moon and tar."
"Who made the stars there, Georgie?"
She asked him, pleased to find
That exercise was strengthening
The growing powers of mind.

"Papa," he cried in earnest,
With artlessness of youth,
Speaking the truth in figure,
Though none the less the truth.
Always may he be learning—
At morning and at noon,
And in life's later evening
Tell us of "Papa's" moon,—

Our Father who in heaven
Made sun and moon and sky,
With all the countless number
Of shining stars on high;
Who governs all the seasons,
Orders both day and night,
Knoweth our thoughts and actions
In darkness as in light.

Who feeds the birds of heaven,
The fishes of the sea,
Causeth the rain to water
The earth for plant and tree?
Who made the moon so changing,
The stars with twinkling ray?
Let Georgie answer—"Papa"—
"Our Father" soon he'll say.

Appointments.

We would say to our preaching Brn. that it is necessary that we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will commence a series of meetings in Rutland, Vt., at the Town Hall, Wednesday evening, Nov. 11, and continue every evening through the week and over the Lord's day.

MILES GRANT.

I have appointments as follows: At Canterbury Town House 1st Sabbath in Nov. Waterloo, at the Conference, the 2d. At London Ridge the 3d. Lake Village the 5th.

T. M. PREBLE.

Eld. B. Locke appoints to preach at Danbury, N. H., the 5th or last Sabbath in Nov. when the brethren may arrange.

T. M. PREBLE.

Providence permitting, I will preach at

Concord, N. H.,	Sunday, Nov. 15th
Nashua,	Monday eve., Nov. 16th
Groton Junction,	Tuesday eve., Nov. 17th

D. E. MOULTON.

Providence permitting, I will preach in Rye Beach, Sat. 14th, at 7 P. M., and over Lord's day.

Portsmouth, Tuesday 17th, at 7 P. M.

Northwood Narrows, Friday, 20th, at 7 P. M., and over Lord's day.

BENJ. P. MANNING.

Bro. Edwin Burnham will preach at Springfield, Mass., the 3d Sunday in November, and at Stoneham, Mass., the 4th Sunday in November.

The Lord willing, I will meet with the brethren in

Hill Centre,	Nov. 14th
Danbury (school-house,)	Sunday, Nov. 15th
Grafton,	Nov. 16th

S. S. MOONEY.

L. L. Howard appoints to preach in

South Hope, Me.,	Nov. 11th
Searsport, Me.,	Nov. 12th
Orrington, Me.,	13th, 14th and 15th

I will preach as follows:

Auburn, N. H.,	Sunday, Nov. 15th
Lawrence, Mass., Eve.,	Nov. 18th
Exeter, N. H., Eve.,	Nov. 19th
Portsmouth, N. H., Eve.,	Nov. 20th
Dover, N. H., where Bro. Colbath may appoint,	Sunday, Nov. 22d

If any of the above interfere with previous arrangements, brethren will please inform me immediately by letter directed to Warner, N. H.

S. W. BISHOP.

Providence permitting, I will meet the brethren in Northfield Farms, Vt.,

	Nov. 17th and 18th.
North Springfield, Vt.,	Nov. 19th and 20th.
Densmore Hill, or where Bro. Bundy may arrange,	Sunday, Nov. 22d

The week following, where there is a providential opening to do good.

I wish some one from Northfield Farms to meet me at Berniston depot, P. M. train; also, will some one meet me at Gasett's Station, Vt. I shall take the first train up from Vernon Thursday.

HIRAM MUNGER.

Brn. Ripley and Fox will meet with the brethren at Chester Factories, Nov. 19, and continue every evening through the week and over the Lord's day.

Western Mission.

Brn. S. G. Mathewson, Bakerville, Ct., and Miles Grant, Boston, Mass., are requested to act as agents for the Western Mission Fund.

P. B. MORGAN.

[We will gladly forward whatever we may receive for this purpose.—ED.

I will preach as follows:

Northwood Narrows, N. H., (eve.)	Nov. 24th.
Concord, N. H.,	" Nov. 25th.
Claremont, N. H.,	" Nov. 27th.
Rawsonville, Vt.,	Sunday, Nov. 29th.

S. W. BISHOP.

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Poetry.

For the Crisis.

THE MARTYR.

Calm, undismayed, with upturned eye,
The fearless victim stands;
His thoughts are free above the sky,
Tho' manacled his hands.

As men like demons howl amain,
He quails not at the roar;
Tho' doomed to die in flame and chain
He's placid as before.

No fear of death can daunt his heart,
No bribe his faith estrange;
He smiles at the destroyer's dart,
Inflexible to change.

The burning torch at length applied
The flames mount upward fast,
And rearing 'gainst the martyr's side
Their fiery tendrils cast.

"Father!" he cried, "I now commend
My spirit to thy care;
Be Thou as oft my steadfast friend,
And hearken to my prayer.

Forgive my persecutors, Lord—
They know not what they do,
And on their arid hearts Thy word
Pour like refreshing dew.

Be with Thy church at each new birth,
In every clime and tongue,
'Till all the nations of the earth
Shall hear Thy praises sung.

And now receive me, Ever Blest,
Whom earth and heaven adore;
And give me Thine eternal rest
When time shall be no more."

The flames which spread destruction round
Have quenched their murderous fire,
But mid the calcined bones is found
The martyr's heart entire!*

A type of his brave constancy
'Neath persecution's blast,
Which nobly showed, through prayer, that he
Was faithful to the last!

*It is related that among the asshes of the funeral pyre of one of the early martyrs, that his heart was found seemingly untouched by the flames.

JNO. F. COTTON.

Boston, 30th Oct., 1857.

Original Articles.

For the Crisis

True Glory.

By St. Chrysostom, Bishop of Constantinople, A. D. 380.

(COMMUNICATED BY H. L. H.)

That is not glory which is on earth; the true glory is in heaven. But if any man would be glorified, let him be dishonored. If he would obtain rest, let him suffer affliction. If any one would be forever illustrious, would enjoy pleasure, let him despise temporal things. And, that dishonor is glory, and glory dishonor, let us now set before us to the best of our power, that we may see what is real glory. It is not possible to be glorified upon earth; if thou wouldst be glorified it must be through dishonor. And let us prove this in the examples of two persons, Nero and Paul. The one had the glory of this world, the other the dishonor. How? The first was a tyrant, had obtained great success, had raised many trophies, had wealth ever flowing in, numerous armies everywhere; he had the greater part of the world and the imperial city subject to his sway, the whole senate crouching to him, and his palace too was advancing with splendid show. When he must be armed, he went forth arrayed in gold and precious stones. When he was to sit still in peace, he sat clothed in robes of purple. He was surrounded by numerous guards and attendants. He was called lord of land and sea, emperor, Augustus, Cæsar, King, and other such high-sounding names as implied flattery and courtship; and nothing was wanting that might tend to glory. Even wise men, and potentates, and sovereigns trembled at him. For beside all this, he was said to be a cruel and violent man. He even wished to be thought a god, and he despised both all the idols and the very God who is over all. What greater glory than this? or rather what greater dishonor? For—I know not how my tongue is carried away by the force of truth, and passes sentence before judgment. Meanwhile let us examine the matter according to the opinion of the multitude and of unbelievers and the estimation of flattery.

What is greater in the common estimation of glory than to be reputed a god? It is indeed a great disgrace that any human being should be so mad; but, for the present, let us consider the matter according to the opinion of the multitude. Nothing then was wanting to him that contributed to human glory, but he was worshiped by all as a god.

Now in opposition to him let us consider Paul. He was a Cilician and the difference between Rome and Cilicia all know. He was a tent-maker, a poor man, unskilled in the wisdom of those without, knowing only the Hebrew tongue, a language despised by all, especially by the Italians. For they do not so much despise the Barbarian, the Greek, or any other tongue as the Syriac, and this has affinity with the Hebrew. Nor wonder at this, for if they despised the Greek, which is so admirable and beautiful, much more the Hebrew. He was a man that often lived in hunger, often went to bed without food, a man that was naked, and had not clothes to put on; "in cold and nakedness," as he says of himself. Nor was this all; but he was cast into prison at the command of Nero himself, and confined with robbers, with impostors, with grave-breakers, with murderers, and he was, as he himself says, scourged as a malefactor. Who then is more illustrious? The name of the one the greater part have never heard of. The other is daily celebrated by Greeks, and barbarians and Scythians, and those who inhabit the extremities of the earth. But let us not yet consider what is the case now, but even at that time who was the most illustrious, who was the more glorious, he that was in chains and dragged bound from prison, or he that was clothed in a purple robe, and walked forth from a palace? The prisoner certainly. For the other, who had armies at his command, and sat arrayed in purple, was not able to do what he would. But the prisoner, that was like a malefactor, and in mean attire, could do every thing with more authority. How? The one said, "Do not disseminate the word of God." The other said, "I cannot forbear. The word of God is not bound." Thus the Cilician, the prisoner, the poor tent-maker, who lived in hunger, despised the Roman, rich as he was, and emperor ruling over all, who enriched so many thousands; and with all his armies he availed nothing. Who then was illustrious? who venerable? he that in chains was a conqueror, or he that in a purple robe was conquered? He that standing below, smote, or he that sitting above was smitten? He that commanded and was despised, or he who was commanded, and made no account of the commands? He who being above was victorious, or he who with numerous armies was defeated? The King therefore so came off, that his prisoner triumphed over him. Tell me then on whose side you would be? For do not look to what comes afterwards, but to what was then their state. Would you be on the side of Nero, or of Paul? I speak not according to the estimate of glory, and reverence, and preeminence. Any man of right understanding would say, on the side of Paul. For if to conquer is more illustrious than to be conquered, he is more glorious. And this is not yet much that he conquered, but that being in so mean a state he conquered one in so exalted a condition. For I say, and will not cease to repeat it, though bound with a chain, yet he smote him that was invested with a diadem.

Such is the power of Christ. The chain surpassed the Kingly crown, and this apparel was shown more brilliant than that. Clothed in filthy rags, as the inhabitant of a prison, he turned all eyes upon the chains that hung on him, rather than on the purple robe. He stood on earth bound down, and stooping low, and all left the tyrant mounted on a golden chariot to gaze on him. And well they might. For it was customary to see a King with white horses, but it was a strange and unwonted sight to behold a prisoner conversing with a King with as much confidence as a King would converse with a pitiful and wretched slave. The surrounding multitude were all slaves of the King, yet they admired not their lord, but him who was superior to their lord. And he before whom all feared and trembled, was trampled upon by one solitary man. See then how great was the brightness of these very chains!

And what need we mention of what followed these things? The tomb of the one is nowhere to be seen; but the other lies in the royal city itself, in greater splendor than any King, even there where he conquered, where he raised his trophy. If mention is made of the one, it is with reproach, even among his kindred, for he is said to have been profligate. But the memory of the other is everywhere accompanied with a good report; not among us only, but among his enemies. For when truth shines forth, it puts to shame even one's enemies, and if they admire him not for his faith, yet they admire him for his boldness and his manly freedom. The one is proclaimed by all mouths as one that is crowned, the other is loaded with reproaches and accusations. Which then is the real splendor?

And yet I am but praising the lion for his talons, when I ought to be speaking of his real honors. And what are these? Those in the heavens. How will he come in a shining vesture with the King of Heaven! How will Nero stand then, mournful and dejected! And if what I say seems to thee incredible and ridiculous, thou art ridiculous for deriding that which is no subject for laughter. For if thou disbelievest the future, be convinced from what is past. The season for being crowned is not yet come, and yet how great honor has the combatant gained! What honor then will he not obtain, when the Distributor of prizes shall come! He was among foreigners "a stranger and a sojourner," and thus is he admired; what good will he not enjoy when he is amongst his own? Now "our life is hid with Christ in God;" yet he who is dead worketh more, and is more honored than the living. When that our life shall come, what will he not participate? What will he not attain? On this account God made him enjoy these honors, not because he wanted them. On this account has he caused him to enjoy honor, that those who disbelieve the future may be convinced from the present. I say, that when the resurrection shall be, Paul will come with the King of Heaven, and will enjoy infinite blessings. But the unbeliever will not be convinced. Let him believe them from the present. The tent-maker is more illustrious, more honored than the King. No emperor of Rome ever enjoyed so great honor. The emperor is cast out, and lies no one knows where. The tent-maker in the midst of the city, as if he were a King, and living. From these things believe, even with respect to the future. If he enjoys so great honor here, where he was persecuted and banished, what will he not be when he shall come hereafter? If when he was a tent-maker he was so illustrious, what will he be when he shall come rivaling the beams of the sun? If in such meanness he overcame such magnificence, to whom at his coming will he not be superior? Can we avoid the conclusion?

Who is not moved by the fact that a tent-maker became more honorable than the most honored of Kings? If here things happened so beyond the course of nature, much more will it be so hereafter. If thou wilt not believe the future, O man, believe the present. If thou wilt not believe invisible things, believe things that are seen; or rather believe things that are seen; for so thou wilt believe things that are invisible. But if thou wilt not, we may fitly say with the Apostle, "We are pure from your blood;" for we have testified to you of all things, and have left out nothing that we should have said. Blame yourselves therefore, and to yourselves will ye impute the punishment of hell. But let us, my beloved children, be imitators of Paul, not in his faith only, but in his life, that we may attain to heavenly glory, and trample upon that glory that is here. Let not any thing present attract us. Let us despise visible things, that we may obtain heavenly things, or rather may through these obtain the others, but let it be our aim pre-eminently to obtain those, of which God grant that we may be all accounted worthy through the grace and loving kindness of God.—*St. Chrysostom on 2 Tim. Homily* IV.

From Bro. H. W. Buxton.

DEAR CRISIS:—Your weekly visits afford myself and family untold pleasure. We love to hear your story of the pilgrims, the journey, and the goodly land.

We think you a kind of Moses. In sight of the *pillar*, may you ever lead the children. Though sometimes faint and weary, we will follow; though severely bitten we will look upon the lifted up serpent; though thirsty we will drink from the gushings of the smitten Rock; though an hungered we will be satisfied with angels' food, and though pursued by Pharaoh's host, we will rejoice when we reach "the other side."

Yours most truly, a believer in *two* states of human existence only; viz., "the life which now is, and that which is to come."

H. W. BUXTON.

Worcester, Oct. 8th, '57,

WHAT a world of gossip would be prevented if it was only remembered that a person who tells you of the faults of others intends to tell others of your faults.

PAST pleasures pave the way to future repentance.

For the Crisis.

"I Will Give You Rest."

To the laborer who has toiled incessantly for days, how sweet is the anticipation of a short repose from his work. How cheering to him is the thought of rest, though, perhaps, it be but the rest of a single day. It buoys up his spirit; it strengthens his tired limbs; it gives him courage, and fortitude, and persevering zeal.

And if the anticipation of a single day of rest be sweet to the toiler for temporal goods, how sweet, how cheering, how soul-enlivening, how glorious must be the thought of an eternity of rest to the pilgrim toiling for spiritual things. His way may be dreary, rugged, and tiresome; his path may be beset with many snares; clouds of darkness may hover around him, and adversity follow him, yet with his heart full of thoughts of coming glory, he forgets the darkness and dreariness, and adversity of to-day, and looks forward with an anticipating soul to the time when he shall enter upon the rest of immortality. With him,—

"Rest is not quitting
The busy career;
Rest is the fitting
Of self to its sphere.

'Tis the brook's motion,
Clear, without strife,
Running to Ocean
After its life."

The anticipation of temporal rest is not unaccompanied by many uncertainties; one is not *sure* he will, after all, possess the hour or day of rest for which he longs; there are many chances that he will be deprived of it by some unforeseen circumstance. But he who longs and toils for spiritual and eternal rest is sure that he will not be deprived of it, for One who is mighty has said to such,—"I will give you rest."

Sweet promise to the weary wanderer through the pilgrimage of mortal life! No more toil, no more pain, no more vexations, no more suffering, no more tears, for those who enter upon that eternal rest, but all joy, peace and happiness throughout ages whose length we are now incapable of comprehending,—throughout all eternity!

The sky above us was never more brilliant with sunshine than in this promise radiant with benevolence and love to men,—"I will give you rest."

J. H. T.

Boston, Oct., 1857.

From Sr. M. D. Wellcome.

DEAR BRETHREN AND SISTERS:—It was with sad, disheartening feelings, that I attended the Conference recently held in this place. I had been for weeks sinking down by the weight of opposing influences, until I had well nigh lost my hope. When the notice of a Conference to be held in this place was given, I was glad, and O! how I longed for the time to come when I could once more listen to the gospel of the kingdom. I hungered, I thirsted for the word of life. My heart thrilled with joy when I grasped Bro. Burnham's hand, and thought how soon I should listen to the glad tidings of a soon coming Jesus, from the lips of this devoted minister of Christ. The question arose in my mind, what causes me to experience such emotions as these, if I am not a child of God? Does the heart that is not partaking of the grace of God feel such a longing desire to hear about the coming of the Lord, and such a love for those who are proclaiming it to the world? I did not however decide the question then.

Bro. Damman preached the first sermon to which I had the privilege of listening. It was a heart-searching practical discourse. How I love such! If there is anything on earth about which I am selfish, it is in regard to such sermons! *I take them all to myself!* I do not feel benevolent at all in this matter. I think that I do "hold the small end of the tunnel towards" myself, and thus "catch the whole force of the sermon," and receive "its concentrated strength" directly upon my own "heart and conscience." I have no disposition to "hold the large end of the tunnel" towards myself, so that "the charge from the pulpit by hitting on the outside of the tunnel" may become scattered in all directions, and be distributed among my neighbors. No, no; I want the whole gospel charge poured out on *me*, and feel that to *me* the minister is aiming!

Friday evening the subject was the Christian's Hope, which was presented by Bro. B. in such a lucid and attractive manner as to lead us to feel induced that it was a "well-grounded," "sure and steadfast" hope—a "blessed" and "glorious" hope and one "*that maketh not ashamed!*" As he presented the certain evidences of our being in the "time of the end," on Saturday afternoon, I felt the hope strengthening and animating my heart, and I wanted but one thing to make the subject all that my longing soul desired, viz., *the time* when this period commenced, that I might know just when my Lord would come. O! I do love *time*; I can't help it, though I have experienced twice the bitterness of hope deferred. I do want to know more about the *time* when "the glory shall be revealed!" Yet I want it upon a solid basis! And I expect the little flock will have it before Jesus comes! Not the *day*, but the *year*, for it is given as definite as that in prophecy.

Although my faith had been increasing, and hope brightening it was not until the discourse of Sabbath forenoon that my doubts fled, and I could exclaim in the language of the text, "*Whom not having seen, we love!*" Yes! although encompassed with infirmities—though imperfect and erring; in *my* heart there was burning a love for Jesus who suffered and died for me, and no sound to me so dear as the cry, "Behold he *cometh!*" But I took shame to myself in contemplating his sufferings, so vividly, and feelingly portrayed by Bro. B., that I had been so unwilling at times to be a partaker of them. How often had proud nature sought its own vindication—how unsubmissive sometimes to the disgrace—the unjust reproach—the false aspersion!

O! blessed example of a suffering Jesus—*in silence* submitting to the stripes, the mockery—the false accusations, and the agonies of the cross! May it be my constant endeavor to imitate thy God-like example in all things!

Your sister in Christ,

MARY D. WELLCOME.

Brunswick, Me., Oct. 27th, 1857.

Choice Selections.

A LITTLE WHILE.

Beyond the smiling and the weeping,
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come!

Beyond the blooming and the fading,
I shall be soon;
Beyond the shining and the shading,
Beyond the hoping and the dreading,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

Beyond the rising and the setting,
I shall be soon;
Beyond the calming and the fretting,
Beyond remembering and forgetting,
I shall be soon.
Love, rest, and home
Sweet home!
Lord, tarry not, but come.

Beyond the parting and the meeting,
I shall be soon;
Beyond the farewell and the greeting,
Beyond the pulse's fever beating,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come!

Beyond the frost-chain and the fever,
I shall be soon;
Beyond the rock-waste and the river,
Beyond the ever and the never.
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

REV. DR. BONAR.

The Trumpet of the Lord.

A general panic is no modern novelty. When Samaria was at the height of material prosperity, and its kings and nobles vied in luxury with the courts of Egypt and Assyria, the city was almost never free from fear. Watchmen were stationed upon the neighboring heights to give the signal of danger; and amid the bustle of trade and the excitements of pleasure, the sound of a trumpet would strike terror to every heart. The people would run together like frightened sheep. Thoughtless as they were while no danger was seen, presumptuous as they were in schemes of worldly advancement or of sinful pleasure, so uncertain were all their possessions and their joys, that the first signal of distress would throw the whole city into commotion.

The prophet Amos was sent forth as the Lord's trumpeter to warn the city of approaching retribution. Its sins of oppression, of violence, of irreligion, of hypocrisy, of fraud, of luxury, are enumerated, and the warning given, "Ye have built houses of hewn stone, but ye shall not dwell in them. I will smite the winter house with the summer house, and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord." "Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city and the Lord hath not done it?"

Surely the trumpet of the Lord has sounded in our streets. Surely the hand of the Lord is in the evil that has darkened our day. Had the cholera or the yellow fever broken out among us, or had famine wasted the city, all would have seen in such a calamity the hand of God. Imperfect quarantine regulations or the neglect of known laws of health might have precipitated disease upon us; our own improvidence might have made us the prey of hunger. Yet above all human and physical causes we should have discerned the hand of God. But when was the hand of God more visible than in the calamity that has come upon us?

God had given us every token of worldly prosperity. We were at peace with all mankind; our national treasury had become so plethoric that it was necessary to bleed it by more than the ordinary suction of official leeches; our harvests were abundant, and the markets of Europe were waiting to receive them; our great staples held firmly at high prices abroad; our streets were adorned with new warehouses and palaces, unsurpassed in the old world; our ships were spreading their sails to prosperous gales of commerce; our mines were yielding us a monthly harvest of gold; our railways had spread themselves over all the prairies of the West, and through all the valleys of New England, at once the avenue of trade and its iron security; our factories were driving their engines to meet the demands of the market for stock; there was no element for material prosperity that we did not possess in ample measure; there was no man who did not feel himself rich and strong actually or in prospect, while many boasted of their millions;—and the Lord said to us, Take all this material greatness and prosperity, and see what it is worth to you without ME. Take all this strength, and I will show you how weak you are; launch forth into the deep with your giant steamer, your powerful engines, your experienced captain, your freight of gold, and your eager buoyant company; in the very Gulf Stream of your homeward voyage the hurricane shall meet you. "I will cause the sun to go down at noon, I will darken the earth in the clear day; I will turn your feasts into mourning, and all your songs into lamentation."

The trumpet sounded an alarm. The people trembled and ran together with panic in their faces. As when children have built a toy city of towers and steeples, forts and palaces, with rows of block houses that lean upon each other,—and are clapping their hands with glee over their mimic creation,—if you but touch the farthest extremity and overturn the fortress there, it falls upon its neighbor, and topple, topple, topple, from house to house, from street to street, one falling against another, down go steeple and palace, tower and castle, in the crash of a moment; so might you have stood the other day at the junction of the two greatest thoroughfares of business on this continent, and heard the trumpet sound, and seen the people run together, and then looking this way and that have beheld the warehouses and banks that lately were our trust, these houses of tinsel and gilded paper blocks, toppling and falling this way and that, one against another, from street to street, till before the stroke of three the whole city was either down or doomed.

Never in our day was such a sermon preached. The pulpit may well stand dumb before it. "Thus saith the Lord of hosts, *consider your ways.* Ye looked for much, and lo! it came to little; and when ye brought it home, *I did blow away.* Why? saith the Lord of hosts. Because of my house that is waste, and ye run every man to his own house." Because every man is looking out for himself, and neglecting my cause. "Is it time for you to dwell in your ceiled houses, and my house lie waste?" Is it time for you to live in luxury and ease, and neglect religion in the city, neglect jus ice and humanity at home, and the cause of Christ abroad. "Now, therefore, thus saith the Lord of hosts, *Consider your ways.* And while judges and governors, merchants, bankers, and statesmen, are at their wits' end to account for these disasters, and are multiplying paper theories as fast as they had multiplied paper credits, the voice of thunder from a clear sky demands—"*Shall there be evil in a city and the Lord hath not done it?*"—*Independent.*

For the Children.

The Needle.

Boys sometimes think it takes a great deal of drilling to make them men. They wish they could get out of the shackles. Perhaps it does. But how many things do you suppose have to be done to a bit of steel wire before it makes that simple tool called a needle, and puts it into the market? Can you guess? Seventy; yes, seventy processes are necessary in the manufacture of a needle. Can you wonder then that, "in making a man of you," you are subjected to a great many hard rubs? It is this drilling which strengthens and weighs and tempers and polishes you for manly work in the world.—*Child's Paper.*

TEARS.—Robert Hall considered the word "tears" surpassingly beautiful. It belongs to the Saxon family he so dearly loved. The tear itself often flows like a diamond on the cheek where the rose and lily blend. Its moral beauty, as a perfect daguerreotype of compassion and benevolence, is the greater. There are tears of gratitude, of joy. These sparkle like the morning dew. There are tears of penitence. Angels celebrate them with their heavenly harps.

THE way of transgressors is hard.

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Poetry.

For the Crisis.

APOSTROPHE TO LOVE.

Love, whence came ye, when and where?
Canst thou be old and yet so fair?
Will not thy locks e'er turn to gray,
And thy fair form e'er fade away?

Canst thou that smile forever wear
With all the burdens thou dost bear,
And frowns which often cross thy path?
O, whence dost thou derive thy faith?

For I, a wanderer here below,
Would from that same, same fountain draw,
That I may smile, and smile on still,
Whate'er befall—howe'er so ill.

Thou must be old, although not gray,
For thou stood'st smiling when the day
First dawned in glory o'er the night,
And nature smiled to imitate.

D. D. C

So. Wilbraham.

Original Articles.

For the Crisis.

Sectarianism.

ITS NATURE, ORIGIN, WORK AND END.

Sectarianism is said to be "the disposition to dissent from the established church or predominant religion, and to form new sects." There is, however, something more involved in the term. It not only means to form new sects, but, to infuse into those sects thus formed that exclusive spirit which prevents them from associating or fraternizing.

The term sect, says Dr. Campbell, denotes

"Those who form separate communions, and do not associate with one another in religious worship and ceremonies. Thus we call Papists, Lutherans, Calvinists, different sects, not so much on account of their differences in opinion, as because they have established to themselves different fraternities, to which, in what regards public worship, they confine themselves; the several denominations above mentioned having no intercommunity with one another in sacred matters. High church and low church we call only parties, because they have not formed separate communions. Great and known differences in opinion, when followed by no external breach in the society, are not considered with us as constituting distinct sects, though their differences in opinion may give rise to mutual aversion."

Sectarianism is compounded of selfishness, superstition and bigotry.

Selfishness is the great moving principle which urges men on in the work of sect-making. There never was a sect formed in the absence of this principle. It is the very essence of human depravity, is opposed to benevolence—the leading characteristic of the Deity—and is "earthly, sensual, devilish."

Superstition "is religion wrongly directed or conducted." It is an over-scrupulousness in religious things. It often manifests itself by observing those things that are not commanded, or refraining from those things upon which the scriptures are entirely silent. It is an exactness, a nicety in religious things, which is the mere result of servile fear. It is a kind of "*come-not-near-me,*" "for I am more holy than thou." It leads men to discharge their duties to God by a kind of grimace, the foundation of which is mere presumption. It often leads its votaries to use dissimulation; it invariably draws them into idolatry.

Bigotry consists in being "obstinately and perversely attached to our own opinions." "Bigotry is the spirit of persecution without the power; persecution is bigotry armed with the power, and carrying its will into act." Bigotry is the result of ignorance. It invariably manifests an intolerant spirit. It adopts sentiments without investigation; it defends those sentiments without argument. It is invariably attended with a spirit of malignity, It never admits of free investigation. It manifests the same extreme enmity towards those who go beyond as to those who fail to come up to the requisite standard. Religious liberty is something it never tolerates. It is diametrically opposed to the benevolence of the gospel; it is inimical to the peaceful religion of Jesus Christ. It manifests its malevolence by "cutting the very sinews of charity. It destroys moderation and good will."

Such is sectarianism. Wherever it exists these three elements enter into its combination, and are manifested to a greater or less extent.

Having seen the nature of this monster, let us in the next place inquire into its origin. In doing this, we are forced to remount to a period no less distant than the commencement of this dispensation. There was a time when this ill-omened personage did not exist in the church of Christ. It was at the time when the "householder" first sowed the good seed in the field, before the enemy had done his work of sowing tares. Here was a period, though brief in its duration, in which christianity existed in its virgin purity. But, alas! it was not long to remain so. The enemy was already commencing his work, which, in its full development, was to leaven the entire mass, marring and defacing the image of Jesus Christ.

We have an inkling of this spirit of sectarianism in, or during the ministry of Christ. The disciples were susceptible of its influence, as is evident in their conversation while at Capernaum. "We saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us." Again. "Wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" The simple hearted disciples little thought what a monster they had here in embryo. The reproof that our Lord administered on this occasion seemed to keep this spirit in check for a time, till finally it burst forth at Corinth, tainting the whole moral atmosphere, and impregnating with its virus the entire church. It is the development of this spirit that the apostle has characterized as "the mystery of iniquity." He declares that 'it already worketh." It worked in his day. It was the harbinger of the "man of sin;" the forerunner of the "son of perdition." The bursting forth of this spirit of sectarianism at Corinth was a kind of interlude—an exhibition on the stage—which occurred just before the full and final development of "that wicked, who is compared to Satan on account of the signs and lying wonders with which he deceives those who have not received the love of the truth. The main cause of this manifestation was a want of piety—of christianity. "Ye," says the apostle, "are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

How evident it is that the church at Corinth had grown cold. They had left their first love. They were destitute of that charity that "envieth not;" that "vaunteth not itself;" that "is not puffed up;" that "seeketh not her own;" that "thinketh no evil;" "that beareth all things, believeth all things, hopeth all things, endureth all things;" that charity that "never faileth." If they had possessed this god-like principle, those back-bitings and heart-burnings could not have existed. What a blessing the church would have been to the world, had this brotherly love continued. It is the want of this love that has led men into sect making, and it is the want of this principle that leads men to support and sustain the present existing divisions among christians. The same principle that leads us to condemn the Corinthians, or the spirit of carnality that they manifested, will lead us to frown upon each and every effort which is now put forth to sustain the present divisions in the christian world. Every sermon preached, every exhortation delivered, every sentiment uttered which has a tendency to build up these middle walls of partition among christians, is the carrying out of that scheme concocted by Satan, and experimented on by the church at Corinth, which the apostle characterizes as the "mystery of iniquity" which then and there began to work.

It is well known that the Savior prayed that his followers might be one. Now this oneness precludes all that carnality which leads to sect-making. The affection that God's people are to have for one another is similar to that manifested by Christ for his disciples. "Love one another," said the Savior, "as I have loved you." This precept is enjoined upon all his people. If it had been carried out, the result would have been most glorious. All men would have known them to be his disciples by the affection which they manifested for one another. Thus, by the force of example, thousands wound have been brought to a knowledge of the truth who now discard it altogether, on account of the enmity which exists among Christians.

We wish in the next place to notice the work of sectarianism. We may safely attribute nine tenths of all the evil with which the church has been afflicted to this principle. We have seen that its manifestation occurred soon after the establishment of christianity, and that it has grown with its growth. It has extended its influence, developed its resources, insinuated itself into every department of society and made the church of Christ feel the "thunder of its power." Its first work has been to sow the seeds of discord, to stir up a spirit of rivalry and foster the spirit of pride. It has ever been opposed to unanimity among christians. It has always been pleased with the cry—"I am of Paul; and I of Apollos; and I of Cephas." Its ambitious designs have often been discovered in its depicted countenance, while with an affected air it has inquired, "Who among us shall be the greatest?" Instead of being an ensample to the flock, it has sought to lord it over God's heritage. It has dictated to the church what they must and what they must not believe. Not satisfied with this it has gone further; it has not only gathered around its standard those who by reason of their peculiar organism agree in sentiment, but those also who are characterized for their obsequiousness, being easily flattered or intimidated. It has raised the cry of heresy against each and every one who has dared to question its authority in matters of faith. When reproved for this work of sect-making, it has with a remarkable zest exclaimed—Why! we are the true church! We are the real, the true successors to the apostles! All other sects and denominations are but the fragments; they have gone out from us! Thus it is that people justify themselves while engaged in this wicked work of sect-making. Thus, to gratify the natural heart, the church of Christ is rent and torn; divided and subdivided; scattered and peeled by its pretended friends. Is it not lamentable? Is it not a shame that such a state of things should exist among Christians?

Speak of union, and we are told that it is very desirable. But then, what they mean by union is simply this. Let every sect and party in christendom lay aside their peculiar views, and come and *join* US. How satisfactory! How congenial with one's feelings! How free (?) from selfishness!! Let every one think as we do and do as we say, then we will have union, we will be perfectly united. But such a union is not divine. A union of christians, based on a union of sentiment, is far from being what it should be. This has been the source of all the evil. This requiring men to believe as we do on pain of excommunication, is the quintessence of sectarianism. It is this evil that we would do away by introducing that sacred, that divine standard, "christian character." When this standard is raised *really* and *practically*, all other tests are thrown into the shade, and the whole thing reverts back to its original character, to its virgin purity.

Not only has sectarianism been guilty of dividing the church of God, but it has been the constant endeavor to keep them in ignorance. This has been done by withholding the truth and suppressing inquiry. Investigation is not allowable, unless some "oracle" stand by to interpret, and thus give the desired shape to whatever may be elicited. This is true of all sects, to a greater or less extent, from the Roman Catholic, down to the last and smallest Protestant Church which now exists. We are not to construe this vigilance, however, into a determination to sustain the wrong. Thousands engaged in this work feel that they are doing God's service. Their zeal, however, is misdirected; it is not coupled with knowledge. They have an idea that God has called them to defend the right, and so he has, but they have mistaken the work of God. They have entwined what little they knew of God with their own notions, and, consequently, have been engaged in a work upon which God cannot smile propitiously.

It has often been felt necessary to withhold some portion of truth for fear it would lead the church astray. The remark has often been made, "don't preach that sentiment, the church are not prepared for it!" Thus the church are kept in ignorance. They are blinded by their own teachers. If a member of the church endorses a sentiment which is regarded as heresy, he is looked upon as a kind of "outlaw;" and hence, a sermon or exhortation must be framed and delivered for his especial benefit. If he continue to agitate the question, if his voice cannot be hushed, turn him out of the church; if this will not render his efforts ineffectual, defame his character and thus destroy his influence.

Sectarianism deprives of religious liberty. It seeks to control, to direct in matters of faith. Whereas the great principle of the gospel is, "prove all things; hold fast that which is good." The evident design of this passage is, to introduce to the mind of man an acquaintance with that principle which evinces his individual responsibility, and accountability. Again. "Take heed that ye be not deceived." Now it is evident that these, and similar commands and admonitions, are addressed to us as individuals. We are not to lean to the wisdom of our minister, or our church. We are not to be governed in matters of faith by bishop or pope; by any person or class of persons; but to act as simple individuals before God. "Prove all things." Search, investigate, criticise, adopt and enjoy those principles which you are convinced are true. Worship God according to the dictates of you own conscience without any external control. Think and act for yourselves. The church of God has suffered much from sectarianism in this respect. The history of the church is replete with instances which show the extent of suffering, and the keenness of anguish. We not only discover it in the Roman Catholic Church, but in every Protestant Church; not only in other denominations, but in our own. While we manifest our opposition to creeds and articles of faith, let us see to it that we are not guilty of having the most rigid creed in christendom; written, not on paper, but engraven on the fleshly tables of the heart.

Sectarianism has been guilty of persecuting. Persecution is the infliction of "pain, punishment, or death, upon others unjustly, particularly for adhering to a religious creed or mode of worship." The physical and mental pain which has been inflicted on the church during the last eighteen hundred years is traceable, mainly, to the spirit of sectarianism. Professed christians have been the church's greatest enemies; they have been instrumental in doing more injury than all others put together. It is estimated, that no less than fifty millions have been put to death by papists alone. While engaged in this infernal work, they have been made to believe that they were doing God's service, that it was a meritorious act to murder heretics. While Christ's Church have fallen a prey to this diabolical spirit, priests and bishops, the instigators of this hellish work, have published jubilees, calling upon all to rejoice and give thanks to God for the extirpation of heretics.

Thus it is that this "evil spirit" of sectarianism has worked from the earliest ages. It were impossible to enumerate the evils that have been inflicted upon humanity through its operation. It has been guilty of persecuting by burning, stoning, hanging, banishing, plundering, whipping, imprisoning, starving, roasting, suffocating, and drowning. Men have been covered with the skins of wild beasts, and torn in pieces by dogs; wrapped up in combustible garments, that they might, as torches, dispel the darkness of night; many have had their feet made fast in the stocks; others were thrown into the ampitheatre to be destroyed by beasts; hundreds have been tormented with racks, or tied together with ropes and thrown into the sea. Children have been hung up by their arm-pits, while their parents have been tormented by having their flesh torn off by pincers, or, have had their hands and feet seared with red hot irons. Mothers have been tied to posts, while their infants lay in their sight languishing, and gasping for life. Men and women have been suspended by their feet, or, the hair of the head, and left to perish; others have been hung on hooks in chimneys and left to suffocate. Great numbers have been tied under the arms with ropes, and plunged, repeatedly, into deep wells; whilst others were stuck with pins and needles from head to foot. Multitudes were condemned to the galleys. Some had their cheeks branded; others had their ears cut off; while hundreds had their tongues cut out. Houses were burnt, furniture destroyed, goods confiscated, families broken up, husbands and wives parted, fathers and sons, mothers and daughters separated, neighbors set at variance, society disturbed, villages destroyed, cities razed to the ground, kingdoms dismembered and empires overthrown. From sectarianism has come maliciousness, envy, murder, deceit, debate, malignity, emulations, wrath, strife, seditions and envy. Through its influence men have become backbiters, despiteful, boasters, whisperers, destitute of natural affection, covenant breakers, false accusers, fierce, despisers of those that are good, implacable, unmerciful.

Such has been the work of sectarianism in every age. Wherever it has come, like the "*simoon,*" it has left its destructive and withering effects. Whoever has respired its "*malaria*" has been pierced with the shafts of disease. It is through its infectious nature that it has spread like a contagion over God's moral vineyard, corrupting and tainting every thing with which it has come in contact. It is the worst of moral diseases. It is the "foulest whelp of sin." It is blighting and damning in its effects. It has metamorphosed men into "infernals." It has taken possession of all classes and nearly all hearts. Its spirit has been infused into "Advent" churches as extensively as into any other church or churches in christendom, and with far less probability of reform; for while other churches are to some extent aware of its existence amongst them, Adventists are, as a body, ignorant of its existence; and while thus, eradication is out of the question. They say, "We are rich and increased with goods, and have need of nothing;" they know not that they "are miserable," "wretched," "blind and naked." O that they would anoint their eyes with eye-salve that they might see! O! that they might eradicate the beams from their eyes, then would they see clearly to cast the mote out of the eyes of others! O! that they were rid of this spirit of sectarianism which leads from God and from truth; which robs us of the sweet enjoyments of the gospel; which has a tendency to callous our hearts and repress the spirit of love and benevolence, without which we are destitute of vital piety.

The holding of diverse sentiments does not make us sectarians, but the manner in which we hold them. We may differ, and differ honestly, without impugning the motives of others. We have got to learn that others can be just as honest as ourselves in their investigations of truth, though they differ from us; that they have the same means of knowing as ourselves; that they have equal ability to discover that which is knowledge; that they are characterized for indefatigableness and determination to know, and that they develope the same moral honesty as ourselves, are facts fully demonstrated. With these facts before us, how foolish is it for us to judge or reflect on the honesty of others, to anathematize those who may differ with us. To do so, is to manifest that ungodly spirit of sectarianism which is "earthly, sensual, devilish," and which goeth into perdition.

F. H. B.

Union Mills, Ind.

For the Crisis.

Definite Time.

NUMBER TWO.

In my foregoing articles I have proposed a few plain questions, and suggested some ideas in regard to several scriptures on which definite time believers have mainly depended to justify them in the opinion that the time for the end could be, and would be understood. I promised to notice a few from the New Testament of the same character, which I proceed now to do. Let all remember that truth is the only object in this examination, no matter where we are led if truth leads us, for God always leads in the right direction.

That the church is to know when they are in "the time of the end" is abundantly evident. But the understanding of time, and the knowing the precise terminus of a period, or class of events, are very different things. A passage uttered by our Lord to the Jews when pronouncing their doom, shows clearly what knowledge was wanting, for which they were brought into their trouble. Read Luke 19: 44,—"because thou knewest not the time of thy visitation." Had they understood time they would have received Jesus as the promised Messiah, not that they must of necessity know what year during the "seventy weeks" (Dan. 9: 24.) Christ must be born, or baptized, in order to prepare them to receive Jesus as their teacher and guide. It is evident that Christ referred to his introduction to them as the Savior, when he alludes to their "visitation." The idea is, had the Jews understood their proximity to the end of those "seventy weeks," with accompanying events marked in prophecy, which would indicate the season in which they lived,—recognized the star in the East, the miraculous birth and circumstances of Christ's introduction into this world, with his singular character, &c., they would have received him when he stood before them as their Messiah, urging his claims on their faith. The man who knows the seed time, haying time, harvest time, noon time, evening time, or bed time, and has any special interest at stake in connection with either of them, will be making preparation for the time; the specific day or hour when all things will conspire to bring the point of action is not the object of knowledge with him, but the season, or circle of time connected with it, when action is required to prepare for the event. Paul teaches on the same principle in his epistle to the Romans, 13th chap. 11th verse,—"And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed."

This passage has been often urged as evidence that the precise time of Christ's second advent was known, and the passage chronologically located to be addressed to the generation in which we live, laying stress on the term—knowing the time, and following it up by the injunction and exhortation in the next verse,—"The night is far spent, the day is at hand; let us therefore cast off the works of darkness,

and let us put on the armor of light." It has been thought proof positive that this had particular reference to the last generation of the church, and their knowledge of specific time. Now I trust that a candid look at that subject will show us that Paul addressed his brethren then living at Rome; and he asserted that he KNEW "the time" in which they were living, the season, the space in the opening of events, in the course of this mortal, probationary world, "that now it is high time to awake out of sleep," to have the mental and moral powers in an active, watchful state, to discern the nature of things, progress of events, duties of the times, and thus be prepared to act in harmony with God and his truth; to be prepared to meet the "workings of the mystery of iniquity," by putting away all "the works of darkness"—heathenism, and being "clothed with the armor of light"—christianity. Then, to encourage them in faithfulness to endure, he adds,—"for now is our salvation nearer than when we believed. The night is far spent, the day is at hand."

This world of moral gloom, heathen rule and darkness, of mortality and death, is fast passing away. Four thousand years of the six thousand had passed; two thirds of this night was gone; it was "far spent," the day of salvation, "of judgment," "of the Son of man," of glory, when all the church shall be redeemed, for which he said, in chapter 8, "the whole creation groaned," and they the apostles "also groaned within themselves, waiting for the adoption, to wit, the redemption of our body," "is at hand"—is approaching. Not that it was imminent—then immediately to come, but the purposes of God were fast ripening, and this dispensation would soon pass away, and the long looked for, the earnestly desired day of eternal rest, joy and glory would be here. Paul knew that the day was not then imminent, as is clearly seen in 2 Thess. 2. But we may draw a lesson from Rom. 13: 11-13, as important for us as it was for believers in Paul's day. We are to know *the time*, in which we live as well as they; and by the periods, prophetic events and scope of chronology, we "know the time," and that the night is much further spent, nearly all spent, that we are in the time, or season of the end, that the day is now imminent, "near, even at the door." Let us, therefore, have on the armor of light.

I. C. WELLCOME.

For the Crisis.

From Bro. J. B. Dodge.

I wish to say a few words, by your permission, to the brethren and sisters scattered abroad. I feel that we are moving amid the perils of the last days, and it is our duty to comfort and exhort each other as we see the day approaching. I thank the Lord for the Crisis. It enables us to speak to each other concerning the blessed hope, though thousands of miles separate us. It is borne on as with the wings of the wind by the chariots of Nahum, carrying the good news of the soon coming kingdom, and making many a heart glad. It tells us of sinners coming to Jesus, and we rejoice. It encourages us to labor on and try to save souls from the second death. Oh! brethren, let us labor more earnestly in the vineyard of the Lord. A little while, and our work will be done. Let us work while the day lasts. Probation's sun will soon be set—the righteous saved—the wicked damned. The heavens will soon be lit up with the glory of God, and the shining ones descend to carry us home to die no more. Let us not sleep as do others, but watch and be sober—keep on the whole armor. Our fighting is not yet over, nor the victory won until the last trump shall wake this sleeping world from its deathlike slumber.

Brother, sister, watch! for in such an hour as ye think not, thy Lord cometh. Should he come now, are you ready? Would you love to see him now? is your conversation right? have you put all filthy conversation from your mouth and ceased to love the world and all its pleasures? Have you ceased to follow the fashions of the day, and put off all useless ornaments from your persons? have you forgiven men their trespasses as you wish to be forgiven yourself? are you doing unto others as you wish them to do to you? does the Spirit witness with your spirit that you are an heir of the kingdom? are you Christ-like? do you love his appearing? If so, all is well; if not, tremble! for your profession will not save you. God has given us much truth; let us not hold it in unrighteousness; let us run for life the race set before us.

I hear there are divisions among you in some places, and cannot agree to meet together because you differ in some little point of doctrine. This is wrong. God's people are one, and love one another. Remember, that without charity we are as a sounding brass and tinkling cymbal. How many there are now professing godliness, who are being deceived, clinging to this and that party, and condemning to destruction all those who do not believe just as they do in every point of doctrine. Some may have a great deal of truth, and yet be unrighteous; some but little, and yet holy. If any man have not the Spirit of Christ he is none of his, and stands condemned before God. Brethren, let us not deceive ourselves. Let us try to do the commandments; then we shall have a right to the tree of life.

Your brother in hope of life through Jesus, J. B. DODGE.

Pawlings, N. Y.

The World's Crisis.

BOSTON, NOVEMBER 18, 1857.

Testimonies.

The following testimonies from distinguished good men show that we have come to the eventful point of time, where the church has long looked for the return of our Savior. These may be found in an interesting tract prepared by Bro. D. T. Taylor, entitled "It Hasteth Greatly."

Said Martin Luther, who died in 1546,

"I am persuaded that verily the day of judgment is not far off; yea, will not be absent above three hundred years longer."

Thomas Burnett said, in a work published in 1697,

"It was the received opinion of the primitive church, from the days of the Apostles to the council of Nice, A. D. 325, that this earth would continue six thousand years, when the resurrection of the just, and conflagration of the earth, would usher in the Millennium, and reign of Christ on earth."

The best chronologers tell us that we are very near the termination of the six thousand years from creation. Said the devoted Fletcher, who died in 1785, when speaking of the Lord's coming,

"If *'these things'* happen not to us, but to our children,—as they most *certainly will*, before the third generation passes away."

Wesley thought the millennium would begin in 1836. Says the *Christian Luminary*,

"This truly is an age of wonders, change, and revolutions. No thinking man can open his eyes upon the great events which are passing before us, without being constrained to admit that important scenes are about to be opened to the view of an astonished world. The seals are opening, the trumpets are sounding, the nations are shaking, signs are seen in the heavens and on earth, which plainly teach us the fact that the coming of the Son of man draweth near."

A writer in the *Christian Review* remarks:—

"I am strongly persuaded that the present generation of men stand upon the eve of the mightiest revolution that the annals of time record. Even Mahometans are expecting some great, and to them, appalling event. What will it be? The battle of Armageddon? The Millennium? The new heavens and earth? Perhaps all of these preceded by the coming of the Son of man in heaven. The events we expect to *precede* that great event may *follow* it. The character of the second, as was the first advent, may have been mistaken. *Nothing in the prophecies withholds his coming*, that I have seen."

Says the learned Dr. Elliot,

"With regard to our present position, we have been led, as the result of our investigations, to fix it at but a short distance from the end of the now existing dispensation, and the expected second advent of Christ."

John Cox, of England, remarks:—

"This, I conceive, is the next great event we are now to look for. So far as I can discern, no further signs are to be expected, as it seems to me we have entered into the last period of awful expectation, during which the church is likened unto ten virgins."

Habershon and the eloquent Dr. Cummings are producing strong evidences that the Lord of glory will soon appear.

Says Mr. Cunningham, of Scotland, "If we, who have marked every sign in the spiritual horizon for a long series of years, were now asked, is there any sign of his coming yet accomplished? we should be constrained to answer, to our view, not one sign remains unaccomplished. If we were further asked, shall he come this year? our answer would be, we know not; but this much we know and believe, that he is near at hand, even at the door."

Dr. Tyng says, "The budding fig-tree does not indicate the approach of summer clearer than the signs of the times betoken the soon coming of the everlasting kingdom."

Says David Lord, editor of the *Theological and Literary Journal*,

"There are no future events more clearly revealed than that Christ is, within a *brief period*, to come from heaven in *person*, and visibly raise the sanctified who shall have died, and judge and accept those who are living, and destroy the civil and ecclesiastical powers who usurp his rights and persecute his people."

Dr. Lyman Beecher says, "The Lord is speedily to come! Christ is at the door! Behold, the Bridegroom cometh, go ye out to meet him! All are in expectation of the coming of the Son of Man."

Says Charles Beecher, "The waves of the coming conflict, which are to convulse christendom to her centre, are beginning to be felt. . . . Men's hearts are failing them for fear, and for looking after those things that are coming on the earth."

What are we to look for next, if we place any confidence in the testimony from these noted men whom the churches delight to honor? Why, the very event which we are most ardently expecting—the coming of Jesus the second time. Brn. and Srs., hold fast the profession of your faith without wavering. The King of glory will soon appear. Be faithful and receive the crown of life. Glory to the Lord for the blessed prospect of *speedy redemption*.

REMEMBER, we do not publish articles in the Crisis, unless the writer's name is known to ourselves; and we prefer that every one should sign their real name, or initials, to their communications; for such are read with more interest.

Lost somewhere in our travels, a pamphlet on Spiritualism, by Bro. Bywater, entitled the "Mystery Solved." If the finder will send it to our address they will confer a great favor on the writer,

MILES GRANT, Boston, Mass.

For the Crisis.

On Regeneration.

As "the faithful Witness" of the Truth has assured us that "Except a man be born (or begotten) again, he cannot see the kingdom of God;" John 3: 3; it is manifestly of great importance that we have some correct understanding of this subject. "The heart (of man) is deceitful above all things;" it is therefore liable to err in respect to the nature and effects of regeneration.

Some have considered it to consist simply in an outward change of moral conduct. It indeed implies such a change, but men may outwardly reform from such selfish motives to save their reputation, or to avoid physical evil, or future punishment, and still retain a "carnal mind" which "is enmity against God." It is not a change of the faculties of the human mind. Fallen man needs no new mental powers. What he needs is to employ these powers in a new and holy direction. This change is something more than a change of opinion or profession or outward conduct.

It is a change of principle of action, a change of the moral disposition. Selfishness is the ruling principle of the unregenerate. They indeed perform some benevolent actions, but not from the principle of supreme love to God, or holy love to man, as the law of God reasonably demands. "Except a man be born (or begotten) of—the Spirit," &c. "Of his own will begat he (God) us," &c. "Which were born (or begotten) not of blood, nor of the will of the flesh, nor of the will of man, but of God."

These divine testimonies teach, not only that God is the author of this holy work, but that he is *exclusively* so. It has been supposed that man co-operates with God in the work of regeneration. This is as contrary to the nature of things, as it is to the texts quoted, "not of the will of man, or the will of the flesh." To suppose that the *carnal* mind, which "is enmity against God," is disposed to co-operate with God in this holy work, is obviously inconsistent with the nature of things. To suppose that a man physically dead will aid in raising himself to life is manifestly absurd. Yet it is no more absurd than to suppose that a man dead in trespasses and sins will aid in raising himself to spiritual or holy life; although the inability is of a very different nature; the one *existing*, the other *condemning*, being of a voluntary character. Therefore,

God requires the sinder to do the very work which he, by this Spirit, does in the work of regeneration.

When God regenerates a sinner he writes his law of love on his heart. Heb. 8: 10. He makes him a new heart, i. e. a holy heart. Ezek. 18: 31; James 4: 8. He commands the sinner—"Make you a new heart and a right spirit." Indeed this is no more than the requisition of the law—"Thou shalt love the Lord thy God with all thy heart," &c.; which is eternally binding on all intelligences in the universe. *All can if they will. Therefore*, all who will not are guilty. Whether they will or not, without antecedent regeneration of God, is another question, which our Lord determines in the negative; for if any change their own hearts, then they can enter the kingdom without being born (or begotten) of the Spirit of God.

Is man passive in the act of regeneration?

The human mind is never without moral character. It is either for God or against his holy government. The unregenerate sinner is ever active against God until actually regenerated by the Holy Spirit. It has been supposed that the sinner first yields and submits to God, and that then the Spirit regenerates. If so, the sinner has already performed the work, and needs no further regeneration by the Spirit. He can have no better mind, or principle, or disposition, than of yielding, or submitting to God. It is evident that in this case, his carnal mind, which is enmity against God, is already changed. It is important to discriminate between selfish and holy exercises of mind in order to have a right understanding of this subject, and to give God the glory due unto his Name. Antecedent to regeneration, there may be clear and strong conviction of sin, while it is still loved. Man's conscience pleads for God's claims, while the heart, or disposition, rebels against them. He desires and sincerely prays for deliverance from the *punishment* of sin, while he retains the love of it. His real desire is to be saved *in* his sins, and not *from* them, although he may have a selfish, indirect desire for holiness, being conscious that he cannot be saved without it. In all this there is no true holiness, or heart reconciliation to God. Rebellion continues until the moral change is effected by the Holy Spirit of God. We are born (or begotten) "not of the will of man, or the will of the flesh, but of GOD."

Is the regeneration by the Holy Spirit instantaneous?

As this work of the Spirit consists in a change of the ruling principle of the human mind, and as the mind is ever the subject of holy or selfish principles, and those principles are antagonistical, the gracious work of regeneration by the Holy Spirit must be instantaneous.

Does the Spirit of God use means in regeneration?

"Of his own will begat he us *with the word of truth*." James 1: 18. This holy word is the sword of the Spirit with which he slays the enmity of the carnal mind. We must recognize both the agent and the instrument. A sword is of no efficacy without a hand to wield it. The holy truth is never received in the love of it, until a congenial moral state of mind is imparted by the Holy Spirit.

It is truly affirmed that the Spirit of God may be and is resisted. "Ye do always resist the Holy Ghost," &c. The question here is, what are the influences of the Spirit which men resist? They resist the truth of the Holy Spirit addressed to their understanding and conscience. They resist its gracious warnings and invitations. Indeed, so long as the mind is carnal and enmity against God, it resists all holy influences. It is absurd to suppose that a *carnal* mind will ever voluntarily submit to a holy God. It is *"enmity against" him*. Such a corrupt tree cannot bear such good fruit. To say that God regenerates sinners on the condition that they first submit to Him, is to say that He changes the moral disposition of the mind on the condition that they shall first change it themselves. Some suppose that if regeneration is thus the sovereign work of God, without the antecedent submission of the sinner, that, as he declares his sincere desire for the salvation of all men, he would regenerate all. We must discriminate between the divine desire that all men should voluntarily repent, believe and be saved, or obey his law of love; and the desire and purpose to regenerate all men. Infinitely holy himself, he desires all intelligences to be holy. He desires not the death of the sinner, neither the first or second death abstractly considered. He could remit this penalty if he chose. Yet, for wise reasons, we know that he does not.

What most concerns us, however, is the solemn question, am I really regenerated by the Holy Spirit, without which I cannot see or enter the promised kingdom of God? Nothing short of supreme love, which implies a cordial voluntary consecration of ourselves with all we have and are, can constitute true evidence of regeneration. A change we may indeed have had of opinion, and of profession. Forms of godliness may have been assumed. A christian church may have been joined; but the great question remains, *are we in spirit, disposition and daily practice like the holy and benevolent Jesus?* "If any man have not the Spirit of Christ, (no matter what else he may have) he is none of his." Is holy love our habitual ruling principle? Is our sorrow for sin "godly" or selfish? Does our faith overcome the world, or does the world overcome our faith? What tremendous consequences depend on the answer to these questions!

HENRY GREW.

Phila., Oct. 26th, 1857.

For the Crisis.

The Western Mission.

BRO. GRANT:—I had intended laying this subject fully before the readers of the *Crisis*, but a want of time and health has thus far prevented. I will now merely say that openings almost innumerable are everywhere presented in the West; places evidently all ripe for harvest; where are many honest christians, who, so soon as the great truths relating to the soon coming Kingdom could be properly presented to them, would without doubt "receive the truth in the love of it." Long evenings have now come when people like to get out to meetings. And now we want to send out at least three or four efficient Evangelists, and keep them in the field, should time last through the winter. But in the mean time their traveling expenses must be paid, and their families provided with food; and how shall this be done except *you* who are God's stewards shall open your purses and put into the hands of our Missionary Society,—or into the hands of somebody else—the means required. We know you have the means; there is land enough, horses, oxen, cows and sheep enough, in your hands to do vastly more for the spread of God's truth, than has ever been done yet by Adventists. And now will you withhold that which is so loudly called for by the cause of God? If you withhold the means, whose shall it be in a little from this? And what account will you, the stewards of God then give of your stewardship!

Now to you who wish to help in this blessed enterprise, I wish to say—please let us hear from you immediately. We wish to know the extent of what you can do for the Western cause this winter. Shall we not, brethren, sustain at least one, two, or three able Evangelists in the West the coming winter? But I leave the matter for you to say before God what shall be done; and will not try to write more at this time, except to say—whatever moneys are put into our hands will be faithfully reported,—from whom received, and how appropriated—at the end of the fiscal year.

P. B. MORGAN.

Cordova, Ill., Agent of the Illinois Missionary Association; organized July 3d, 1857.

From Bro. P. Tandy.

BRO. GRANT:—I am still blessed from week to week by the visits of the "white winged messenger" which comes loaded with its rich and golden fruit! For words fitly spoken, are like apples of gold set in pictures of silver.

It is truly refreshing, encouraging, and strengthening to the way-worn pilgrim, to hear so often from so many of the "Royal Family." I like the humble, spiritual letters from the Brn. and Srs. And especially do I love to devour the original communications on different subjects, written by the pioneers of the cross. They are truly sweet to me. O! may you, my dear brethren and sisters in Christ, *get full* and *keep full* of the Holy Ghost, that you may be able to impart from time to time useful, heavenly instruction to the household of faith, and be bright and shining lights in the world. Be faithful unto death, and you have the promise of eternal life in the kingdom of our divine Redeemer. What if we are not thought much of by the world? if Jesus is our friend we need not fear. If we have not the honors of the world, which generally bring a curse in the end, the honor of God is greater. He has promised to honor those that faithfully serve and obey him. If we are poor and penniless, if we are only rich in faith, (saving, operative faith,) we are heirs of God, and joint heirs with Christ, to an inheritance which is incorruptible and undefiled, and that fadeth not away. O! what a blessed thing it is to be CHRISTIANS! Let us, one and all, heed Bro. Burnham's advice, and be CHRISTIANS in good earnest! Yours, striving for the kingdom of God through faith in Christ.

P. TANDY.

Mill Village, N. H.

For the Crisis.

Pray for God's Poor!

The extremely poor. We are poor enough! Are you? Do you suffer? Well, not much; but we may. It will not detract from your store to remember the poor as in poverty with them. But we have faith in God that we shall have enough; and they must have the same power, and then will have the same supply. Pray then, that their faith fail not—that they may have trust in the Lord "whose the earth is, and the fullness thereof; with the cattle upon a thousand hills"—and that those you have never seen, and can never see, and never help with your liberal contributions,—which you would gladly do, if you see them,—may have a supply before they suffer. Do you ask how? Somehow, if the people of God all pray, God will do it! No doubt of it! He has ways enough. But what good does a form of prayer do? A form! I did not ask you to use a form. Pray!

I was forcibly impressed, in conducting the service of the congregation, yesterday, with the necessity of prayer for the Lord's children, who may suffer this winter; that he, who knows his own, will provide for their wants. I know it was not wrong—it did not hurt me. It is a good example at least. At the close, Sister W., a considerate woman, and full of faith and good works, arose and remarked that she had been burdened with the same sentiment, for several days, and cried earnestly to God for help for the poor and needy. Let the *cry of soul* go up from ten thousand christians that God will keep all his humble flock from suffering, in these *hard times*, and he will send help.

W. S. C.

For the Crisis.

Death.

NUMBER THREE.

Man in his relation to the execution of the penalty of God's law. The law and its penalty reads thus:—"And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die, (or dying, thou shalt die.)" The eating and dying are represented in the margin as a gradual work. See margin, on "thou mayest freely eat," Gen. 2: 16; and "thou shalt surely die," verse 17. Here the penalty embraces two conditions, (1) a dying condition, "dying thou," &c.; (2) a dead condition, "dying thou shalt die." When God proceeds to pronounce the penalty of his law, will he give us a correct exposition of it? He certainly will. To threaten one thing and inflict another would be unjust, because in that case the subjects of the law could have no warning against the punishment to be inflicted. But our Judge is just, and he will make the penalty so plain that no one can fail to understand it. Man having transgressed, God proceeds to pronounce the penalty. "And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3: 17-19. Note

1. The perfect analogy between the penalty and the exposition. Penalty—*dying thou shalt die* Exposition—"in sorrow shalt thou eat," &c. From this we learn that Adam was to be in a sorrowing, sweating, toiling, dying condition until he was dead. Thus God actually employed the agents for the execution of his law. He arrayed the elements against him and doomed him to wear out his constitution by sorrow and toil. Then to complete the work and make the execution of the sentence absolutely certain, the Lord drives him from the garden, and guards the tree of life by a flaming sword, lest he should eat of the tree of life and live forever. Gen. 3; 22. Had Adam eaten of the tree of life after he fell he would have become immortal in sin; but now the tree of life being guarded, there remains no hope for Adam; he must die; he did die, and thus the penalty was literally fulfilled. He was in a dying condition nine hundred and thirty years. He has been in a dead condition about five thousand years.

2. The condition in which the execution places man, is the returning of the man back to the dust. The reason why man returns to dust is that he was made of dust. Death, the reverse of life, resolves

man into his original elements. David's description of death harmonizes with this view. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4. See also Eccl. 3: 19, 20. By these plain texts we learn that death reduces the whole human family to their original elements. Man being unconscious and unintelligent before he was created, he will as a natural consequence be in the same condition in death; he will be as though he had not been; (Obad. 16,) and without a resurrection from the dead he would remain in that condition to all eternity.

There are many objections our opponents will urge against these views. Some we will notice.

Obj. 1. Man is in the image of God. God has no form, hence the image cannot consist in literal form; it must therefore consist in nature. God is immortal; hence that portion of man's nature which is in the image of God must be immortal. This objection grows out of the anti-Bible statement that God has no form. The simplest definition of "image" is *form;* hence, man made of the dust of the ground was in the form of God; for man to be in the form of God, God must have form. God does not put his image into man or stamp his image upon him. That Christ was in the form of God all admit the Scriptures teach. "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God." Phil. 2: 5, 6. If God has no form, how can Christ be in the form of God? But that God has form is evident from the fact that Christ was in the form of God. See the following texts where "image" signifies form. Gen. 1: 26; 1 Cor. 11: 7; James 3: 9.

Obj. 2. Man being denominated a living soul must possess a nature which the inferior animals do not possess; this nature we call the immortal soul. This objection falls before the truth. The first time the term "living soul" occurs in the Bible, it is applied to every thing that moves and breathes. See Gen. 1: 30,—"And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein (is living soul") See margin. Also, Rev. 16: 3,—"And every living soul died in the sea." It was man made of the dust of the ground became a living soul, not that God made a living soul and put it into him. Compare 1 Cor. 15: 45–47.

Obj. 3. God decreed that in the day Adam eat of the tree of the knowledge of good and evil he should die. He did not die a literal death for more than nine hundred years after; hence, the death threatened must be understood in a spiritual or figurative sense. This departure from the literal signification of the term "death" grows out of a *supposed* necessity. No such necessity exists; hence no reason for such departure. The proper rendering of the Hebrew is, "dying thou shalt die." This language demands two conditions; (1) a dying condition; (2) a dead condition. The first must precede the second. The first commenced in the day Adam transgressed. In that day he became a mortal, dying being, and continued in the first condition nine hundred and thirty years, when he passed into the second, and will continue in the last condition until the trump shall sound and the dead are raised. 1 Thess. 4: 16.

JOSEPH K. BELLOWS.

New York, Oct. 24, 1857.

From Bro. D. N. Smith.

BRO. GRANT:—The meeting at the Union Baptist church on Merrimac street is still continued and increasing in interest. The large vestry is crowded nightly with attentive listeners. This is the fruit of a sabbath school enterprise which was commenced about twelve years since. It is composed almost entirely of young people. There are but few connected with it over forty years of age. It has the largest sabbath school of any church of the Baptist order in the city. There are fifty-two classes and over five hundred members. Most of the converts of the present effort are young, and give good evidence of sincerity and desire to serve God. Two little boys about twelve years of age drank deep the spirit of our Master, and show a commendable zeal in exemplifying a missionary spirit by which they are actuated. They are busy in distributing tracts and trying to get their companions to come to Christ. Who dares to say they will not shine in the New Jerusalem? I believe there is to be a multitude of children gathered into the fold before the coming of Christ; and if those who profess to believe in his near approach will not put in the sickle, the Lord will raise up other harvesters.

Yours &c., D. N. SMITH.

Boston, Nov. 6th, 1857.

BRO. GRANT:—"I long to be there."—What a sad, sorrowful place is this present earth. Death reigns visiting all classes. None are exempt. But the hope of the resurrection,—how cheering to the weary child of God. He looks forward to it with joy. Jesus is coming back again to earth, according to his promise, to gather his elect, robed in royal majesty, attended with innumerable angels, with threefold glory, with a great sound of a trumpet, which shall arouse the sleeping saints to immortality—eternal life. They are caught away to meet their Lord. Death has no more dominion over them; they enter into rest. Yes, I can truly say, "I long to be there." Yours in hope of immortality,

J. BAKER.

Eel River, N. B.

Health Department.

Tobacco.

No. I.

Its effects.—We purpose to give further facts from distinguished physicians, who have made themselves familiar with the effects of tobacco upon the animal system, from actual experience and observation; hoping by this means to persuade all of our readers ta utterly abandon its use forever.

Orfila, the celebrated French writer on poisonous substances, says, "A woman applied to the heads of her children, for a disease of the scalp, an ointment prepared with the powder of tobacco and butter; soon after, they experienced dizziness, violent vomitings, and faintings, accompanied with profuse sweats."

Says Dr. Shew, "A decoction or tea made from a few grains of tobacco, and given to relieve spasms, has been repeatedly known to destroy life. The tea of tobacco, applied to the pit of the stomach occasions fainting, giddiness, vomiting and sweats. The tea, when rubbed upon sores, ulcers, ringworms and parts affected with itch, has been known to cause vomitings, fainting, and convulsions. Persons under the influence of strong excitement or emotion have, by unconsciously chewing large quantities of tobacco, become terribly sick. The fumes of tobacco, as taken into the system by smoking, have been known to causo *death*. Not long since, in Salem, Mass., the death of a lad named James Barry, aged twelve years, was said in the papers to have been caused by excessive smoking of cigars. Greulin, a German medical author, states two instances of death from smoking."

Dr. Eberle, in a Treatise of the Materia Medica and Therapeutics, says, "I have known an empiric destroy in less than twenty minutes, the life of a charming little boy —the son of a gentleman at Lancaster, whose family I attended while residing in that place—by an immoderate injection of the infusion of tobacco."

Dr. Mussey observes, that "the tea of twenty or thirty grains of tobacco, introduced into the human body for the purpose of relieving spasms, has been known repeatedly to destroy life."

Professor Hitchcock says "I group *alcohol, opium,* and *tobacco* together, as alike to be rejected, because they agree in being poisonous in their natures. In popular language, alcohol is placed among the stimulants, and opium and tobacco among the narcotics, the ultimate effect of which upon the animal system, is to produce stupor and insensibility. Most of the powerful vegetable poisons, such as henbane, hemlock, thorn-apple, prussic acid, deadly nightshade, fox glove, and poison sumach, have an effect on the animal system, scarcely to be distinguished from that of opium and *tobacco*. They impair the organs of digestion, and bring on fatuity, palsy, delirium, and apoplexy."

Dr. Rees, author of a Cyclopedia, says, "A drop or two of the chemical oil of tobacco being put upon the tongue of a cat, produces violent convulsions, and death itself in the space of a minute."

Christison cites the following from M. Tavignot:—"An infusion prepared by mistake, with two ounces and one drachm, instead of one drachm and a half, was used as an injection for a stout man affected with ascarides. In seven minutes he was seized with stupor, headache, paleness of the skin, pain in the bowels, indistinct articulation, and slight convulsive tremors, at first confined to the arms, but afterward general. Extreme prostration and slow, laborious breathing soon ensued, and then coma (or deathly fainting) which ended fatally in fifteen minutes."

Can anything be plainer than that the Lord never designed that man should chew, smoke, and snuff tobacco? while at the same time he is spending his money to ruin his health and happiness?

Obituary.

Peacefully departed this life in hope of a better resurrection, Oct. 21st, Sister Mary Keyes, in the fifty-eighth year of her pilgrimage, leaving a husband and four children to mourn the loss of a faithful companion and affectionate mother.

Sister Keyes first became interested in the Advent doctrine in Cabot, Vt., in '43, at that time her place of residence. Some few years since the family moved to Lowell, where she identified herself with those of like precious faith, who ever appreciated her prayers and exhortations. Her christian course has ever been that of consistency, and though much given to desponding feelings, her end was peaceful in the Lord.

May the blessing of God rest upon her husband and children, who under this dispensation of providence feel deeply afflicted.

A. ROSS.

Poetry.

For the Crisis.

LINES WRITTEN AT THE GRAVE OF A FRIEND.

Loved one! they have laid thee low
Upon the bosom of the cold, damp earth;
Thy voice is hushed, its music fled,
No more thou'lt join with us in mirth.

Thou'rt sleeping now beneath the sod,
Thy toils, and cares, and sorrows o'er,
And wait, in calmness and repose,
The tyrant Death to be no more.

Soon the Archangel's trump will sound,
The dead who sleep in Christ will rise,
Their dusty beds they'll leave for aye,
And rise triumphant in the skies.

Domestic Summary.

FROM YUCATAN.—The New Orleans Picayune has advices from Merida, the capital of Yucatan, to the 14th of October. According to the Government papers, the Campeachy insurgents were practically beseiged in their stronghold, the Government troops having taken up a position in front of that place after driving the insurgents' advanced troops into it. Fire was opened on the town on the 9th of October. The beseiging force consisted of 1800 men. In Laguna, however, the insurgents held their ground. Depredations by the Indians were said to be carried on extensively.

FROM NICARAGUA.—We have news from San Juan del Norte, Nicaragua, to the 29th ult. The provisional government had issued a decree summarily expelling from the country every American who had sided with Walker. Under its operation, however, all Americans, even the most worthy and inoffensive, were being driven away, and not more than half a dozen, located at La Virgin and San Juan del Sur, remained in the so-called republic. Nicaragua was rapidly recovering from the effects of the late war. The election for President was to have taken place on the 26th, and it was thought Gen. Martinez would be chosen. It was believed that Walker still had many friends in Nicaragua, but all his influential native adherents had been either banished or sentenced to penal servitude. We have a confirmation of the news of the expulsion of Mr. Carey Jones from Costa Rica by President Mora, under the suspicion of his being a spy in the interest of the fillibusters. The Costa Ricans were in much alarm, having a wholesome dread of the projected Walker demonstration, and were making preparation for a stout resistance. Col. Schlessinger had left *en route* for the United States.

NEW YORK, Nov. 3.

A telegraphic despatch from Genoa, Sept. 17, published in the Sacramento State Journal, says that the Mormons are all making preparations to leave for the Great Salt Lake. They will leave here in about ten days, and will have in their train over one hundred wagons. Their farms have been purchased by immigrants coming over the plains this season. The immigration this year is immense; the valley is all alive with men, women and children, and animals who have just arrived over the plains; the immigration this year will reach full 25,000 and probably 30,000; two-thirds are women and children.

We copy the following from the Sacramento Union, dated Placerville, Sept. 26:—The Mormons will start on the 26th of October There will be upward of 200 wagons, a portion of which are ordered to emigrate to Salmon River, and the balance to Salt Lake city. Brigham Young has ordered a secret cavalry company to organize from the saints in Carson Valley, armed and equipped with one year's provisions and clothing. My informant also states that it is the intention of the Mormons, if matters get too serious, to seek refuge in the Russian possessions, where they have already driven the stakes for a new Zion. The rich valleys and meadows in and about Carson are perfectly alive with stock. Genoa is all activity. Excursionists are arriving daily from the States.

DISASTROUS NEWS FROM THE MORMON DIVISION OF THE ARMY.—St. Louis, Nov. 11. Advices from Fort Laramie of Oct. 22, state that Col. Cooke's dragoons were four miles this side, and had encountered a snow storm five days previously. Col. Johnston, when heard from last, was 230 miles beyond Laramie. The snow was seven inches deep a hundred miles this side. When the express left him, his teams, horses and men were rapidly failing, owing to the slim supply of corn and the entire absence of grass.

News had reached Fort Laramie that the Mormons had burnt three government trains of seventy-five wagons in the aggregate, near Green River, ninety miles behind Col. Alexander's command, and which formed the vanguard of the army. It is rumored that the 5th and 10th regiments of infantry, together with the batteries of artillery, will take possession of the Mormon village of Bear River for their winter quarters.

WASHINGTON NEWS—REPLY TO BRIGHAM YOUNG'S INDIAN LETTER.—Washington, Nov. 11. General Denver, Commissioner of Indian Affairs, to-day wrote a letter to Brigham Young in reply to his communication of the 12th of Sept., administering to him a sharp rebuke for the improper manner of his administration of Indian superintendency in Utah. He tells Brigham Young that he has exceeded the appropriations from him by more than 31,000, and that he has no reason to complain of his drafts not being paid.

Gen. D. adds: "So far from encouraging amicable relations, you have studiously endeavored to impress upon the minds of the Indians that the Mormons are their friends, and the people of the States are their enemies."

The rule is to withhold annuities from hostile Indians and Gen. D. knows no reason why it should not be applied to Young.

In reply to Young's objection to the presence of troops, Gen. D. says: "If it is his (Young's) intention to preserve the peace the troops will not interfere with him."

He concludes by saying that the Executive has no alternative but to crush out rebellion, and that for that purpose all the powers of the government are placed under his control. He then tells Brigham Young that his claim for double salary is against law, but that if it shall be ascertained that his expenditures were properly made, he will be paid should Congress make an appropriation for that purpose.

A number of white men having lawfully intruded on the Cherokee neutral grounds, and resisted all efforts to remove them, application has been made to the Government to eject them by force.

IMPORTANT FROM MEXICO.—New Orleans, Nov. 11. The steamer Tennessee arrived here to-day from Vera Cruz, with dates from the city of Mexico of the 4th inst., and half a million dollars in specie.

The political guaranties of the new Constitution of Mexico had been suspended, and Comonfort clothed with Dictatorial power.

Martial law had been proclaimed in the district of Cuernavaca, in consequence of serious difficulties between the Spanish and Mexican citizens.

Alvarez was still making headway against the rebels of the South.

Later advices from Yucatan state that Campeachy had surrendered to the government forces. The revolution, however, had taken new life, and the whole people are in arms.

LARGE MEETING OF DESTITUTE MECHANICS AND LABORING MEN IN NEW JERSEY.—Trenton, N. J., Nov. 7. Pursuant to a call in the papers, a large meeting of the mechanics and laboring men assembled here to-day. Several speeches were made, and resolutions passed, strongly urging upon the city authorities to take immediate steps to prevent from two or three thousand people from actual starvation. Two large banners were displayed, on which were the following inscriptions:

"We ask not alms, but work, to keep our wives and children from starvation."
"Peace and Good Will, is our motto."

FROM SAN DOMINGO.—*New York, Nov. 14.*—Advices from Curacao of the 28th ult., mention the arrival, at that port, of two vessels with refugees from San Domingo, who gave sad accounts of the state of affairs there, caused by the civil war.

Gen. Baez was still within the city, but not likely to hold much longer. His force had been reduced by the sword, desertion, and famine, to not more than 500 men, and there was no hope of his obtaining reinforcements.

Santana, with a force of 5000 men, was encamped within two miles of the city. He had erected batteries, and many houses had already been destroyed by the fire. Santana is said to have been seriously wounded.

The inhabitants of San Domingo were in a state of starvation, and large quantities of provisions were in process of shipment for their relief.

Foreign News.

ONE WEEK LATER FROM EUROPE.

IMPORTANT FROM INDIA.

NEW YORK, Nov. 13.

The steamship Arabia from Liverpool, 31st ult., has arrived at this port. The India mail had arrived bringing intelligence of the fall of Delhi.

The British assaulted Delhi on the 14th of September and effected a lodgment, and after six days obstinate resistance, had, on the 20th obtained possession of the entire city. Numerous mutineers escaped, among them the king of Delhi and two sons.

The British loss, killed and wounded, up to the 16th, was 600, including 50 officers.

Gen. Wilson ordered no quarter to be given, but women and children were spared.

Outram has reinforced Havelock at Cawnpore. The latter started for Lucknow, at which place the garrison gallantly held out.

There were fears of a new outbreak at Assem. A conspiracy to restore the ex-Rajah had been discovered.

The Bombay Presidency was favorable still, although a few cases of dissatisfaction had occurred.

A serious plot had been discovered to murder the Europeans at Kerrachee, but was thwarted.

Considerable re-inforcements had arrived at Calcutta. The markets at Calcutta were dull, but at Bombay active.

The Borough Bank, Liverpool, suspended on the 27th. Deposits estimated at a million and a half sterling, fully secured. Liabilities of the Bank in bills and endorsements supposed three millions sterling.

Several Liverpool firms had suspended, names not mentioned.

BENARES, Sept. 13.—A letter from Gen. Outram, dated Kurreem, Sept. 11, states—"I have just received a note from Cawnpore of this date, from which I extract the following: 'We had good news from Lucknow yesterday—a fierce cannonade at gun-fire, and towards noon the enemy exploded a mine, but by some mischance it went off just under the feet of those advancing to attack, killing, it is said, nearly 400. The garrison then made a sortie, which completed their discomfiture.'"

BENARES, Sept. 20.—Generals Outram and Havelock report from Cawnpore on the 19th, at 6 P. M. that the troops crossed the morning without opposition, skirmishing only with advanced posts.

Letters from Lucknow of the 15th or 16th report all well. The assault of the 5th was repulsed with great loss to the assailants.

All quiet in the Punjaub. From Rawlhi nothing fresh.

The English papers are unanimous in regarding the fall of Delhi as a glorious event, and as one likely to be productive of important results.

CHINA.

Lord Elgin was expected back at Hong Kong by the end of September, and (says the correspondent of the Daily News) about the same time we look for the advent of the Hon. Mr. Reed from the United States, and Baron Gros, from France, when the three diplomatists will probably make a fair start for Pekin. It is said the Emperor has intimated by the vermillion pencil, that he knows what is going on; that he will not receive any embassy, and will leave the barbarians to do their best or worst.

The same correspondent predicts a war with China on a large scale, and intimates that several Russian officers had arrived at Pekin, under the pretext of being en route for the Amoor settlement.

RUSSIA.

The Russian Government has published, in the *Journal de St. Petersburg*, an article intended to set at rest some doubts which have arisen relative to the navigation and commerce of foreign countries in the Black Sea. We are told that in accordance with the treaty of Paris, the waters and ports of the Black Sea are certainly open to the mercantile marine of all nations; but that sanitary customs and police regulations must be maintained, and that these require measures of surveillance, more particularly along the Asiatic coast of the Black Sea, "on account of the internal condition of the Caucasian provinces." Foreign merchants are therefore informed that for the present their vessels will only be permitted to enter the ports of Anapa, Soukoum-Kafe, and Redout-Kale, and that to establish the regularity of their destination foreign vessels will be required to procure a *vise* of their papers by Russian consular agents.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

I have appointments as follows: At Canterbury Town House 1st Sabbath in Nov. Waterloo, at the Conference, the 2d. At Loudon Ridge the 3d. Lake Village the 5th.

T. M. PREBLE.

Eld. B Locke appoints to preach at Danbury, N. H., the 5th or last Sabbath in Nov., when the brethren may arrange.

T. M. PREBLE.

Providence permitting, I will preach in Northwood Narrows, Friday, 20th, at 7 P. M., and over Lord's day.

BENJ. P. MANNING.

Bro. Edwin Burnham will preach at Springfield, Mass., the 3d Sunday in November—and at Stoneham, Mass., the 4th Sunday in November.

L. L. Howard appoints to preach in
Lawrence, Mass., Eve., Nov. 18th
Exeter, N. H., Eve., Nov. 19th
Portsmouth, N. H., Eve., Nov. 20th
Dover, N. H., where Bro. Colbath may appoint, Sunday, Nov. 22d

If any of the above interfere with previous arrangements, brethren will please inform me immediately by letter directed to Warner, N. H.

S. W. BISHOP.

Providence permitting, I will meet the brethren in Northfield Farms, Vt.,
Nov. 17th and 18th.
North Springfield, Vt., Nov. 19th and 20th.
Densmore Hill, or where Bro. Bundy may arrange, Sunday, Nov. 22d

The week following, where there is a providential opening to do good.

I wish some one from Northfield Farms to meet me at Berniston depot, P. M. train; also, will some one meet me at Gasett's Station, Vt. I shall take the first train up from Vernon Thursday.

HIRAM MUNGER.

Brn. Ripley and Fox will meet with the brethren at Chester Factories, Nov. 19, and continue every evening through the week and over the Lord's day.

I will preach as follows:
Northwood Narrows, N. H., (eve.) Nov. 24th.
Concord, N. H., " Nov. 25th.
Claremont, N. H., " Nov. 27th.
Rawsonville, Vt., Sunday, Nov. 29th.

S. W. BISHOP.

The Lord willing, I will preach at
New Haven, Huron Co., Sunday, Nov. 29th.
Standish, S. House, Huron Co., Dec. 6th.
Olmsted, Cuyahoga Co., Dec. 13th.
York, North Ridge, Seneca Co., Dec. 20th.
Hartland, Huron Co., Dec. 27th.
Whetstone, Crawford Co., Jan 10th.
Delaware, Delaware Co., Jan. 17th.
Caledona, Crawford Co., Jan. 24th.

It is expected that each of the above named appointments will commence on Saturday, at 11 o'clock, A. M. Evenings, as much earlier in the week as the brethren shall think best. Please write and let me know what evening of the week preceding the Sunday of the appointments you wish me to commence. P. O. address, North Fairfield, Huron Co., O.

J. M. JUDSON.

By divine permission, Bro. D. Churchill will meet with Bro. Leavitt, at Danbury, N. H., on Friday, Nov. 27th, to hold a meeting over the Sabbath.

S. F. LEAVITT, for the Brethren.

Providence permitting, I will meet with the brethren in
Ware, Sunday, Nov. 22d.
Westfield Farms, Nov. 29th
Williamsburg, Monday eve., Nov. 30th.
Goshen, Dec. 1st and 2d.
Savoy, at Noah Mirrick, Dec. 3d and 4th.
Cheshire, Dec. 5th.
North Adams, Dec. 6th.
Charlemont, Dec. 7th and 8th.
Shelburne Falls, Dec. 9th.
Green River, Vt., Dec. 10th.
West Brattleboro, Dec. 11th and 12th.
Vernon, Sunday, Dec. 13th.
and onward, if the Lord will.

H. PRATT.

Providence permitting, I will commence meetings at the "Advent" Chapel, in New Britain, Ct., Tuesday evening, Nov. 24th, and continue every evening through the week, and over the following Lord's day.

At Danielsonville, Ct., Tuesday evening, Dec. 1st, to continue two weeks.

MILES GRANT.

The Lord permitting, I will preach in Providence, Sunday, Nov. 22d. Also, will commence a series of meetings at Francis Cor., Dartmouth, Mass., Thursday eve., Nov. 26th, at 7 o'clock, and continue over the following Sabbath. At Fairhaven, Tuesday evening, Dec. 1, and over the following Sabbath, if desired by the brethren. [illegible]

The Lord willing, I will preach in
Lawrence, Mass., Nov. 29th.
Westford, Dec. 1st.
Groton Junction, Dec. 2d.
Nashua, N. H., Dec. 3d.

L. D. THOMPSON.

Providence permitting, I will preach in North Dana, Sunday, Nov. 29th. Subject, Man as he is, and will be, as viewed in the light of divine truth.

D. E. MOULTON.

Providence permitting, I will meet with the brethren and sisters as follows:
Salisbury, Nov. 28th and 29th.
Lanesville, Dec. 10th.
Bethel, Dec. 12th and 13th,
where Bro. Baldwin may appoint.
Prospect, Dec. 31st.
Roxbury, Jan. 5th.

JOSEPH GREGORY.

Western Mission.

Brn. S. G. Mathewson, Bakerville, Ct., and Miles Grant, Boston, Mass., are requested to act as agents for the Western Mission Fund.

P. B. MORGAN.

[We will gladly forward whatever we may receive for this purpose.—ED.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

M. Austin 169, C. Cady 130, H. M. Webster 141, H. C. Webster 141, Mary Brewer 141, R. G. Kirk 143, J. W. Thomas 116, R. Eggleston 128, M. A. Stevens 106, B. C. Bancroft 143, S. Sweet 141, Mrs. M. Sunderland 130, D. S. Batchelor, 87, A. Stacy 130, $1 each.

R. Hinman 130, H. S. Moore 130, L. Smith 143, W. Simes, 125, $2 each.

E. Slayer 51 cents; Mrs. Jane Prebble 130, 39 cents; R. Wendell 136, 80 cents; C. Butler 129, 50 cents; Mrs. L. Lowder, 129, 50 cents; C. E. Hinman 120, 36 cents.

FOR BOOKS AND TRACTS.—A. M. Stark, 9 cents; W. Shepherd $1; H. Hand 60 cents.

Will the one who signed himself N. H. B. send us his address?

Books and Tracts.

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Poetry.

For the Crisis.

AUTUMN.

The Summer's smile from sky and sea
Is passed; across the shadowy lea
Come moaning winds with low, sad tone.
From grove and tree the bird has flown;
No glad notes greet the list'ning ear,
No perfume brings the chilly air,
No streamlets through the meadows glide,
No herds graze on the mountain side,
Nor playful lambkins wander free.
The ever busy humming bee,
The insect tribes, light winged and gay,
Have filled their hour, and passed away.
A fleeting splendor, beauty brief,
Of gorgeous flower and crimson leaf—
The Autumn bloom, deceitful glow,
As on consumption's cheek doth show
The hectic flush—is spreading gay
The landscape o'er; while pale decay
Hides, mid the scenes so richly bright,
And breathes unseen his deadly blight.
Soon naught shall meet my tearful view
Save the last fading sickly hue,
The dimming haze o'er hill and plain
That speaks the cold gray winter's reign;
When bud, and flower, and leaf are gone,
And walk and bower are drear and lone.
So o'er the brow the pallor spread
Tells the fair form is of the dead.
But Oh! our cherished household flowers,
Passed these away with sunnier hours?
The forms of beauty that were near
And hailed with us the opening year?
The eyes love-lighted, that have shone
Upon us,—where, where are ye gone?
Alas! for earth, when to the tomb
Go down the loved in young life's bloom,
More fair than Nature's bowers have known,
Are things thou'st sealed, O Death, thine own.
More dark our homes—our hearts more lone
Than scenes whence summer's bloom hath flown.
O! for the fairer, brighter land
Beyond old earth's time wasted strand.
O! but to gain the changeless shore
Where seasons shall revolve no more;
With never wearying feet to roam
'Mid scenes to with'ring blight unknown.
Eternal world of hallowed peace!
Thy Maker's smile shall ever bless;
On thy green breast shall never fall
His dread curse, dooming, dark'ning all.
Death may not brood with wing of gloom
Above thy bright, immortal bloom.
Roll on, ye ever-varying years,
Your swiftest flight, but swifter bears
Onward the wearied ones of time,
Who sigh to gain the deathless clime.

MARIA T.

Original Articles.

For the Crisis.

Mutual Love of the Brethren.

"By this shall all men know that ye are my disciples, if ye have love one to another."—JOHN 13 : 35.

At the time when Christ was giving his last solemn charge to his disciples previous to his death, he strove to impress upon their minds, especially, the necessity of union and love among them. Upon one or two former occasions there had been manifested a latent desire for pre-eminence among some of the Apostles, which their Master rebuked, telling them that he who humbled himself should be exalted,—a lesson of humility which he subsequently illustrated by washing the feet of his disciples, showing that they should voluntarily tender their assistance to do the meanest service for each other, if necessary He was about to leave them now, and His all-seeing eye, clearly scanning the future, saw what fearful waves of persecution must sweep over the little band who still prayed and struggled, and bled for the truth; and He saw that only mutual love and devotion to each other, trusting in Him, could enable them successfully to withstand the many foes who would in every age attack them with exterminating fury.

He knew that if they allowed bickerings and dissensions to creep in among them, they would incur imminent peril of making shipwreck of their faith, and therefore earnestly urged upon them the necessity of union, not only as their means of safety but as the distinguishing mark of his followers,—"By this shall all men know that ye are my disciples."

He further says—"as I have loved you that ye also love one another:" not merely as children of one common father, but with that self-sacrificing affection which hesitates not to die the most cruel death for the object of its love. This mutual and disinterested affection has ever been the characteristic of genuine christianity, and shines out clear and brilliant from the dark clouds which surrounded the primitive christians. Their devotion to each other when surrounded by the most appalling dangers failed not to excite the wonder and admiration even of those who were most active in their persecution. Not only were they distinguished for the boldness with which they attacked the strongholds of superstition and idolatry, their patience under fiery tribulation and forgiveness of injuries, but for their unshrinking fidelity, even in death, which caused their savage slayers to exclaim, *"Vide, inquiunt, ut se diligant; et pro alterutro, mori parati sunt"*—see how they love one another; and are ready to die for each other!" From the time that the mangled Stephen, that martyred henchman of the slaughtered Lamb, raised his dying voice in prayer for his murderers, till the cry of the last "witness" rose high above the roar of Smithfield's fires, love to God and man has been the never-failing touchstone to show where lay the pure, and where the counterfeit.

If the true christian loves his enemies, how much more then should he love those who are united with him in the bonds of Christ! If politicians, anticipating a severe struggle, sink their private differences and animosities, and range themselves side by side, to support the interest of their favorite chief, how much the more should christians, few in numbers at best, and engaged in a perpetual struggle, practice love and forbearance one to another, instead of harboring feelings of uncharity, if not of actual malice, towards those who praise and worship the same God, under the same roof with themselves. How can such professing christians presume to reprove others without leaving themselves open to the stunning rebuff—"Thou hypocrite! first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." The unwary christian is more prone to fall than other men, for the watchful devil, ever on the alert, is not slow to strike desperately at the careless object of his untiring vigilance and hostility. Besides, the fall of the christian is more conspicuous, from the isolated position which he assumes in relation to the worldly masses around him, who hold him up before the ribald multitude an object of obloquy and scorn.

Now as we are shown by Holy Writ that those strongest in their own might, and most boastful of their love of Christ, Peter for instance, have been subject to a dreadful backsliding, it behooves us to watch how we treat an erring brother, lest the heels of our somewhat pharisaical sanctity should be tripped up, and we should find ourselves in a worse plight than he whose conduct we so mercilessly vituperated. The christian's duty to a fallen brother is clearly to endeavor to restore the wanderer who has broken the fold of Christ. How this is to be done let us look for example to the merciful Jesus, who said to the woman's accusers—"he that is without sin among you, let him first cast a stone;" and to the shame-covered, trembling, and doubtless penitent creature—"neither do I condemn thee; go, and sin no more." What a striking contrast is here shown between the intolerance of self-righteousness and the yearning love of a pardoning Savior! If a brother offends, what then? Is he for that to be unheard, excluded from the fellowship of those who have been more faithful, or perhaps not more faithful, but less exposed than himself? Not so! If this had been the will of God, how many bright luminaries, which will blaze with glory in that galaxy which surrounds the throne of the Eternal, should have been quenched in everlasting night! What a blessing it is to the poor sinner, that his Maker is more merciful and long-suffering than his fellow man!

We are commanded, therefore, if our brother offend go tell him of his fault, and by gentle rebuke and loving counsel win him back to the path from which he has strayed. If we succeed, we win a soul to Christ; but if he is contumacious and will neither hearken to private and individual pleading, or public and general remonstrance, then shall his blood be upon his own head. Is this always the course of professing christians now? No. Without even waiting so much as to ascertain the truth of the injurious report, they seize with satanic avidity on the blighting calumny, and with remorseless activity proceed to tear and mangle the reputation of the unsuspecting and often times innocent victim who, fall as he might have done, is not an hundredth part as reprehensible as the very propagators of the scandal. What is the result? By accident, perhaps, or maybe from a true brother or sister, the accused one hears of the infamous defamation which is working the ruin of a good name which the watchful care of many years has succeeded in raising. The calumniator is pointed out, and more than probable it is one whom he has regarded as a father or a mother in Israel, who has often bade him "good speed," and whose hand but yesterday was clasped with loving pressure; whose years and aspect might have been taken as a guarantee for wisdom. And he hears the hoary slanderer stand up in the immediate presence of God and enlarge upon his or her love to Christ and his church at the same time that his or her acts have thundered out the lie to every elaborate profession. Perhaps the victim's heart, embittered by this breach of christian love, turns in disgust from the path, and taking the downward road, is lost to heaven forever!

"If any man (or woman) among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1: 26. Let us look out then for ourselves. If a brother stumbles, let us think on our own infirmities, and assist him in love, and not press him deeper into the mire, by throwing loads of slander upon his head; a course of conduct alike offensive and injurious to God and to his cause. Let us love and bear with each other that the world may see that we are His disciples. Amen and amen.

JNO. F. COTTON.

From Sr. Julia Dodge.

BRO. GRANT:—I love the Crisis. Sometimes I read it all, and then turn it over and over to see if nothing has escaped my notice. It does me so much good to hear from those I love, from those who are striving for the mastery, striving to overcome as Jesus overcame. Now I hardly know what to say, but will say this; let us be good children; not be jealous and suspicious, and speak evil one of another, but let us have that charity that thinketh no evil; let us exhort one another, and bear one another's burdens as we are commanded.

Come, my sisters, let us look around. The winter is coming and cold weather makes hard times for the poor. Have we costly array? We have no right to it any more than to put on gold. Come, let us take it off, and see if we cannot add a little to the comforts of the poor, the Lord's poor. Blessed be ye poor, for yours is the kingdom of heaven. I love poor folks. Why? As a general thing, I see more in them to love, more of the spirit of Christ, and we all love that.

But I want to tell you what a blessed meeting we had at Lanesville; how the Lord poured out his spirit on the preachers, not on one of them but *all* of them, and everybody seemed to be blest. I am glad I was there. I look over the hills and wish I could go back and have one more prayer meeting. That is the way I ask the Lord. Once more, let me meet with thy despised children; and the more I meet with them the more I want to. Sometimes I look ahead and it seems dark, and I am afraid; but I'll try with the Lord's help to overcome, that I may have a right to the tree of life. Bro. Goodrich, we are looking for a letter for you—an appointment for our place. Will not Bro. Munn come with you and the friends from Lanesville and Roxbury, or any one that feels inclined to do so?

Love to all in the Lord,

JULIA DODGE.

Pawlings, N. Y., Oct. 21st.

For the Crisis.

THE FINAL REST.

Dost know a place on earth
That may the soul delight,
Where hopes do not go out
As dims the star of night?

Where friends rejoiced to meet,
The parting hand ne'er gave?
Loved ones the birth may greet,
But never mourn the grave?

Go ask the mighty deep,—
Is there not on thy breast
Some blooming isle afar,
Where sorrows never rest?

But Oh! from land and sea,
From all things here below,
I hear a truthful sound—
It plainly answers—No.

A cloud may dim the morn
Whose day will yet be bright;
Though long and dark the storm,
It breaks—faith sees the light.

Life's conflict then we'll brave,
Endure the chast'ning blest—
The servant as his Lord—
And hail, with victory, REST.

S. BATCHELOR.

From Bro. E. R. Southwick.

BELOVED:—For Jesus and the truth's sake, and the encouragement of the weary pilgrims, I drop a line for you; like as the guard of a great army, when going to battle, goes before his warriors and cheers them on with shouts of "victory soon we'll gain;" so would I—while dangers stand thick around me, like as the heated balls of battle-fields are hurled across the general's path,—lift up my voice with heart and soul to urge you on to victory,—a victory, however, obtained not in our own names, nor by blood striving against sin, as many of the faithful who now sleep in dust have done; but through Christ Jesus, the Captain of our salvation, we may all be made free.

Thanks to God alone, for the wide and open door which, through the death, burial and resurrection again from the dead of our Lord and Savior Jesus Christ, we may all enter the peaceful abodes which God has prepared for all who believe on his name and keep his commands. The way is strait, the way is plain, the way is free for all. Come, brethren, come sisters, come all; put on the beautiful garments of righteousness and gird your loins with the girdle of truth. Sing on, pray on, fight on, and soon the battle will end in shouts of victory over sin, victory over death, victory over the grave. Cast your cares on Jesus, and don't *forget to pray;* and when you pray be careful how you pray and what you pray for. God is not mocked. O! what a solemn thing to approach God—God eternal—God invisible—God immortal, infinite and divine. Yet doth he suffer us to approach unto him, and to ask of him blessings which he alone can give unto us. Blessed privilege. Let our prayers come up before God perfumed with the blood of Christ, and decked with jewels of consistency.

Your brother in hope of eternal life in Jesus,

E. R. SOUTHWICK.

Marysville, O.

BRO. GRANT:—I clip the lines below from the *Independent.* They are quite expressive of my own feelings, and I presume will find a response in the hearts of many of our pilgrim brethren.

PAULINA D. CAMPBELL.

New Britain, Ct.

ALMOST HOME.

Let us not trust in mortal man's deceiving,
Let us look upward to the courts above,
In him with holy confidence believing,
Who loved us with an everlasting love.
And let us, even now, prepare to meet him,
That we may all be ready should he come;
Oh! let us, even now, go forth to greet him.
We're almost home! We're almost home!

Why should we mourn so near a glorious morrow?
Shall not each soul now trembling 'neath the rod
Chastened in love, and sanctified by sorrow,
Grow pure and spotless through the Lamb of God?
What though the loving heart has ceased its beating,
And those we cherished once lie in the tomb,—
Rejoice! rejoice! how sweet shall be our meeting!—
We're almost home! We're almost home!

And e'en these barren realms of desolation,
Where broken hearts and weeping eyes abound,
Are watered by the streams of consolation,
And many a verdant resting-place is found.
Though oft we muse, with sadness and with sighing,
O'er joys departed and o'er woes to come,
Still we look up, with chastened souls replying,—
We're almost home! We're almost home!

Soon shall we stand on Zion's holy mountain;
Soon shall we dwell in that secure abode,
And quench our thirst in that celestial fountain,
Whose streams make glad the city of our God.
Let us press onward to the heavenly portals;
Though we have tarried long, there still is room;—
Soon shall we wear the crowns of the immortals!
We're almost home! We're almost home!

Life's day is almost o'er; 'twill soon be even;
For thee, my soul, a brighter day awaits!
Look up, and view the golden walls of heaven!
Behold! Behold! the everlasting gates!
We hear the sound of angel voices ringing
Out from the gates of heaven upon the gloom,
And our enraptured souls burst out in singing,—
We're almost home! We're almost home!

Choice Selections.

Book of Jasher.

EXTRACT NO. VII.

CHAPTER VIII.

1. And it was in the night that Abram was born, that all the servants of Terah, and all the wise men of Nimrod, and his conjurors came and ate and drank in the house of Terah, and they rejoiced with him on that night.

2 And when all the wise men and conjurors went out from the house of Terah, they lifted up their eyes toward heaven that night *to look* at the stars, and they saw, and behold one very large star came from the east and ran in the heavens, and he swallowed up the four stars from the four sides of the heavens.

3. And all the wise men of the king and his conjurors were astonished at the sight, and the sages understood this matter, and they knew its import.

4. And they said to each other, this only *betokens* the child that has been born to Terah this night, who will grow up and be fruitful, and multiply, and possess all the earth, he and his children for ever, and he and his seed will slay great kings, and inherit their lands.

5. And the wise men and conjurors went home that night, and in the morning all *these* wise men and conjurors rose up early, and assembled in an appointed house.

6. And they spoke and said to each other, behold the sight that we saw last night is hidden from the king, it has not been made known to him.

7. And should this thing get known to the king in the latter days, he will say to us, why have you concealed this matter from me, and then we shall all suffer death; *therefore*, now let us go and tell the king the sight which we saw, and the interpretation thereof, and we shall *then remain* clear.

8. And they did so, and they all went to the king and bowed down to him to the ground, and they said, may the king live, may the king live.

9. We heard that a son was born to Terah the son of Nahor, the prince of thy host, and we yesternight came to his house, and we ate and drank and rejoiced with him that night.

10. And when thy servants went out from the house of Terah, to go to our respective homes to abide there for the night, we lifted up our eyes to heaven, and we saw a great star coming from the east, and the same star ran with great speed, and swallowed up four great stars, from the four sides of the heavens.

11. And thy servants were astonished at the sight which we saw, and were greatly terrified, and we made our judgment upon the sight, and knew by our wisdom the proper interpretation thereof, that this thing applies to the child that is born to Terah, who will grow up and multiply greatly, and become powerful, and kill all the kings of the earth, and inherit all their lands, he and his seed forever.

12. And now our lord *and* king, behold we have truly acquainted thee with what we have seen concerning this child.

13. If it seemeth good to the king to give his father value for this child, we will slay him before he shall grow up and increase in the land, and his evil increase against us, that we and our children perish through his evil.

14. And the king heard their words and they seemed good in his sight, and he sent and called for Terah, and Terah came before the king.

15. And the king said to Terah, I have been told that a son was yesternight born to thee, and after this manner was observed in the heavens at his birth.

16. And now *therefore* give me the child, that we may slay him before his evil springs up against us, and I will give thee for his value, thy house full of silver and gold.

17. And Terah answered the king and said to him; my Lord *and* king, I have heard thy words, and thy servant shall do all that his king desireth.

18. But my lord *and* king, I will tell thee what happened to me yesternight, that I may see what advice the king will give his servant, and then I will answer the king upon what he has *just* spoken; and the king said, speak.

19. And Terah said to the king, Ayon, son of Mored, came to me yesternight, saying,

20. Give unto me the great and beautiful horse that the king gave thee, and I will give thee silver and gold, and straw and provender for its value; and I said to him, wait till I see the king concerning thy words, *and* behold whatever the king saith, that will I do.

21. And now my lord *and* king, behold I have made this thing known to thee, and the advice which my king will give unto his servant, that will I follow.

22. And the king heard the words of Terah, and his anger was kindled and he considered him in the light of a fool.

23. And the king answered Terah, and he said to him, art thou so silly, ignorant, or deficient in understanding, to do this thing, to give thy beautiful horse for silver and gold or even for straw and provender?

24. Art thou *so* short of silver and gold, that thou shouldest do this thing, because thou canst not obtain straw and provender to feed thy horse? and what is silver and gold to thee, or straw and provender, that thou shouldst give away that fine horse which I gave thee, like which there is none to be had on the whole earth?

25. And the king left off speaking, and Terah answered the king, saying, like unto this has the king spoken to his servant;

26. I beseech thee, my lord and king, what is this which thou didst say unto me, saying, give thy son that we may slay him, and I will give thee silver and gold for his value; what shall I do with silver and gold after the death of my son? who shall inherit me? *surely* then at my death, the silver and gold will return to my king who gave it.

27. And when the king heard the words of Terah, and the parable which he brought concerning the king, it grieved him greatly and he was vexed at this thing, and his anger burned within him.

28. And Terah saw that the anger of the king was kindled against him, and he answered the king, saying, all that I have is in the king's power; whatever the king desireth to do to his servant, that let him do, *yea*, even my son, he is in the king's power, without value in exchange, he and his two brothers that are older than he.

29. And the king said to Terah, no, but I will purchase thy younger son for a price.

30. And Terah answered the king, saying, I beseech thee my lord and king to let thy servant speak a word before thee, and let the king hear the word of his servant, and Terah said, let my king give me three days time till I consider this matter within myself, and *consult* with my family concerning the words of my king; and he pressed the king greatly *to agree* to this.

31. And the king hearkened to Terah, and he did so and he gave him three days time, and Terah went out from the king's presence, and he came home to his family and spoke to them all the words of the king; and the people were greatly afraid.

32. And it was in the third day that the king sent to Terah, saying, send me thy son for a price as I spoke to thee; and shouldst thou not do this, I will send and slay all thou hast in thy house, so that thou shalt not even have a dog remaining.

33. And Terah hastened, (as the thing was urgent from the king,) and he took a child from one of his servants, which his handmaid had born to him that day, and Terah brought the child to the king and received value for him.

34. And the Lord was with Terah in this matter, that Nimrod might not cause Abram's death, and the king took the child from Terah and with all his might dashed his head to the ground, for he thought it had been Abram; and this was concealed from him from that day, and it was forgotten by the king, as it was the will of Providence not to suffer Abram's death.

35. And Terah took Abram his son secretly, together with his mother and nurse, and he concealed them in a cave, and he brought them their provisions monthly.

36. And the Lord was with Abram in the cave and he grew up, and Abram was in the cave ten years, and the king and his princes, soothsayers and sages, thought that the king had killed Abram.

To Save Sinners.

Christ came to save sinners. Are you a sinner? If so, I can tell you, on Scriptural authority, that Jesus Christ came to save you.

Allow me to tell you an anecdote, which I have often told before, because I love to tell it. A friend of mine, who has been a clergyman in Ireland, related it to me himself as a veritable narrative. A clergyman of an Irish parish said, that "he went round to visit all his parishioners, but," said he, "there was one poor woman in the parish who had been an abandoned character, and I dared not go to visit her, because I thought it would ill become my position, so I passed by. Ah! brother," he said, "I know it was an evil pride, or else I should have gone after the chief of sinners, for the care of her soul was in some measure committed to my hands." One day he saw her in church, and he thought he heard her repeating the responses, and fancied he saw the tears rolling down her cheek. Oh, how his bowels yearned for her soul! He longed to speak with her, but he dared not. She came there month after month, a constant worshiper, and yet he passed by the door and did not visit her. At last, one day she came to the door, and said:

"Sir, I want you." He then went in, and she putting out her hand, and taking hold of his, said:

"Oh, sir, if *your Master* had been in this village half as long as you have, I am sure he would have been to see me, for I am the worst sinner in the parish, and, therefore, I want his help the most; but though you have not been to see me, I know who has said, 'This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief.'"

Ah! and are we not chief of sinners, too? You may never sin as she did, but you *have* sinned. You may not have openly transgressed as she did; but if God the Spirit be at work in your heart, you will be content to stand side by side with her, and both of you will say at once, "I the chief of sinners am."

I have done, but not till I have told you the way of salvation. It is written in God's word, "He that believeth and is baptized, shall be saved." Do you ask me what it is to believe? To believe, is to cast yourselves simply and wholly on the blood of Christ for salvation. I know no better utterance than this,

"Nothing in my hands I bring;
Simply to thy cross I cling."

God of his grace help you to say this. Amen.—*Spurgeon.*

For the Children.

The Little Sisters.

There were two little sisters at the house whom nobody could see without loving, for they were always so happy together. They had the same books and the same playthings, but never a quarrel sprang up between them—no cross words, no pouts, no slaps, no running away in a pet. On the green before the door, trundling hoop, playing with Rover, helping mother, they were always the same sweet-tempered little girls.

"You never seem to quarrel," I said to them one day; "how is it you are always so happy together?"

They looked up, and the eldest answered, "I 'spose 'tis 'cause Addie *lets me* and *I let Addie.*"

I thought a moment. "Ah, that is it," I said; "she lets you, and you let her that's it."

Did you ever think what an apple of discord "*not letting*" is among children? Even now, while I have been writing, a great crying was heard under the window. I looked out. "Gerty, what is the matter?" "Mary won't let me have her ball," bellows Gerty. "Well, Gerty wouldn't lend me her pencil in school," cried Mary, "and I don't want she should have my ball." "Fie, fie; is that the way sisters should treat each other?" "She shan't have my pencil," muttered Gerty; "she'll only lose it." "And you'll only lose my ball," retorted Mary, "and I shan't let you have it."

The "not letting" principle is downright disobligingness, and a disobliging spirit begets a great deal of quarrelling.

These little girls, Addie and her sister, have got the true secret of good manners. Addie lets Rose, and Rose lets Addie. They are yielding, kind, unselfish, always ready to oblige each other, neither wishes to have her own way at the expense of the other. And are they not happy? Oh yes. And do you not love them already?

—*Child's Paper.*

A foe to God was never true friend to man.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION OVER GEO. T. ADAMS' STORE,

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NUMBER 167 HANOVER STREET BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, NOVEMBER 25, 1857. WHOLE NO. 116. VOL. VI. NO. 13

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HASTY WORDS.

Full oft a word that lightly leaves the tongue,
Another's breast unconsciously has wrung;
And were the wound but present to the eye
We'd mourn the pain that solace might defy.

Was it taunt—perhaps a thoughtless jest?
An idle ripple of the vacant breast?
But tiny shafts may yield a venomed death
What need, to speed them but a little breath.

We toy with hearts, as if the thousand chords
That vibrate to the touch of hasty words,
Could jar out discords all the livelong day
Nor any tension cause them to give way.

Oh, strike them gently! every human breast
Is by a secret load of grief opprest;
Forbear to add a note of timeless woe,
Where discords ever are so prone to flow.

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England, in her pride of conquest and rule, extended in both hemispheres—her crown in every clime—upon every sea her navy excelling all other nations—her usurpations of power swallowing up defenceless nationalities—by her "exchange on London," becoming the very nucleus of trade,—England awaits the crushing visitation of divine judgment for her political defilement.

The Chinese rebel against commercial encroachments; angry at the previous coercion into compliance with the will of a foreign nation, by arbitrary force, and impose on the British a troublesome war just at the time when the vast realm of Hindoostan rises to assert its freedom, and throw off a galling foreign yoke. The East India company has been most abominable in its sway of illegitimate authority—like other chartered English monopolies. In India, its rule has been despotic. Sustained by the whole weight of the British government, its position has been absolute. Since the days of Warren Hastings, who was impeached by Edmund Burke for tyranny, and whose administration was a degrading despotism, a succession of exactions, usurpations, barbarities political and social atrocities, persecutional enormities, have followed under Anglo-Indian domination. Will not the government, then, whose might over those millions has gained its towering acme by a gigantic plan of commerce—will she not expect a revulsion, a revolution—a baptism of blood for her Asiatic throne? She is beginning to receive it! Can she complain of butcheries by the Sepoys?—of slaughter by the wholesale, when depressed and degraded peoples rush to resist their manacling oppression, and disenthrall their liberty and their religion? 'Twas not enough that her blood and treasure must flow into the Crimea, at the toss of another sceptre. She must now maintain her position in China—she must subdue an insurrection in India. A vast amount of blood and millions of capital will be demanded. It is admitted by the English themselves—but still in boastful pride they vaunt of their strength.

Long has that nation been preparing for this fast-coming day of reckoning. Now all the elements are rife for an upheaving, such as no nation has suffered since the downfall of Rome. The "fall of Empires" has become a grand, established, providential fact in this world's governmental history, as well as the birth of states. It must become a page of England's record, for "old and cherished" throne abuses. At home, the very foundations of dominion are threatened. Its walls might repel the thunder-shock from without—they cannot withstand the earthquake from below. The people know their servitude, and feel their chains.

"The millions of Europe, but more especially the millions of Great Britain, are beginning, seriously, to inquire if the pageantry of a throne is worth what it costs, or the crimes and blood and treasure by which it has been cemented and that have followed in every stage of history.

For years there has been in Great Britain a smouldering feeling of resistance to the burdens of State. It has burst forth, on occasions, and has alarmed the government. It has only been reduced by the strong arm of power and kept down by a constant show of physical force, aided, it is true, by seasons of prosperity for artisans and agriculturists, and by a lingering, but weakening, attachment to the throne which had cost them so dearly. But it has never been subdued. The power of the Commons has been, year by year, increasing; that of the throne, year by year, decreasing. Reform has commenced, but it is not finished. With increased intelligence and increased liberty come the desire, as well as the power, for entire emancipation from the control of the errors, and the wickedness, and the injustice of the past."—*Boston Herald, Oct. 23.*

Her dependencies must sustain her increasing burdens; in payment for being governed—mercenary monopoly of their rights! With far-off Australia, ready, upon a favorable exigency, to lift the banners of a new State—British North America and Canada, burdened with abuses, taxation, and salaried minions—and smaller provinces restive, and impatient of plodding restraint—while a subtle, treacherous ally winks at Osborne, and smiles at Stuttgardt—hails the fair Victoria upon her own Island throne, and, with imperial *hauteur*, meets the stern Alexander of the North, upon the coveted German plains, what can be the prospect but mighty change? Some rending disruption, with Titanic strides to bear her *prestige* to the shades of the dark past. With home hordes to govern, feed and enrich, these refractory adoptions to manage and subjugate, while her adventurous prodigal Jonathan, like Cæsar, returns only to erect his own aristocracies out of her fortune, whether glorious or adverse,—for what can she look but wrathful manifestation, meted on the scale of her arrogance, by Him whose judgment is infinite and righteous? —with whom remains the rising and the decline of powers—who ordains her overwhelming punishment by the registry of her defection. W. S. CAMPBELL.

For the Crisis.

The Generation of Christ.

"He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living." ISA. 53: 8.

This language of the prophet evinces the fact, that notwithstanding Christ died without posterity, still there is to be a posterity or a *generation* which the scriptures denominate 'his generation." Hence said the Psalmist, "a seed shall serve him; it shall be accounted to the *Lord* for a generation." Ps. 22: 30.

But who shall declare (make known) his generation? In this present imperfect and corruptible state we belong to the posterity of Adam—we are of the earth, earthy. Eccl. 3: 20,—"*All* are of the dust, and all turn to dust again." Adam, the man created in God's own image, lived but nine hundred and thirty years, and he died. He was driven from the garden—from the tree of life for disobedience—the *way* of the tree of life was kept from him and *his generation* forever. Therefore, by Adam all die—"all return to dust again." Abel, who by faith offered unto God the more excellent sacrifice, died. Abraham, chosen of God as the father of the faithful, to whom the promises were made, died in faith, not having received the things promised. "Thou shalt go to thy fathers in peace; thou shalt be *buried* in a good old age," saith the Lord." Gen. 15: 15. Gen. 25: 8,—"Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people." Isaac and Jacob also were buried in the cave at Machpelah. Even Joseph, the beloved and blessed of his father, and the chosen of God as the preserver of his people Israel, was not permitted to see the land of promise, but died in Egypt, by faith making mention of his bones. Moses, after willingly suffering affliction with the people of God, died, even in sight of the prize, having esteemed the reproach of Christ greater riches than the treasures of Egypt. Joshua, like Joseph, numbers his one hundred and ten years and is buried in his inheritance.

The Judges that ruled in Israel for four hundred and fifty years, in their turn fell by the ruthless hand of death, till the days of Samuel, (whom Hannah lent unto the Lord as long as he liveth) who ministers to the people though but a child. He too, after anointing Saul king of Israel, dies. Even the witch of Endor could not save the life of Saul; and David, of all the sons of Jesse, reigns the chosen of God. But, alas! David slept with his fathers and was *buried* in the city of David, (after charging Solomon, saying, "be thou strong and show thyself a man,") and had not gone to heaven in the days of Peter. Solomon succeeds to the throne of Israel from whom the lineage by promise is brought down by Matthew to Joseph the husband of Mary, of whom is born Jesus, who is called Christ. Luke brings down the lineage from Nathan, the oldest son of David, to Heli, the grandfather of Mary the mother of Christ.

Therefore, the heir to the throne of David, both according to the flesh and promise, is manifest in the babe of Bethlehem and in "the man of sorrows." He was oppressed, and he was afflicted, yet he opened not his mouth. He was taken away by distress and judgment, (*Marg.*) and who shall declare his generation? He made his grave with the wicked, and with the rich in his death. Yes, even Jesus died. His first birth is from the seed of David according to the flesh, and he must die. He was of Adam's posterity; he belonged to the generation of Adam, and all in (by) Adam die. His soul was made an offering for sin. "Then saith he to them, my soul is exceeding sorrowful, even unto death." Matt. 26: 38. He was on trial for life even as was Adam; and when he had finished his mission he says, "be of good cheer for I have overcome." He was in an embryo state, that is, he was not perfected morally, till he could say, "Father, *forgive* them," nor physically, until he was raised from the dead. Therefore, says the Apostle, the first man Adam was made a living soul, the last Adam a quickening spirit. How was Jesus made a quickening spirit? Let inspiration tell. John 5: 21,—"For as the Father raiseth up the dead, *and quickeneth them;* even so the Son quickeneth whom he will." "I speak not of myself: but the Father that dwelleth in me, he doeth the works." All was done in the Father's name till the resurrection of Christ; afterwards, in his. Then the power to give life was transmitted to his name.

This quickening is called a birth. Jesus was the first that ever attained it. As the Apostle says, Col. 1: 15, "Who is the image of the invisible God, the first-born of every creature." Ver. 18,—"And he is the *head of the body* the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence." Now if the *head* of the *body* got its birth by a resurrection—a physical change—will not the *body* get its birth by a physical change? Again says the Apostle, I have taught nothing only "which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead." Acts 26: 23. He was "the first born among many brethren." Rom. 8: 29. Paul says he was called to be an apostle, separated unto the gospel of God concerning his Son Jesus Christ our Lord, which was made of the *seed of David according to the flesh*, and declared to be the *Son of God with power*, according to the spirit of holiness, *by the resurrection* (birth) *from the dead.*

Thus we learn that the first birth of Christ ushered him to natural life; as the seed of David according to the flesh he bore the image of the earthy. The second birth gave him a spiritual life—made him a "quickening spirit," and gave him the image of the heavenly. The "body" must undergo the same change—it "must be born again." When Jesus Christ shall have a posterity or a *generation* of children, as the scriptures evince, they will be like him—they will bear his likeness. But who shall declare his generation? Isa. 49, gives us some light upon this subject. After speaking of the dejected state of Zion, apparently childless, he says, ver. 18,—"Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee." Ver. 21,—"Then shalt thou say in thine heart, who hath *begotten* me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro?" Hear Paul's answer. 1 Cor. 4: 15,—"For in Christ Jesus I have begotten you through the gospel." Jas. 1: 18,—"Of his own will *begat* he us with the word of truth." Again. "And who hath brought up these? Behold, I was left alone: these, where had they been?" Ans. 1 Tim. 4: 6,—(They were) "nourished up in the words of faith;"—upon the "sincere milk of the word." "I was left alone." Yes, you came to your own, and they received you not. You tread the wine press alone. "Where had they been?" After you lost your children, the Jews, you gave invitation to the Gentiles, as the prophet said in answer to the question;—"Thus saith the Lord God, behold I will lift up my hand to the Gentiles, and set my standard to the people."

This then is the way in which they have been begotten by the gospel,—by the word of truth. This is what Peter calls the *incorruptible seed*—the word of God. Corruptible seed produces a corruptible progeny, and a birth from an incorruptible seed must produce incorruptible beings. Hence says the Savior—"ye must be born again." But does not John say, now are we the sons of God? Yes, and Paul tells how; by "the spirit of adoption." Now a birth makes manifest. Therefore when John says it doth not appear what we shall be, it is evident that we are not as yet manifest, consequently, in embryo; but we know that when he shall appear we shall be *like him.* The first birth gives us the likeness of the first Adam; the second "*like Him,*"—"who shall change their vile bodies and fashion them *like his glorious body.*" "So is EVERY ONE that is born of the Spirit"—incorruptible seed—word of God—my *words, they are spirit*, and they are life. How? Just like the going and coming of the wind; you can't tell how. Thus did the Savior—the *Head* do when he was born again. Thus will the "*body*" do when it is born again.

The first birth brings us into the generation of Adam.

The second must be a *re*generation, and consequently *his* generation. AND WHO WILL (venture to) DECLARE HIS GENERATION? Who? If we get a birth from an *incorruptible* seed in this life we can't be lost, possibly. Says the writer of the Advent Shield, No. 3, page 362, "Except a man be born of the Spirit," *which we understand is only complete in the resurrection*, "he cannot enter the kingdom of God." Even so.

Yours for truth, H. PRATT.

For the Crisis.

The Last Words of Jesus;
AND THE CHURCH'S RESPONSE.

No. III.

Lastly. The permanent constitution of His kingdom and glorious enthronement therein, and his reign as "Prince of Peace."

"And I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven and came to the ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed." "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.' "And the kingdom and dominion, and greatness of the kingdom UNDER the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him." "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom." "And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ," Amen. Dan. 7: 13–14; 2: 44; 7: 27; 2 Tim. 4: 1; Rev. 12: 10. "He will be great (i.e., Mary's Son,) and will be called the Son of the Most High, and the Lord God will give him the throne of his Father David. And he will reign over the house of Jacob forever, and of his reign there will be no end." "For unto us a child is born, unto us a Son is given, and his government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this." Luke 1: 32–33; Isa. 9: 6–7.

His governmental sway and holy empire
Shall still increase, to every realm extend,—
The nations shall his righteous reign admire,
His reign of peace and plenty without end.

Upon the throne of David and his kingdom,
To order and sustain with regal power,
There he shall sit, possess, restored dominion,
In judgment and in justice evermore.

How every item here enumerated, as seen by the foregoing references, rests for its fulfillment upon the Redeemer's return to our world. In support of this we might adduce many other Scriptures, but let this suffice.

We shall now present some testimony teaching the second coming confirmatory of the position laid down, showing that the doctrine is urged as containing a healthful motive power, and calculated to stimulate the church to action, watchfulness, prayer, and practical godliness. Jesus in his last discourse on the mount concerning his return closes with—

"Take ye heed, watch and pray; for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning. Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, watch." "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels." Mark 13: 33–37; Mark 8: 38.

Here the Savior sets it forth as a motive to watchfulness and prayer. And he solemnly admonishes us from the consideration of it, to be faithful to our trust and not indifferently treat him and his words, not to be not ashamed of him and the truths which relate more particularly to his coming and kingdom, lest when he comes we shall be found to have belied our profession, and he be ashamed of us.

"The night (says Paul) is far spent and the day (i. e., the day of Christ,) is at hand, therefore cast off the works of darkness, and put ye on the armor of light, and walk honestly." Rom. 13: 12–13. How cheering! If the night was far spent in his time, we must be fast hurrying into the morning; and the last words of Jesus will soon be realized—"Surely, I come quickly." Again:

"But to me, it is a light matter to be judged of by you, or by man whatever; . . for the Lord is my judge. Therefore pronounce not judgments before the time, [or] until the Lord come, who will pour light upon the hidden things of darkness, and will make manifest the thoughts of [men's] hearts; and then will each one have [due] praise of God." 1 Cor. 4: 3–5.

From the reflection of Christ's coming in this capacity, so long as we are not conscious of any flagrant act ourselves, we are not to heed or but lightly esteem the opinions of men in regard to our characters, but look hopefully forward to his advent, when we will judge righteous judgment. "That in everything ye are enriched in him, in all discourse and in all knowledge; . . . so that ye are not inferior in any one of his gifts; but waiting for the manifestation of our Lord Jesus Messiah; who will confirm you unto the end, so that ye may be blameless in the day of our Lord Jesus Messiah." The apostle here sets it forth as a crowning grace, that "to the end he [God] may establish your hearts unblamable in holiness before God, even our Father at the coming of our Lord Jesus Christ with all his saints." 1 Cor. 1: 5–7–8; 1 Thess. 3: 13. "Let your moderation be known unto all men. The Lord is at hand." Phil. 4: 5. Here we are cautioned to exercise an equanimity of temper on all occasions, and be not easily provoked, "commending ourselves to every man's conscience in the sight of God," for our practical temperance in all things," while "we wait for his Son from heaven." "For what is our hope, and our joy, and the crown of our glorying; unless it be ye, before our Lord Jesus at his coming?" 1 Thess. 2: 19." Here he couples it with the joyful fruition of his hopes.

"For the all verifying grace of God, is re-

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Rome, all-conquering Rome—invincible in centralizing upon herself the policy of every state worth hearing of—divided into two great rival dynasties—then the Eastern gradually sunk under the "torture" of the Asiatic Ottoman,—and the Western, by revolt, and insurrection, and dismemberment, broke into fragments—crumbled to decay—till the glory of the Cæsars was buried under the cloud of anarchy: darkness hung its night-folds over the imperial brightness of a world-wide kingdom—and the Roman senate dragged to the deepest hell—the long shaded and waning perfection of a central dominion. The "Scourge of God" was recognized in one invasion—it appears in all. The Northern barbarians came upon the fields of civilization to devastate and retribute, for God, upon a government tyrannous and haughty, laid in the blood of millions.

England, in her pride of conquest and rule, extended in both hemispheres—her crown in every clime—upon every sea her navy excelling all other nations—her usurpations of power swallowing up defenceless nationalities—by her "exchange on London," becoming the very nucleus of trade,—England awaits the crushing visitation of divine judgment for her political defilement.

The Chinese rebel against commercial encroachments; angry at the previous coercion into compliance with the will of a foreign nation, by arbitrary force, and impose on the British a troublesome war just at the time when the vast realm of Hindoostan rises to assert its freedom, and throw off a galling foreign yoke. The East India company has been most abominable in its sway of illegitimate authority—like other chartered English monopolies. In India, its rule has been despotic. Sustained by the whole weight of the British government, its position has been absolute. Since the days of Warren Hastings, who was impeached by Edmund Burke for tyranny, and whose administration was a degrading despotism, a succession of exactions, usurpations, barbarities political and social atrocities, persecutional enormities, have followed under Anglo-Indian domination. Will not the government, then, whose might over those millions has gained its towering acme by a gigantic plan of commerce—will she not expect a revulsion, a revolution—a baptism of blood for her Asiatic throne? She is beginning to receive it! Can she complain of butcheries by the Sepoys?—of slaughter by the wholesale, when depressed and degraded peoples rush to resist their manacling oppression, and disenthrall their liberty and their religion? 'Twas not enough that her blood and treasure must flow into the Crimea, at the toss of another sceptre. She must now maintain her position in China—she must subdue an insurrection in India. A vast amount of blood and millions of capital will be demanded. It is admitted by the English themselves—but still in boastful pride they vaunt of their strength.

Long has that nation been preparing for this fast-coming day of reckoning. Now all the elements are rife for an upheaving, such as no nation has suffered since the downfall of Rome. The "fall of Empires" has become a grand, established, providential fact in this world's governmental history, as well as the birth of states. It must become a page of England's record, for "old and cherished" throne abuses. At home, the very foundations of dominion are threatened. Its walls might repel the thunder-shock from without—they cannot withstand the earthquake from below. The people know their servitude, and feel their chains.

"The millions of Europe, but more especially the millions of Great Britain, are beginning, seriously, to inquire if the pageantry of a throne is worth what it costs, or the crimes and blood and treasure by which it has been cemented and that have followed in every stage of history.

For years there has been in Great Britain a smouldering feeling of resistance to the burdens of State. It has burst forth, on occasions, and has alarmed the government. It has only been reduced by the strong arm of power and kept down by a constant show of physical force, aided, it is true, by seasons of prosperity for artisans and agriculturists, and by a lingering, but weakening, attachment to the throne which had cost them so dearly. But it has never been subdued. The power of the Commons has been, year by year, increasing; that of the throne, year by year, decreasing. Reform has commenced, but it is not finished. With increased intelligence and increased liberty come the desire, as well as the power, for entire emancipation from the control of the errors, and the wickedness, and the injustice of the past."—*Boston Herald, Oct. 23.*

Her dependencies must sustain her increasing burdens; in payment for being governed—mercenary monopoly of their rights! With far-off Australia, ready, upon a favorable exigency, to lift the banners of a new State—British North America and Canada, burdened with abuses, taxation, and salaried minions—and smaller provinces restive, and impatient of plodding restraint—while a subtle, treacherous ally winks at Osborne, and smiles at Stuttgardt—hails the fair Victoria upon her own Island throne, and, with imperial *hauteur*, meets the stern Alexander of the North, upon the coveted German plains, what can be the prospect but mighty change? Some rending disruption, with Titanic strides to bear her *prestige* to the shades of the dark past. With home hordes to govern, feed and enrich, these refractory adoptions to manage and subjugate, while her adventurous prodigal Jonathan, like Cæsar, returns only to erect his own aristocracies out of her fortune, whether glorious or adverse,—for what can she look but wrathful manifestation, meted on the scale of her arrogance, by Him whose judgment is infinite and righteous? —with whom remains the rising and the decline of powers—who ordains her overwhelming punishment by the registry of her defection. W. S. CAMPBELL.

For the Crisis.

The Generation of Christ.

"He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living." ISA. 53: 8.

This language of the prophet evinces the fact, that notwithstanding Christ died without posterity, still there is to be a posterity or a *generation* which the scriptures denominate 'his generation." Hence said the Psalmist, "a seed shall serve him; it shall be accounted to the *Lord* for a generation." Ps. 22: 30.

But who shall declare (make known) his generation? In this present imperfect and corruptible state we belong to the posterity of Adam—we are of the earth, earthy. Eccl. 3: 20,—"*All* are of the dust, and all turn to dust again." Adam, the man created in God's own image, lived but nine hundred and thirty years, and he died. He was driven from the garden—from the tree of life for disobedience—the *way* of the tree of life was kept from him and *his generation* forever. Therefore, by Adam all die—"all return to dust again." Abel, who by faith offered unto God the more excellent sacrifice, died. Abraham, chosen of God as the father of the faithful, to whom the promises were made, died in faith, not having received the things promised. "Thou shalt go to thy fathers in peace; thou shalt be *buried* in a good old age," saith the Lord." Gen. 15: 15. Gen. 25: 8,—"Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people." Isaac and Jacob also were buried in the cave at Machpelah. Even Joseph, the beloved and blessed of his father, and the chosen of God as the preserver of his people Israel, was not permitted to see the land of promise, but died in Egypt, by faith making mention of his bones. Moses, after willingly suffering affliction with the people of God, died, even in sight of the prize, having esteemed the reproach of Christ greater riches than the treasures of Egypt. Joshua, like Joseph, numbers his one hundred and ten years and is buried in his inheritance.

The Judges that ruled in Israel for four hundred and fifty years, in their turn fell by the ruthless hand of death, till the days of Samuel, (whom Hannah lent unto the Lord as long as he liveth) who ministers to the people though but a child. He too, after anointing Saul king of Israel, dies. Even the witch of Endor could not save the life of Saul; and David, of all the sons of Jesse, reigns the chosen of God. But, alas! David slept with his fathers and was *buried* in the city of David, (after charging Solomon, saying, "be thou strong and show thyself a man,") and had not gone to heaven in the days of Peter. Solomon succeeds to the throne of Israel from whom the lineage by promise is brought down by Matthew to Joseph the husband of Mary, of whom is born Jesus, who is called Christ. Luke brings down the lineage from Nathan, the oldest son of David, to Heli, the grandfather of Mary the mother of Christ.

Therefore, the heir to the throne of David, both according to the flesh and promise, is manifest in the babe of Bethlehem and in "the man of sorrows." He was oppressed, and he was afflicted, yet he opened not his mouth. He was taken away by distress and judgment, (*Marg.*) and who shall declare his generation? He made his grave with the wicked, and with the rich in his death. Yes, even Jesus died. His first birth is from the seed of David according to the flesh, and he must die. He was of Adam's posterity; he belonged to the generation of Adam, and all in (by) Adam die. His soul was made an offering for sin. "Then saith he to them, my soul is exceeding sorrowful, even unto death." Matt. 26: 38. He was on trial for life even as was Adam; and when he had finished his mission he says, "be of good cheer for I have overcome." He was in an embryo state, that is, he was not perfected morally, till he could say, "Father, *forgive* them," nor physically, until he was raised from the dead. Therefore, says the Apostle, the first man Adam was made a living soul, the last Adam a quickening spirit. How was Jesus made a quickening spirit? Let inspiration tell. John 5: 21,—"For as the Father raiseth up the dead, *and quickeneth them*; even so the Son quickeneth whom he will." "I speak not of myself: but the Father that dwelleth in me, he doeth the works." All was done in the Father's name till the resurrection of Christ; afterwards, in his. Then the power to give life was transmitted to his name.

This quickening is called a birth. Jesus was the first that ever attained it. As the Apostle says, Col. 1: 15, "Who is the image of the invisible God, the first-born of every creature." Ver. 18,—"And he is the *head of the body* the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence." Now if the *head* of the *body* got its birth by a resurrection—a physical change—will not the *body* get its birth by a physical change? Again says the Apostle, I have taught nothing only "which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead." Acts 26: 23. He was "the first born among many brethren." Rom. 8: 29. Paul says he was called to be an apostle, separated unto the gospel of God concerning his Son Jesus Christ our Lord, which was made of the *seed of David according to the flesh*, and declared to be the *Son of God with power*, according to the spirit of holiness, *by the resurrection* (birth) *from the dead.*

Thus we learn that the first birth of Christ ushered him to natural life; as the seed of David according to the flesh he bore the image of the earthy. The second birth gave him a spiritual life—made him a "quickening spirit," and gave him the image of the heavenly. The "body" must undergo the same change—it "must be born again." When Jesus Christ shall have a posterity or a *generation* of children, as the scriptures evince, they will be like him—they will bear his likeness. But who shall declare his generation? Isa. 49, gives us some light upon this subject. After speaking of the dejected state of Zion, apparently childless, he says, ver. 18,—"Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee." Ver. 21,—"Then shalt thou say in thine heart, who hath *begotten* me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro?" Hear Paul's answer. 1 Cor. 4: 15,—"For in Christ Jesus I have begotten you through the gospel." Jas. 1: 18,—"Of his own will *begat* he us with the word of truth." Again. "And who hath brought up these? Behold, I was left alone: these, where had they been?" Ans. 1 Tim. 4: 6,—(They were) "nourished up in the words of faith;"—upon the "sincere milk of the word." "I was left alone." Yes, you came to your own, and they received you not. You tread the wine press alone. "Where had they been?" After you lost your children, the Jews, you gave invitation to the Gentiles, as the prophet said in answer to the question;—"Thus saith the Lord God, behold I will lift up my hand to the Gentiles, and set my standard to the people."

This then is the way in which they have been begotten by the gospel,—by the word of truth. This is what Peter calls the *incorruptible seed*—the word of God. Corruptible seed produces a corruptible progeny, and a birth from an incorruptible seed must produce incorruptible beings. Hence says the Savior—"ye must be born again." But does not John say, now are we the sons of God? Yes, and Paul tells how; by "the spirit of adoption." Now a birth makes manifest. Therefore when John says it doth not appear what we shall be, it is evident that we are not as yet manifest, consequently, in embryo; but we know that when he shall appear we shall be *like him*. The first birth gives us the likeness of the first Adam; the second "*like Him*,"—"who shall change their vile bodies and fashion them *like his glorious body*." 'So is EVERY ONE that is born of the Spirit"—incorruptible seed—word of God—my *words, they are spirit*, and they are life. How? Just like the going and coming of the wind; you can't tell how. Thus did the Savior—the *Head* do when he was born again. Thus will the "*body*" do when it is born again.

The first birth brings us into the generation of Adam.

The second must be a *regeneration*, and consequently *his* generation. AND WHO WILL (venture to) DECLARE HIS GENERATION? Who? If we get a birth from an *incorruptible* seed in this life we can't be lost, possibly. Says the writer of the Advent Shield, No. 3, page 362, "Except a man be born of the Spirit," *which we understand is only complete in the resurrection*, "he cannot enter the kingdom of God." Even so.

Yours for truth, H. PRATT.

For the Crisis.

The Last Words of Jesus; AND THE CHURCH'S RESPONSE.

No. III.

Lastly. The permanent constitution of His kingdom and glorious enthronement therein, and his reign as "Prince of Peace."

"And I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven and came to the ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed." "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.' "And the kingdom and dominion, and greatness of the kingdom UNDER the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him." "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom." "And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ," Amen. Dan. 7: 13–14; 2: 44; 7: 27; 2 Tim. 4: 1; Rev. 12: 10. "He will be great (i.e., Mary's Son,) and will be called the Son of the Most High, and the Lord God will give him the throne of his Father David. And he will reign over the house of Jacob forever, and of his reign there will be no end." "For unto us a child is born, unto us a Son is given, and his government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this." Luke 1: 32–33; Isa. 9: 6–7.

His governmental sway and holy empire
Shall still increase, to every realm extend,—
The nations shall his righteous reign admire,
His reign of peace and plenty without end.

Upon the throne of David and his kingdom,
To order and sustain with regal power,
There he shall sit, possess, restored dominion,
In judgment and in justice evermore.

How every item here enumerated, as seen by the foregoing references, rests for its fulfillment upon the Redeemer's return to our world. In support of this we might adduce many other Scriptures, but let this suffice.

We shall now present some testimony teaching the second coming confirmatory of the position laid down, showing that the doctrine is urged as containing a healthful motive power, and calculated to stimulate the church to action, watchfulness, prayer, and practical godliness. Jesus in his last discourse on the mount concerning his return closes with—

"Take ye heed, watch and pray; for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning. Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, watch." "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels." Mark 13: 33–37; Mark 8: 38.

Here the Savior sets it forth as a motive to watchfulness and prayer. And he solemnly admonishes us from the consideration of it, to be faithful to our trust and not indifferently treat him and his words, not to be not ashamed of him and the truths which relate more particularly to his coming and kingdom, lest when he comes we shall be found to have belied our profession, and he be ashamed of us.

"The night (says Paul) is far spent and the day (i. e., the day of Christ,) is at hand, therefore cast off the works of darkness, and put ye on the armor of light, and walk honestly." Rom. 13: 12–13. How cheering! If the night was far spent in his time, we must be fast hurrying into the morning; and the last words of Jesus will soon be realized—"Surely, I come quickly." Again:

"But to me, it is a light matter to be judged of by you, or by man whatever; . . for the Lord is my judge. Therefore pronounce not judgments before the time, [or] until the Lord come, who will pour light upon the hidden things of darkness, and will make manifest the thoughts of [men's] hearts; and then will each one have [due] praise of God." 1 Cor. 4: 3–5.

From the reflection of Christ's coming in this capacity, so long as we are not conscious of any flagrant act ourselves, we are not to heed or but lightly esteem the opinions of men in regard to our characters, but look hopefully forward to his advent, when we will judge righteous judgment. "That in everything ye are enriched in him, in all discourse and in all knowledge; . . . so that ye are not inferior in any one of his gifts; but waiting for the manifestation of our Lord Jesus Messiah; who will confirm you unto the end, so that ye may be blameless in the day of our Lord Jesus Messiah." The apostle here sets it forth as a crowning grace, that "to the end he [God] may establish your hearts unblamable in holiness before God, even our Father at the coming of our Lord Jesus Christ with all his saints." 1 Cor. 1: 5–7–8; 1 Thess. 3: 13. "Let your moderation be known unto all men. The Lord is at hand." Phil. 4: 5. Here we are cautioned to exercise an equanimity of temper on all occasions, and be not easily provoked, "commending ourselves to every man's conscience in the sight of God," "for our practical temperance in all things," while "we wait for his Son from heaven." "For what is our hope, and our joy, and the crown of our glorying; unless it be ye, before our Lord Jesus at his coming?" 1 Thess. 2: 19. Here he couples it with the joyful fruition of his hopes.

"For the all verifying grace of God, is re-

vealed to all men; and it teacheth us, to deny ungodliness, and worldly lusts, and to live in this world in sobriety, and in uprightness, and in the fear of God, looking for the blessed hope, (O! how the word of God condemns professors of the present day, and the popular ministry; how many of them regard it a blessed hope? But we proceed,) and the manifestation of the glory of the great God, and our life-giver, Jesus the Messiah." Tit. 2: 11–13. I charge thee before God, who quickeneth all, and before Jesus the Messiah, who attested a good testimony before Pontius Pilate, that thou keep the injunction, without stain and without blemish, until the manifestation of our Lord Jesus the Messiah, which God will in due time make visible." 1 Tim. 6: 13–16.

Here the important charge is delivered to Timothy, who is admonished to be faithful to that ministry by all the awful solemnities of the great day, when he must give an account as we all must. He is urged by the apostle, as in another place also, to keep this event always in view, which was designed no doubt to give force and unction to his preaching, that it might ultimately be with him, as with all God's true servants; who, as Peter affirms,—"Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 3–4.

"But, my brethren, be ye patient until the advent of the Lord; like the husbandman, who waiteth for the precious fruits of his ground, and is patient as to them, until he receive the early and the latter rain. So also be ye patient, and fortify your hearts, for the advent of our Lord draweth nigh." Jam. 5: 7.

From the context of this passage, we find the apostle uses the coming of our Lord to encourage those who are wronged and oppressed by their fellow-men; and he exhorts them to cherish the grace of patience, that "patience may have its perfect work," exercising "all patience and long suffering with joyfulness" knowing soon that the Lord will show himself as David prays, to whom vengeance belongeth, and recompence evil to those that trouble us.

"My beloved, now are we the sons of God; and hitherto it hath not appeared what we are to be; but we know that, when he shall appear, we shall be in his likeness, and we shall see him as he is. And every one that hath this hope from him, purifieth himself as he is pure." 1 John 3: 2–3.

Here it is presented by the beloved apostle as possessing a cleansing power—a purifying influence. How many will join with the apostle here, (who profess to be followers of the Lord Jesus) in his estimation of the influence of the hope of this doctrine? It seems but precious few, if we judge from appearances. And if a waiting position be the crowning grace, and if this hope be of so perfecting a nature, nearly all of Christendom may aptly answer to the wretched, blind, naked, and godless condition of the Laodiceans. See Rev. 3: 14–18.

"And now, my children, remain in him; that so, when he shall be manifested, we shall not be ashamed before him, but may have an open countenance at his coming." 1 John 2: 28.

Here the apostle advises that we keep the event ever fresh in our memories, that when it would transpire, whether we be asleep or awake, we might be able to say with the utmost assurance and confidence, "Lo, this is our God, and we have waited for him!"

"Behold he cometh with clouds; and all eyes shall see him, and also they who speared him; and all the tribes of the earth shall mourn on account of him. Yes; Amen. I am Alpha, also Omega, saith the Lord God; who is, and was, and *is to come*, the Omnipotent."

"Remember therefore how thou hast received and heard; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I shall come upon thee." "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book." "And, behold I come quickly; and my reward is with me, to give every man according as his work shall be." "He which testifieth these things, saith, surely I come quickly." Rev. 1: 7–8; 3: 3; 3: 11; 16: 15; 22: 7; 12: 20.

Did those men, who treat this glorious doctrine as of little or no consequence, and regard its adherents as wild enthusiasts, ever seriously reflect, that it is spoken of in the last book of the canonical Scriptures not less than ten or eleven times, and that in the very last chapter Jesus three times declares most emphatically, "I come quickly;" and in the very last words they stand in bold relief—"Surely, I come quickly?" This certainly indicates an importance surrounding it which we fear is too little realized and less appreciated not only by the masses, but even by those who claim to be waiting for his return. Oh! may God help us to more fully and duely appreciate this subject. And when we survey the subject in all its relations and bearings, and take into account the importance the apostles attached to it, we need not wonder why the Savior repeated it so often in his Apocalyptic communications, and why he chose that it should be the last message he uttered, and failed not to impress upon the mind of the church. How men can regard the doctrine with indifference, as we said before, can only be accounted for on the ground that they have gone, as a general thing, far astray from the true gospel, and have substituted a system of fables for God's truth; a condition which seems to have been foreseen by the sacred writers as they predicted such a state of things would obtain in these last days. The question propounded by the Savior implies an awful condition of things, and a universal looseness, and the prevalence of infidelity in regard to his coming, "yet the Son of man will come, and will he find faith on the earth?" yes. Notwithstanding the universal prevalence of infidelity, "the Son of man will come." Though men deride the doctrine and heap contumely upon it, and stigmatize its advocates, "yet the Son man will come." Though the churches oppose it, and the popular clergy ignore it, "yet the Son of Man will come." Though all the powers of hell and earth combine to cry it down, and try to deface, deform, destroy, and completely explain it away by their ingenious, mystical, and we may say wicked interpretations, (for which God will certainly bring them to an account,) "YET THE SON OF MAN WILL COME."

"The judgment day is rolling on,
The glass of life will soon be run,
Creation has her fiery doom,
The Lord will soon appear.

Now, hark! the trumpet rends the skies,
See slumbering millions wake and rise!
What joy, what terror, and surprise!
The last great day has come."

The World's Crisis.

BOSTON, NOVEMBER 25, 1857.

"What is Man?"—Ps. 8: 4.

NUMBER ONE.

We purpose to give a series of articles in answer to the above question, which will develop the teachings of the Bible relative to our constitution, history and destiny. It is said, "The proper study of mankind is man;" and we think we shall do well if we take heed to the wise saying,—"*Know thyself.*" There is a variety of opinions in relation to our origin and end. Some deny the Bible account of man's creation, and think he originated among the lower order of animals, and attained his present wonderful organism by the law of *progression*. If this were true, we think we should see animals changing to men at the present day, in obedience to the same law; but it happens that there is not one particle of evidence of any such progress. The petrified animals, of early days, found imbedded in the rocks, are just as perfect in all their parts, so far as can be ascertained, as the animals of the same species living at the present time.

Some, who admit the Bible record of man's *origin*, deny many of the events connected with his *history*, as recorded in the same book; and also reject the statement relating to his *final destiny*.

Some believe that when a man is dead he never lives again; others that he is immortal and never dies; others, that though he may die, he will have a resurrection from the dead. Some believe the resurrection is spiritual and at death: others, that a new organism is created when the time comes to raise the dead; and another class that the very material organism that is laid in the grave will be re-organized, and live again. It is evident that all of these opinions can't be right. Our purpose is to see which is in harmony with the *Bible*.

In order to obtain a clear answer to the question at the head of our article, it will be necessary to examine the account of the creation of man, as recorded in Gen. 2: 7.

"And the Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life, and *man* became a living soul."

The question arises, did the Lord form "*man* of the dust of the ground," or a "prison house" to put him in? The Lord says it was *man*. Do we believe it? It is important that we settle in our minds what constitutes *man*, before we proceed in our examination. If *man* was not made "of the *dust of the ground*," then the account of his creation is not correct. The Bible declares that the "Lord God *formed* man;" this implies, certainly, that he was *made* out of *something*, and did not exist from eternity, or before he was thus made; and it is positively declared that the accountable, intelligent being, called by our Creator, *man*, was made of *dust* on the sixth day of creation. Did he exist before that day? If so, the record is not true, and we are left to *guess* at our origin.

If the being thus formed of the dust of the ground, whom the *Lord* calls *man* is *not* man, then we ask, who, or what *is* man? We have sometimes been told that it was "the breath of life" which was breathed into his nostrils. We think those who hold this position will abandon it, after a little examination. If the "breath of life" breathed into Adam's nostrils was *the man*, then, it follows, he whom the Lord made "of the *dust of the ground*," and called man, was *misnamed* by his Creator. It will be observed that nothing was added to man after his creation, but "the breath of life;" hence, the breath must be *the man*, if the material organism is not, which was formed "of the dust of the ground;" but this organism is called *man*, before he receives "the breath of life" and after it has left him. Now let each one settle it in his mind, whether "the breath of life" is *the man*, or he who received it into his nostrils.

☞ We learn with deep sorrow that our faithful, devoted, and much loved Bro. H. L. Hastings is quite feeble, and severely threatened with the consumption. The earnest prayers of the church are requested in his behalf.

For the Crisis.

The Comforts of Doing Good.

Some ten years ago when first I engaged in the work of the ministry, it was my greatest delight to fall in with those of longer experience than myself, who could instruct me in the ways of the Lord more perfectly, and point out some of the devices of Satan of which I was comparatively ignorant. At that time it fell to my lot to become acquainted with, and warmly attached to a servant of God who wore many an honorable mark received on the battle field of controversy while contending for the truth of his Master. We traveled, we sang, prayed, preached, rejoiced and wept together. One Sabbath evening in August, after having preached in the town of —— a distance of twenty miles from his place of residence, in returning to our homes I had occasion to ride with him five or six miles We conversed by the way upon different subjects as the faint glimmerings of day were fast sinking in the west, when suddenly an impression seized me that Bro. G.'s family was in a state of want, and I could not refrain from opening my feelings to him; and on expressing my mind found my convictions were not altogether groundless. He told me he left his family with provision enough to last them till his return, and that he had received nothing during his absence from home, and what to do he did not know. When we parted I gave him what money I had with me, which was but a trifle, and went to my lodging with a heavy heart. Comfort fled from me. I knew him (Bro. G.) to be a man of too delicate health to perform manual labor, and his wife, as noble hearted a woman as the world ever produced, was not capable in her circumstances of meeting the wants of her children, none of which were old enough to earn their *bread*. I deplored their condition, but something must be done; and the question with me was, *what?*

Sabbath night passed away. I slept what I could. Monday came and I was under an engagement to work for a man that day cradling grain; for in those days I principally supplied my wants, and others what I could, by my own hands. I got but little for preaching, save "God bless ye," and "come again." During my toilsome hours on Monday, the woes of my brother in distress had fastened upon me, and Tuesday morning I resolved on making an effort to relieve his wants. One plan after another presented itself to my mind, but at length I settled on the plan of operation I am about to narrate. I engaged a team, went through the neighborhood where I was then living, called on A, B and C, saint and sinner, indiscriminately, and would interrogate them after this manner:

"Have you anything you want to lend to the Lord, with his promise of paying you again, good measure, pressed down, running over?"

"Lend to the Lord!" would be the reply; "what do you mean?"

"I mean what I say. There is a minister of Christ, to my knowledge, whose family is in a state of want; and Solomon says, 'he that hath mercy on the poor lendeth to the Lord;' 'and I will repay,' saith the Lord;—and now if you are afraid to take such security as this I will give you mine. The result was far beyond my expectations; for A, B and C, saint and sinner, launched out money, pork, flour, corn, beans, and everything in a provisional line a family needed to make them comfortable, until they loaded my team. About nine o'clock Tuesday evening I started for Bro. G.'s, with a heart relieved from a heavy burden. Reached his place between twelve and one. All were wrapped in the slumbers of night. I aroused them from their sleep. Bro. G. arose to bid me welcome to the hospitalities of his humble cot, supposing I had been away to attend meeting somewhere and was returning at that late hour of the night, and wanted to rest there until morning, (as had been the case before.) When I presented to him the offering, with his heart breaking with gratitude, he sunk into his chair and wept freely. We then knelt together and made the old kitchen resound with our prayers and shouts of praise to Him who hears the ravens cry, and deals to the young lion his meat.

"How much better are ye than fowls, O, ye of little faith." ELEOS.

New Hampshire Conference.

HOLDEN AT MANCHESTER, OCT. 15TH, 16TH, 17TH, 18TH, 1857.

According to previous notice, the conference convened at the chapel, Oct. 15th, at 2 o'clock P.M Brethren in the ministry were well represented in numbers, and punctual in attendance; which gave an encouraging aspect at the opening of the meeting. The time was spent in singing, praying, and appropriate remarks; nearly all participating:—the remark often being made, "The Lord is with us!" and thus the saints rejoiced to meet once more in their annual conference. Agreed to meet at 9 o'clock to-morrow morning for business.

Evening.—Preaching by Eld. J. V. Himes. Text. 2 Tim. 4: 6–8. "For I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

The discourse was timely, and truly encouraging to Christians in their "good fight;" and especially so to the Christian minister.

Friday morning, Oct. 16th, at 9 o'clock conference met according to appointment and after appropriate exercises, the brethren proceeded to business by choosing Eld, er John Knowles, moderator; T. M. Preble, Clerk; and I. H. Shipman, assistant. Called for, and heard read the report of the last conference. It was accepted. On motion, agreed to invite all the brethren present, to take part in the conference. Agreed to take the names of ministers present, which were as follows:—John. Knowles,—Lake Village; I H. Shipman, Sugar Hill; W. H. Eastman, Whitefield; O. G. Smith, East Sanbornton; S. S. Mooney, do. J. Harvey, Pittsfield; J Morse, Manchester; B. P. Manning, Goffstown; B. Locke, East Weare; T. M. Preble, do. J. V. Himes, Boston. At a subsequent session of the ministers' conference brethren John H. Clarke, Allenstown; Seth Goodhue, Wilmot; and Nathaniel Davidson, Salisbury; being present, gave a short, but interesting sketch of their experience, and also their purposes to preach the gospel as the Lord might open the door for them;—after which it was unanimously agreed that they be received to the fellowship of the ministers of this conference; and that we give them such encouragement, and render them such aid, as duty may require. On motion, the following resolution was received, and passed:—

THE MINISTRY.

Resolved, that during the session of each annual conference there shall be an examination of the condition and character of the ministers, belonging to the body.

YOUNG MEN FOR THE MINISTRY.

After some very interesting remarks by Elders Himes, Preble, Shipman, Eastman, Smith, Knowles and Locke, on the subject of encouraging young men to the work of the ministry, the following preamble and resolution was unanimously agreed to:

Whereas there are pious young men within the bounds of this conference, who are impressed with the duty of entering upon the gospel ministry; and whereas, such persons need the sympathy, counsel and assistance of fathers in the ministry;

Resolved, that a standing committee of three be appointed to advise with and give assistance to such persons among us as are called to this solemn and responsible work; —and that the church and ministry are earnestly invited to co-operate in this work, and to pray the Lord of the harvest, that he will multiply pastors and teachers to proclaim the gospel of the kingdom. Agreeably to the foregoing resolution, the following brethren were appointed the standing committee, viz.—Elds. T. M. Preble, I. H. Shipman and O. G. Smith.

Agreed that a committee of four be appointed to prepare further business for the conference. Agreed that W. H. Eastman, J. V. Himes, T. M. Preble, and I H. Shipman be said committee. Adjourned to the close of the P. M. meeting of worship.

Afternoon.—Preaching by Elder W. H. Eastman, from these words.—"Unto you therefore which believe he is precious." 1 Pet. 2: 7. This was a subject to which all true believers could bear witness.

At the close of the meeting of public worship, the conference came to order to the transaction of business, according to adjournment.

Attended to the reading of the minutes of the morning session. The committee then submitted the following resolution on the subject of Sunday Schools. Whereas the Sunday School institution is important to the moral and religious education of the rising generation, therefore resolved, that we recommend to the churches to establish Sunday Schools and Bible classes in their respective places of worship. And that all the ministers and churches, be earnestly invited to co-operate in this work.

After some remarks the resolution was unanimously agreed to. Conference then concluded to hear reports of the state of religion in different parts of the State, but after hearing from Eld. W. H. Eastman in his report in relation to Whitefield and Carroll, it was thought best to defer this subject to the opening of the session to-morrow morning and call the ministers together for their conference, immediately after the close of this session. Adjourned till 9 o'clock to-morrow morning.

Ministers then came to order, and held a very interesting conference for about one hour and a half. Love, union, and strong attachment to each other was manifest throughout the session, by all who had time to speak. Adjourned till 8 o'clock, to-morrow morning.

Evening. Preaching by Eld. I. H. Shipman, founded on Rev. 19: 5–9. "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb, and he saith unto me, These are the true sayings of God."

At the close of the discourse, an appeal was made to those who felt the need of getting "ready" for the "marriage supper of the Lamb," and about 20 rose for prayers. It was a powerful meeting.

[From *Advent Herald*. By request of T. M. Preble, Clerk of the Conf.

[*To be concluded.*]

For the Crisis.

Definite Time.

NUMBER FOUR.

Having presented my thought on Dan. 12: 10; Luke 19: 44; Rom. 13: 10, and several other passages connected with time, let me here add that I believe all other passages on which specific time is supposed to be based will be found to teach the same principle I have applied to these. There is one in Rev. 3: 3,—"If therefore thou wilt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." What doctrine is here taught? I think the duty of watchfulness, wakefulness, examining their condition, their duties to God, to men, growing out of the circumstances, transactions, and events around them. "Or else I will come on thee as a thief,"—unprepared, in disobedience, not having been morally awake to duty, and so he has no idea of the time when his Lord will come, and has not made himself ready. The term "hour" here signifies, not an hour of sixty minutes, but time, or season. The same is true of the same term in Rev. 14: 7. Also in John 5: 25, 28, the term "hour" is used in the same sense, signifying time, without giving the length of it. But while time is clearly shown to be a revealed matter, and intended to enlighten, warn and strengthen the church, we should use all the means we have to examine it, always bearing in mind that the subject of time will harmonize with other declarations of holy writ, and that God has revealed just what will benefit the church and no more.

But some will say, "If I was ever right and ready to meet the Lord, it was when I believed the Lord would come at such a time." No doubt it was the case with many. I have been there, and know the sensation; and I have been in many other circumstances, and been as right, as ready and acceptable in the sight of God. On the road to attend to any proper business,—in the shop at work,—in the field laboring,—in the desk calling sinners to repentance, and instructing the saints, or any other work which may be done to the glory of God, prepares us to have an immediate audience with Christ.

Let us then see if we may not learn more of the nature of Bible time, and keep our minds exercised in the study of it. Let it cause us to see that we are to understand by it that "the time of the end" may be known, and that it has arrived,—the man of sin has had his day, and is consuming,—the fourth empire is in its last and decaying state,—the periods which run to the resurrection end about here,—the signs in the sun, and in the moon, and in the stars have appeared,—the seals are opened,—the trumpets sounded,—the spirits of devils are working miracles, and all things bespeak that the Judge standeth at the door. Let us be on the watch, for we have seen the things come to pass by which we are to know "that Jesus is near even at the door." These things, when rightly considerered, serve to keep us in a calm, sober, watchful state, knowing that we stand upon the threshold of the Judgment, and may at any day behold the glorified Son of God, to reward us according to our works. We shall wish to be found in the way of duty, and inasmuch as he has enjoined upon us to watch because we "know not when the master of the house cometh, whether at even, or at the cock crowing, or in the morning, lest coming suddenly he find us sleeping," it becomes us to step carefully here. He has told us that some will be found in the field, some in the mill, some in the bed, while some will be taken and others left.

And now, brethren and sisters, I have given my mind; if it is not worthy of your consideration, let it pass. If it is, then let us strive together to be always ready and waiting for the coming of our Lord. I long with great interest to see him. I trust you also do. We will try to be faithful, remembering Christ's words—"What I say unto you I say unto all, watch."

Your brother in Christ still looking for his return. I. C. WELLCOME.

For the Crisis.

Come.

Sorrowing, sighing prisoner of earth, wouldst thou have joy and peace while a sojourner here amid life's cares and troubles? Come, then, to Jesus; in him thou mayst obtain it, and in him only. Believe not longer the deceitful whisperings of thine own heart,—hath aught ever yet satisfied thy fond hopes? Do not thy sweetest pleasures leave an aching void? Oh! be persuaded *now* to grasp the cup which alone can quench the wants of thy thirsty soul. Leave *now* the world, with its dazzling but false allurements, to find a home which will endure when earth and its scenes shall have passed forever away. Trust not to the future to secure the immortal prize. Angels *now* are waiting to bear the tidings of the soul's salvation to the throne above. Awake! then, to thy soul's best and only good. Subscribe with thine hand to the Lord, that when the book of life shall be opened thy name may be found therein. Remember, the present only is yours,—an eternal life of joy and bliss unspeakable if thou wilt accept it,—death, eternal death, if otherwise, is before you. Choose, ye, this day whom ye will serve. *Come now* to the fountain of the water of life, of which if a man drink he shall live forever.

C. E——.

Chicopee, Mass.

From Bro. S. W.

BRO. GRANT:—Three years ago, God for Christ's sake forgave my sins. Truly, does the apostle express my feelings when he says, this is the "blessed hope." This hope is an anchor to my soul. While the world is giddily and gaily rushing on, and vanity fairs and shows are on every hand inviting to perdition, this blessed hope stays me from these evils, and I can say, the love of Christ has constrained me to leave the world and its besetments, and look to the Lamb of God which taketh away the sins of the world. Brethren, what should we do in these perilous times without this hope? I am striving with you to gain a home in the restituted earth; and while we are striving to do the will of God let us see that we are found meekly sitting at Jesus' feet, learning our duty, that we run not in vain. We are in a wicked world. Wickedness increases, iniquity abounds, and the love of many has grown cold. We will not be of them that draw back unto perdition, but press forward to the saving of our souls, ever praying in the Holy Ghost that God will direct us and lead us in the way of truth and righteousness. And while we are striving to work out our salvation we may, by the love of Christ manifested through us, win some precious soul unto the fold

of Christ. I have had a strong desire o. late to be more like Jesus Christ. The restoration of all things is at hand, and we want to do what we can towards sounding the alarm to a slumbering world; and this we cannot do unless we are endowed with wisdom from above and have the spirit of Christ. O! to be Christ-like in all things; for without the spirit of Christ we are none of his.

Brethren and sisters, my prayer is that we may examine ourselves in the light of God's truth, and see if there be evil dwelling in us; lest after we have exhorted others to prepare for the coming of Christ we ourselves come short of entering the rest which remains for the children of God. Let us sink away from self and into the will of God, for the time is at hand when all the loved of earth shall meet to part no more. "We are going home to die no more." Cheer up, lone pilgrim, land is nearing. S. W.

Canton Ct.

SUNDAY AND LORD'S DAY.—These were the only names, in English, for the first day of the week, before the existence of Puritanism. The former expression was used by our Saxon ancestors, with all Teutonic nations. The latter was adopted from the Christain form of Southern Europe. Saturday, in Italian, still retains the name of Sabbato. The word for Sunday, in Russian, means resurrection, "identifying the day, as the Southern nations do, though more significantly, with the great triumph of Christian faith."—[*Notes and Queries.*

PRAYER.—Bowed knee and beautiful words cannot make prayer; but earnest desires from a heart bowed by love, inspired by God's Holy Spirit, and thirsting for loving God, will do it, anywhere, or in any plac , at any time.—[*Dr. Cumming.*

Health Department.

Tobacco.

No. III.

Its effects. It would seem that enough had already been said to convince every follower of Christ, that he cannot use tobacco to the glory of God; and that for this reason, it should be abandoned at once; but we wish to pile up facts on this subject until every doubt is removed.

Says Dr. Shew,

"Soldiers have not unfrequently disabled themselves from duty by applying a moistened tobacco leaf to the arm pit, which causes great prostration and vomiting, and violent sickness after eating.

Great prostration and nausea have been caused by placing only a part of the band, for a few minutes, in a strong infusion of tobacco.

In the Sandwich Islands, where tobacco is so generally used that children are taught to smoke before they are able to walk, adults sometimes carry the practice to such excess that they fall down senseless, and suddenly die."

The powerful effects of tobacco may be seen in the following case, given by Dr. Clay, of Manchester, England.

"A little boy, aged eight years, had been long affected with *tinea capitis*, or scald head, which had proved very obstinate. His father applied over his head the expressed juice of tobacco, obtained by wetting the dried tobacco leaves, then placing them between two iron plates and pressed, by which means the juice is extracted. The fluid was applied at five minutes before two in the afternoon; the child almost immediately complained of giddiness and loss of sight, so that his father smilingly observed, 'the boy is drunk.' He soon after become sick, vomited frequently, and in large quantities; he had also a desire to evacuate the bowels, which he could not accomplish; his limbs tottered, his face grew pale, and became covered with a cold sweat; his mother helped him to bed, into which he had no sooner entered than he had involuntary discharge from the bowels; his countenance now appeared sunk; his limbs were motionless, excepting now and then, when his legs were drawn towards the abdomen convulsively; he complained of violent thirst, and pain in the bowels; his whole body was bedewed with a cold sweat, and at half past five he expired, only three hours and a half after the application. On dissection, no organic change was perceptible."

"Dr. Grahl, of Hamburgh, mentions a case in which a female quack administered by injection to a lady, about an ounce of tobacco, boiled in water for fifteen minutes. The patient, who labored merely under dyspepsia and obstinate constipation, was seized in two minutes with vomiting, violent convulsions, stertorious breathing, and died in three quarters of an hour.

A single drachm in infusion has been known to kill the patient. A case of this kind is mentioned by Christison, as having not long since taken place at Guy's Hospital, London. The patient died in thirty-five minutes."—*Shew on Tobacco.*

Dr. Paris, a distinguished medical writer, speaks of witnessing the effects of tobacco, where a patient had been exhausted previous suffering:

"A medical practitioner, after repeated trials to reduce a strangulated hernia, injected an infusion of tobacco, and shortly afterward sent the patient in a carriage to Westminster Hospital for the purpose of undergoing the necessary operation, but the unfortunate man arrived only a few minutes before he expired."

These are but a few of the many cases that may be cited to show the sad effects of the poisonous tobacco weed. I once heard an elderly man remark, "I had as lief have a quid of tobacco as a drink of brandy." He had used both for years, and well knew their comparative effects. It is a well known fact, that the use of tobacco creates a desire for strong drink. It requires much self-denial for the tobacco chewer to abstain from the intoxicating bowl. The use of tobacco creates an uneasy, gnawing sensation in the stomach, which nothing but stimulants will satisfy. It is said to be man's hardest habit to break, but by the help of the Lord, it can be done. *O quit it forever!*

Poetry.

For the Crisis.

LONGINGS.

Fast the sands of life are dropping,
Quickly moments flee away,
O'er Time's river, sw ftly bounding,
Speeds our storm-worn bark to-day.

Spread out every yard of canvass,
Catch the fullness of the breeze,
We are sick of all that's earthly,
We would rest in heaven's seas.

We would anchor in the haven
Where all mortal cares are o'er;
We would rest amid the flower-groves
Of heaven's eternal shore.

We would drink the living waters
Of life's purely crystal stream;
We would wander pearl walks over
Where fair jasper turrets gleam.

Hasten on, ye tardy moments,
Bear us to our final rest—
To the bright Celestial City,
Home of love and peace so blest.

JOSEPH H. TURNER.

BOSTON, Nov. 22, 1857.

Domestic Summary.

HIGHLY IMPORTANT FROM UTAH.

WASHINGTON, Nov. 13.

Despatches were received by the State Department to-day from Chief Justice Echols, of Utah, dated at Camp Sweetwater, twenty-one miles East of the South Pass, Oct. 13th, 1857. Judge Echols says an expre s has just arrived from Green River, and reports that on the night of Oct. 5th, a train of 26 wagons was captured by the Mormons, 25 miles from the Pacific Spring. At the same time two other trains were taken near Green River—in all 78 wagons and loadings. The Mormons said they had 700 men there, and 1,500 more at Salt Lake City. Col Alexander is encamped at Hams Fort, 30 miles in advance of the front train, which is destroyed. He sent Capt. Marcy, with 400 men, back to Green River to enable the teamsters to collect their cattle.

The Mormons killed no one, for the reason that no resistance was made. Col. Smith will collect the trains on this side, and escort them forward. One train is now before us, and two behind. We are in good spirits, and that is a great help to all. The Mormons will, likely, attack us in a day or two, and may rue their imprudence. We have 47 men in this command, but Col. Smith is a host within himself. We have determined to use the rifles in the lines. We shall most likely take the route on Bear river for Salt Lake City. The want of forage for our mules is the greatest hindrance, but will go on if we have to walk and carry our provisions.

The above despatch, showing the first overt act of Mormon treason, was immediatly laid before the President of the United States, who summoned the members of the Cabinet for consultation upon its contents. The intelligence was considered in cabinet meeting in the afternoon, but no definite action was determined on. The Secretary of War thinks it would be hopeless to attempt to send reinforcements or supplies so late in the season as this.

WASHINGTON, Nov. 14.

Despatches corroborative of Judge Echols' were received this afternoon. They say;—"The Mormons have opened the ball, by burning three supply trains, two on Green River and one on the Big Sandy, the centre trains, consisting in all of 78 wagons. There was council among the officers, and it was determined, after hearing the opinions of guides in relation to the country, to go around by the Soda Springs, where the road forks for Oregon and California, and enter the Salt Lake Valley through an extensive valley, where the snow will not be an impediment. This determination, the expressman says, was approved of by Col. Johnston, who told him to say to everybody that he intended to winter in the valley, or not at all. The Mormons are congregated in large numbers even on this side of the mountain, burning the grass, and are determined, it seems, to prevent the entrance of the troops into the valley, anyhow. They are regularly enrolled in thousands, and if Col. Johnston enters the valley he can act only on the defensive with his handful of men.

MORMON AND INDIAN ALLIANCE.—The Sacramento Age fears these American Bedouins. He had an interview with a gentleman from Carson Valley, who is intimate with the Mormons, who sa s that the Mormons of Carson Valley and San Bernardino have sold their cattle and property for nearly nothing, and at the bidding of their chief, have repaired to Salt Lake with the secret design of re-organizing, arming, equipping, returning, murdering and plundering their Gentile enemies. They declare that, for every saint slain by the United States troops, ten Gentile women shall make atonement; that they will first exterminate the troops from the east, then come west, and, in predatory bands, allied with Indians, they will ravage the border, rob, plunder and murder, until they shall have replenished the Lord's treasury, and revenged insults put on his chosen people.

THE LATE MORMON OUTRAGES—BRIGHAM YOUNG'S INTENTIONS.—Washington, Nov. 19. (Times Correspondence.) I learn from an intelligent gentleman, who has spent two or three years among the Salt Lake Mormons, a fact or two tending to conform the suspicion that the recent horrible massacre of over 100 Californian emigrants by the Santa Clara Indians was perpetrated under the influence of the Mormon leaders. It is evident that the savages who perpetrated this outrage are the same band who cut off Capt. Gunnison and his command, for they are the only band of Indians at Corn Creek who raise grain and have it to sell; they are the same, also, who a year or more ago came very near massacreing Dr. Hunt, U. S. Surveyor General, and their party, at the suggestion of Mormon emissaries who rode into the Indian Village a few miles ahead of them and announced that the Indian Agent and his friends were coming to arrest and punish them for Gunnison's murder. On that occasion fortunately they were accompanied by the War Chief of a neighboring friendly tribe, who succeeded with difficulty in satisfying the Indians that they were on a friendly visit. I learn also that Bill Hickman and Lott Smith, erroneously published Locksmith, who headed the party which recently destroyed the train containing supplies for the troops on their way to Utah, are two of the most notorious leaders of the Mormon Danite band or Destroying Angels.

There is reason to believe that Brigham Young has fully made up his mind that he must leave Utah next spring. It seems that part of the mission to England of Elders Orson Pratt and Ezra T. Benson, who are still abroad, was to seek from the British Government permission to settle in the British Possessions. The application was refused.

GEN. WALKER'S MOVEMENTS.—Baltimore, Nov. 17. A private letter from a gentleman at the South, who is believed to be well posted in regard to Gen. Walker's intentions, intimates that, in case that he is headed off from landing in Nicaragua, he will next be heard of from Hayti. The information is not considered strictly reliable, but there may be some ground for the assertion.

THE MORMON OUTRAGES—BRIGHAM YOUNG DEFIES THE GOVERNMENT.—Washington, Nov. 17. Advices have been received from Col. Alexander, substantially confirming the reports in the newspaper, respecting the destruction of the contractor's trains by the Mormons.

Brigham Young has issued a proclamation to the United States troops, defying the government, and counselling his people to hostilities in the most determined form, and ordering the troops to keep out of Utah. He says that if they desire to remain until spring, they may do so, provided they give up arms and ammunition.

Col Alexander, in reply, stated to Young that the troops were there by order of the President, and would be disposed of as the Commanding General saw proper.

THE HARD TIMES IN WESTERN MASSACHUSETTS.—The Springfield *Republican* has been collecting facts in regard to the condition of affairs in the principal manufacturing towns and villages of that section of Massachusetts, and thus sums them up:

"Our details show that, as compared with the 1st of September, Greenfield has a total of 400 unemployed persons, and Shelburne Falls 200—total for Franklin county, 600; Northampton 500, Ware 700, Williamsburg 250, South Hadley 200, Huntington 100, and Easthampton 300—total for Hampshire 2050; Springfield 1000, Chicopee 300, Holyoke 1000, and Westfield 200—total for Hampden county 2500; Adams 500, Pittsfield 100, Lee 200, Dalton 100, and miscellaneous 200—total for Berkshire 1100. These figures are but approximations in some cases, however; but basing our calculations upon the information they give, and the other details we have received, we think it may be fairly estimated that the number of persons in the several counties who had employment on the 1st of September, and have none now, is as follows: Franklin 1000, Hampshire 2500, Hampden 3000, Berkshire 2000. Total 8500.

This is an immense subtractien from the productive labor of these counties, and must tell heavily upon their wealth. But even this amount of totally suspended labor, or substantially such, is equalled if not surpassed by the reduction from working short time. Our returns show that while three-fourths, if not more, of the manufacturing establishments are kept in operation, not more than one-tenth of them work full time, or do an ordinary day's work each day."

TWELVE hundred laborers gathered in the Park in New York Friday morning, cheered a proposition to tar and feather the Central Park Commissioners, listened to several harangues, voted to call a mass meeting on Tuesday next, and then adjourned.

A WEALTHY Israelite living near Selma, Arkansas, has in his possession a silver shekel struck in the mint of Judea, 1750 years ago. It is about the size of a half dollar, but the silver is so impure that its intrinsic value is but fifteen cents. The owner would hardly part with the relic for as many hundred dollars. It has been in the family 560 years.

Obituary.

Died, at So. Adams, Oct. 26, 1857, Ellen, daughter of Bro. Zenas and Sister Patty Campbell, aged twenty years.

Although her disease was of long standing, (consumption,) and her sufferings great, yet never was there a greater exemplification of christian fortitude and forbearance than in the case of Ellen C. The subject of this notice is the fourth daughter Bro. and Sr. C. have followed to the cold and silent grave within the short space of five or six years. But they mourn not without hope. Ellen, often expressed a desire to depart, yet submitted patiently to the will of the Lord. Her funeral was attended on the 29th. Sermon by Eld. Batchelor, of Pownal, Vt.

Then sleep, dear Ellen, rest awhile,
The grave can't hold thee long;
Soon thou'lt awake with joyful smile,
To join the bloodwashed throng.

A. FOSTER.

So. Adams, Nov. 9th, 1857.

Foreign News.

THREE DAYS LATER FROM EUROPE.

HALIFAX, Nov. 18.

The Cunard steamship Niagara, which sailed from Liverpool Nov. 7th, at 1 P. M., arrived at this port at half past 12 o'clock this morning.

Financial affairs are still of paramount importance. On Wednesday, the 4th, consols fell to 89, and there was increased anxiety and pressure in the money market, under the apprehension of a further rise in the Bank rates; but the heavy payments of the fourth were well met. The suspension of Powles Bros & Co was announced; acceptances to the amount of about fifty thousand pounds. The rate of discount at Hamburg has advanced to 9 per cent.

On Thursday the 5th, the Bank of England, as was apprehended, raised the discount from 8 to the unprecedented rate of 9 per cent. This movement, however, failed to abate the demand for money, which continued without diminution throughout Thursday. The Daily Times thinks the continued pressure must be mainly caused by alarm, and a consequent desire of every person to be over supplied. Suggestions were current that government should be called upon for palliatives, but the Times argues that there is not a shadow of a pretext for such a course. It says, "All classes of the public must be well aware that if the Nation should so pitiably lose its self-possession as to give way to panic, there is but one remedy, and that Government will be compelled to adopt. There can be no need, however, by formal proceedings, to proclaim belief that the financial sense of the nation is still so low as to cause the degrading contingency to be regarded not only as possible, but probable."

A public meeting of the merchants of Glasgow appointed a deputation to proceed to London, to wait upon the government and urge the necessity of immediate measures for commercial relief.

FRANCE.

The Times Paris correspondent says it is pretty certain that the Emperor is much annoyed at the turn things have taken in the Principalities. Neither the Austrian or Turkish Ambassadors have been invited to Campagne.

Something serious must be going on at this moment at Constantinople, if it be true, as reported, that M. Thouvenal has suspended relations with Redschid Pascha, though not with the government.

The Paris correspondent of the Daily News says: It has been reported that 80,000,000 francs in English bills, and 40,000,000 in French bills on the United Ssates have been returned protested.

The Independence asserts that recruiting for the English service is going on secretly in France, and that 100 francs is given to each recruit.

The launch of the mammoth steamship hereto ore known as the Great Eastern, formally christened Leviathan, was commenced at noon on the 3d inst. The usual means were taken to move the vessel, but for some time without avail. After about three hours' labor, the ship had moved about six feet by the stern and a little over four feet by the bow, when one of the powerful purchase chains broke, and the work had to be temporarily suspend d. Operations were to be resumed as soon as the accident could be rectified, and London papers of the afternoon of the 3d say it was confidently hoped that the ship would be afloat at high water on Wednesday, the 4th. During the operations, a sudden strain on one of the drums caused it to revolve with great velocity, throwing several men into the air like straws, and knocking down others with great violence; four men had arms and legs broken; one died as he was being conveyed to the hospital. An immense number of people, including many distinguished men, assembled on the shore and river to witness the launch. The Times of Wednesday says that a postponement of further efforts to Dec. 2 had been resolved on, and mentions that the ship will stand in great danger of settling, owing to the immense pressure, 12,000 tons, upon the new made earth.

FOUR DAYS LATER FROM EUROPE.

NEW YORK, Nov. 22.

The Collins steamship Atlantic, Capt. Eldredge, from Liverpool Wednesday, Nov. 11, arrived at this port at 7 o'clock this evening.

The news by this arrival is highly important and interesting, both as relating to financial matters and general news.

The Western Bank of Scotland, the Glasgow Bank of Glasgow, and Messrs. Dennistoun & Co., merchants, have failed.

The capture of Delhi is confirmed. Lucknow has been relieved.

The King of Delhi has surrendered himself, and his life was spared; his two sons were shot.

LATEST.

Telegraphic advices from India are a fortnight later than previous dates.

Delhi was in complete possession of the British of the 21st of September.

Gen. Nicholson had died of his wounds.

It was rumored in Liverpool on Wednesday, that the Bank of France had suspended. The rumor probably grew out of the fact of an advance in its rate of discount.

THE FINANCIAL CRASH.

Messrs. Dennistoun & Co., the heaviest house in Britain, connected with the American trade, suspended on the 7th inst. Their principal house was in Glasgow, with branches in London, Liverpool, New York, New Orleans, Melbourne; but it is said the Australian house is not compromised. The cessation of American remittances was the cause of its suspension. The private resources of the partners are very large, and the suspension is probably temporary.

On Monday the Bank of England raised its rate of discount to 10 per cent.

The Western Bank of Scotland, Glasgow, with a paid up capital of £1,500,000 and deposits of £6,000,000, has suspended. The business of the bank was immense, and it had one hundred branches in Scotland. The proprietary members are wealthy, and no eventual loss is apprehended.

Messrs. Bennock, Twentyman & Regg, of London and Manchester, in the silk trade, have suspended. Liabilities from two to three hundred thousand pounds.

Broadway & Barclay, of London, in the East India trade, have also suspended. Liabilities £200,000.

The Atlantic Telegraph Company have decided to lay their cable the latter part of next June, commencing in the middle of the Atlantic Ocean, as originally designed. Messrs. Glass & Elliott have commenced the construction of additional cable, making 3000 miles in all. Messrs. Easton & Ames are building new paying out machines.

Accounts from the French manufacturing districts represent a complete stagnation in business.

The financial pressure had reached Sweden and Norway.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

The Lord willin.preach g,'I willt

Lawrence, Mass.,	Nov. 29thi
Westford,	Dec. 1st.
Groton Junction,	Dec. 2d
Nashua, N. H,	Dec. 3d.

L. D. THOMPSON.

Providence permitting, I will preach in North Dana, Sunday, Nov 29th. Subject Man as he is, and will be, as viewed in the light of divine truth. D. E. MOULTON.

Providence permitting, I will meet with the brethren and sisters as follows:

Salisbury,	Nov. 28th and 29th.
Lanesville,	Dec. 10th.
Bethel,	Dec. 12th and 13th,

where Bro. Baldwin may appoint.

Prospect,	Dec. 31st.
Roxbury,	Jan. 5th.

JOSEPH GREGORY.

Eld. B Locke appoints to preach at Danbury, N. H., the 5th or last Sabbath in Nov., when the brethren may arrange.

T. M. PREBLE.

Bro. Edwin Burnham will preach at Springfield, Mass., the 3d Sunday in November—and at Stoneham, Mass, the 4th Sunday in November.

I will preach as follows:

Northwood Narrows, N. H., (eve.)	Nov. 24th.
Concord, N. H., "	Nov. 25th.
Claremont, N. H., "	Nov. 27th.
Rawsonville, Vt.,	Sunday, Nov. 29th.

S. W. BISHOP.

The Lord willing, I will preach at

New Haven, Huron Co.,	Sunday, Nov. 29th.
Standish, S. House, Huron Co.,	Dec. 6th.
Olmsted, Cuyahoga Co.,	Dec. 13th.
York, North Ridge, Seneca Co.,	Dec. 20th.
Hartland, Huron Co.,	Dec. 27th.
Whetstone, Crawford Co.,	Jan 10th.
Delaware, Delaware Co.,	Jan. 17th.
Caledona, Crawford Co.,	Jan. 24th.

It is expected that each of the above named appointments will commence on Saturday, at 11 o'clock, A. M. Evenings, as much earlier in the week as the brethren shall think best. Please write and let me know what evening of the week preceding the Sunday of the appointments you wish me to commence. P. O. address, North Fairfield, Huron Co, O.

J. M. JUDSON.

By divine permission, Bro. D. Churchill will meet with Bro. Leavitt, at Danbury, N. H., on Friday, Nov. 27th, to hold a meeting over the Sabbath.

S. F. LEAVITT, for the Brethren.

Providence permitting, I will meet with the brethren in

Ware,	Sunday, Nov. 22d.
Westfield Farms,	Nov. 29th
Williamsburg,	Monday-eve., Nov. 30th.
Goshen,	Dec. 1st and 2d.
Savoy, at Noah Mirrick,	Dec. 3d and 4th.
Cheshire,	Dec. 5th.
North Adams,	Dec. 6th.
Charlemont,	Dec. 7th and 8th.
Shelburne Falls,	Dec. 9th.
Green River, Vt.,	Dec. 10th.
West Brattleboro,	Dec. 11th and 12th.
Vernon,	Sunday, Dec. 13th

and onward, if the Lord will.

H. PRATT.

Providence permitting, I will commence meetings at the Advent Chapel, in New Britain, Ct., Tuesday evening, Nov. 24th, and continue every evening through the week, and over the following Lord's day.

At Danielsonville, Ct., Tuesday evening, Dec. 1st, to continue two weeks.

MILES GRANT.

The Lord permitting, I will preach in Providence, Sunday, Nov. 22d. Also, will commence a series of meetings at Francis Cor., Dartmouth, Mass., Thursday eve, Nov. 26th, at 7 o'clock, and continue over the following Sabbath. At Fairhaven, Tuesday evening, Dec. 1, and over the following Sabbath, if desired by the brethren. J. HEMENWAY.

Western Mission.

Brn. S. G. Mathewson, Bakerville, Ct., and Miles Grant, Boston, Mass., are requested to act as agents for the Western Mission Fund. P. B. MORGAN.

[We will gladly forward whatever we may receive for this purpose.—ED.

A protracted meeting will commence in Lowell, Dec. 2d, and hold over the Sabbath. Brn. and Srs. from abroad are invited to attend.

Conference.

There will be a conference, Providence permitting, in Lee, N. H., commencing Dec 10th, at 1 o'clock, P. M., and continuing over the following Lord's day. Brethren D. Churchill, J G. Smith, J. G. Hook, J. Hemenway and others, as the Lord may direct, are invited to be present. It is hoped there will be a general attendance from the towns around. Come, brethren, come in the name of the Lord. Those coming by R. Road will stop at New Market Depot, on Friday, and take the stage on the arrival of the first train from Boston, and stop at Brown's Tavern, in Lee, and there inquire for Josiah Durgin, where they will find a good home.

B. P. MANNING, for the Brethren.

Lee, N. H.

Canada Subscribers

And all others in the *British Provinces* will remember that we have to *prepay* the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Postage.

The postage on the Crisis, if prepaid, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not prepaid, it will be half a cent a number in the State and one cent out of it.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

Thomas Gome 168, E. C. Mosher 142, J. Vanderbeck 142, N. P. Moore 124, Jas. A. Adams 142, H. Reed 74, J. Porter 137, J. Gregory 195, S. Potter 166, L. Wilcox 133, H. Finn 143, R. E. Wood 146, O. P. Redington 125, A. Pinney 136, E. Noble 113, D. D. Thayer 113, W. Morrel 104, Wm. Chapin 130, A. Bissel 141, J. Culcross 142, C. Bemis 117, Warren Tuttle 130, Benois Tuttle 130, James Whitten 142, Mr. Nudd 117—$1 each.

Julia A. Ferris 144, C. Boughton 188, A. B. Thayer 182—$2 each.

J. Bliss 127, 50 cents.

☞ A. Maglue should have been credited 50 cents in the Crisis of Oct. 25—paid to No. 117.

C. H. Smith—All right—paid to No. 143.

C. O. Delano—All right—paid to No. 134.

Ida E. Sherman—You have paid to No. 126.

S. R. Stewart—All right—you have paid to No. 130.

In our paper of Nov. 4, Bro. Tiffany should have been credited one dollar instead of two, and Bro. A. Sage one dollar—paid to No. 130.

R. Sevey—All right.

Bro. P. B. Morgan's P. O. address is Wilton Junction, Iowa.

W. S. Howden—All right, will be credited nex paper.

Wm. Shepherd—We are out of the pamphlet entitled "Plain Way." Will send as soon as we get some.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS 167 Hanover street, Boston, Mass.

HYMN BOOKS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Ful morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

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Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1c

Tracts—The Three Worlds—The Last Days—The New Heavens and Earth—A Voice of Warning from the Four Winds—Noah, his Age [illegible]—The Desire of all Nations—It is Done—[illegible] State of the Dead—Intermediate [illegible] Truths—Ancient Landmarks—each [illegible] pages. Price [illegible] —Outline of the [illegible]—The Wicked—The [illegible] [illegible] Punishment—Key of Truth—The [illegible] —The Day of [illegible] 75 per hundred.

Poetry.

For the Crisis.

EVERY DAY HATH DUTY.

BY C. H. FULLER.

Every day hath duty,
  Every day hath toil;
Earth hath scenes of beauty
  And turmoil.

Every day hath sorrow,
  Be it e'er so fair;
Long not for the morrow,
  Child of care.

Cease, Oh cease thy grieving!
  For the land of light
Even now is heaving
  Into sight!

Rouse thee to thy calling!
  Christian, do not faint;
God will keep from falling
  Every saint.

Bravely tell thy mission,
  Fear not man's cold frown,
Win those fields Elysian!
  Win thy crown!

Cheshire, Mass., Nov. 10th, 1857.

For the Crisis.

LINES TO BROTHER GRANT.

Go, servant of the living God,
  With steadfast heart and hand,
And spread thy Master's name abroad
  Thro'out this glorious land.

Let nothing daunt thy noble breast,
  Or weigh thy spirit down;
For after labor comes sweet rest,
  After the cross—the crown!

Thou hast a glorious calling now,
  With sin to wage a war:—
For every sinner won, thy brow
  Shall bear a glittering star!

And when the last brave fight is o'er,
  And victory is won,
The Savior on fair Canaan's shore
  Shall say to thee—"Well done,

Thou good and faithful servant,—well
  Hast thou endured the test;
Triumphant over death and hell,
  Now welcome to thy rest."

JNO. F. COTTON.

Original Articles.

For the Crisis

Pencilings by the Way.

NUMBER ONE.

My heart has been softened and humbled while perusing a book entitled—"THE CROSS OF CHRIST, or *Meditations on the Death and Passion of our Blessed Lord and Savior.*" I never had such a realizing sense of the humiliation of the Savior—his agony, and patient endurance of the reproaches and insults heaped upon him, as while perusing that book. I was ashamed of my own want of patient submission to my own, when compared with others, *peculiar* and *severe* trials, but, compared with those of Christ, *light* and *trivial.* Says the Editor (quoting from another) on the title page,—'The cross of Christ must be to us not merely an external object to gaze upon; but must be internally and subjectively realized to each of us; in that cross must we crucify the flesh with the affections and lusts; in it must the world be crucified to us, and we to the world; in that sign by which Satan when he thought himself a victor, was vanquished, and dispossessed of his earthly throne, must he be equally expelled with all his noxious influence from the stronghold of our hearts." Some extracts that particularly interested me, I will here record, for after use and profit.

"O the wise, and marvellous dispensation of the Almighty! Whom God will afflict, an angel shall relieve; the Son shall suffer, the servant shall comfort him; the God of angels droopeth, the angel of God strengthens him. Blessed Jesus! if as man thou would'st be made a little lower than the angels, how can it disparage thee to be attended and cheered up by an angel? Thy humiliation would not disdain comfort from meaner hands. How free was it for thy Father to convey reasonable consolation to thine humbled soul, by whatsoever means! Behold, though thy cup shall not pass, yet it shall be sweetened. What if thou seest not for the time thy Father's face? yet shalt thou feel his hand. What could that spirit have done without the God of spirits? O Father of mercies, thou mayest bring them into thine agonies but thou wilt not leave them there. 'In the midst of the sorrows of my my heart, thy comforts shall delight my soul.'"

"Contemplate, O my soul, for an hour, the sufferings of thy Savior. Behold him betrayed with a kiss, by one of his own disciples. He had just, traitor that he was, sold his Master for thirty pieces of silver, and now approaching with a band of men and officers from the chief priests and Pharisees, he passes on a little before, and coming to Jesus says, 'Hail, Master,' and kisses him. By this apparent token of affection, he indicates to the soldiers who he is whom they seek. But Jesus, knowing what was in his heart, asks, 'Judas, betrayest thou the Son of Man with a kiss?' How gentle is the rebuke given by Christ to this vile traitor. It is all that he says. Silently, and without any resistance he suffers himself to be taken prisoner, bound, and smitten. See him, who by a word could command twelve legions of angels to appear for his escort, as he is rudely dragged along by those merciless men, as though he were some gross malefactor! Behold him divested of his raiment, blindfolded, spit upon, and scourged—arrayed in mock garments of royalty—crowned with a wreath of thorns, while before him knelt the scoffing soldiers, deridingly saying, 'Hail, King of the Jews!' Silently he leaves it all. Listen to their charge against the Holy One of God! He defends not himself. He endures all the reproaches they heap upon him—meekly he gives his back to the smiters, and his cheek to those who pluck off the hair. Behold affronts and indignities, which the world thinks it right never to pardon, which the Son of God endures with a divine meekness! Let us cast at the feet of Christ, thus unworthily treated by his creatures, that false honor, that quick sense of affronts, that mischievous niceness which is punctilious about a trifle, which exaggerates every thing, and pardons nothing, and above all, that diabolical inflexibility in resenting injuries. The more Christ is abased for us, the more ought we to adore him. That which he suffers in his face condemns those who idolize their own, and that criminal care which they take to please others thereby."

"Well might the apostle exhort us to consider him who endured such contradictions of sinners against himself, lest we be wearied and faint in our minds. By contemplating the character of his sufferings, and the disposition manifested in their endurance, we shall be inspired with courage and patience amid the trials of the way. What sorrows were his, and with what patience endured! Patient, when Judas unworthily betrayed him with a kiss; patient when forsaken by his chosen loved ones; patient when Herod and his men set him at nought; patient when scourged and spit upon; patient when denied by Peter; patient when arrayed in the purple robe; patient when crowned with thorns; patient when unrighteously condemned; patient when bearing his cross; patient when enduring the agonies of the crucifixion; yea, patient in *all things.*"

Fortify my soul, blessed Jesus, with the same spirit of submission with which thou underwentest the death of the cross, that I may receive all events with resignation to the will of God,—that I may receive troubles, afflictions, disappointments, sickness, and death itself, without amazement, these being the appointments of thy justice for the punishment of sin, and of thy mercy, for the salvation of sinners. Let this be the constant practice of my life, to be pleased with all thy choices, that when sickness and death approach, I may be prepared to submit my will to the will of my Maker. And O! that in the mean time my heart may go along with the petition, '*Thy will be done!*'"

BESSIE.

For the Crisis.

On the Duty of Watching.

In the scriptures of eternal truth we find that the duty of watching is enjoined upon the believer, and many times in connection with the second advent of our Savior. When our Lord was upon earth his disciples asked him, "what shall be the sign of thy coming and the end of the world?" And Jesus proceeds to inform them, after giving the signs; in conclusion he said, "Watch, therefore, for ye know not what hour your Lord doth come." But he has also told us, "when these things begin to come to pass then look up, and lift up your heads for your redemption draweth nigh;" and, "likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Now we as a people believe that all the physical signs have taken place and that we are living amid the developments of the moral signs; and how important it is that we should be watching and waiting for the return of the Coming One.

The Apostle has said, "Ye, brethren, are not in darkness, that that day should overtake you as a thief," intimating that the children of God would be attentive to his word and would note its fulfillment. And they have searched his word, and have not searched in vain, having ascertained that Christ's everlasting kingdom is nigh at hand. Blessed indeed will be that "servant whom his Lord when he cometh shall find so doing," giving meat in due season, and sounding the alarm to a perishing world,—"Repent ye, for the kingdom of heaven is at hand." It is indeed at hand.

"Signs there's no mistaking
Proclaim Messiah near."

Let us then watch and pray, lest we enter into temptation; for the Spirit is truly willing, but the flesh is weak. Let us not sleep as do others; but let us watch and be sober, and hope unto the end, looking for the glorious appearing of our Lord and Savior Jesus Christ, "who shall change these vile bodies, and fashion them like unto his own glorious body."

SARAH.

Portsmouth, N. H.

For the Crisis.

The Prayer Meeting.

How sweet to have a few humble, faithful brethren and sisters meet together for prayer. They come together with countenances glowing with love,—the love of Jesus. Each one before he comes to the meeting goes into the closet to pray; "O! Lord, go with me to the meeting. Help me to do all my duty in thy love and fear. Help me to speak and act just as shall please thee. Bless all the brethren and sisters that shall attend. May they all come filled with 'love, running over with good things.'" When each comes thus from prayer, they will know what to do. They can speak and talk to the edification and comfort of each other. They will do one another good. How sweet to be with them. How cheering. How heavenly. It is our privilege to live so well as to be of great service to each other.

F. CONVERSE.

For the Crisis.

Humility.

Now-a-days it is thought, that to be humble is to be mean, low, very poor, &c. But I think there are a few who enjoy the blessing of wealth—who are self-denying self-consistent—who prefer the comfort of others to their own—who think others as good as themselves. While on the other hand, I think I have seen the very poorest and lowest too proud to accept needed assistance.

Humility, whether possessed by the rich or the poor, is the greatest virtue, for all others follow where this is found, and fly away where it is not. "It is a plant that was but little known among the ancients, and first grew to perfection, violet-like, in the retired and shady hills of Judea." Without it, learning is full of presumption, and that which is called "Glory" is nothing more than inflated and hollow-hearted applause. Without it, moreover, many ancient and renowned heroes believed themselves to be gods, and were worshiped as such, when they were little better than monsters and demons. Humility is the beauty of life, and the chief grace and perfection of the soul.

MARION A. COTTON.

From Sr. N. W. Henry.

BRO. GRANT:—Knowing you have an interest in the "little flock" of Otis and vicinity, and believing it would be interesting to the rest of our Father's family to hear of our welfare in spiritual things, I seat myself to write, in my imperfect manner, a brief sketch.

The Lord is still blessing us. Praise his name. To-day Bro. Fox buried in baptism five precious souls, our son among the rest. Have we not reason to rejoice? "Our cup runneth over." It was a blessed season, one long to be remembered. The Lord seems to smile on Bro. Fox in his efforts to do good. May his blessing still continue to follow him, is my earnest prayer.

I am impressed with the certainty of our near approach to the coming of Him whom my soul loveth. *Can we have a more complete* fulfillment of our Lord's words, of the "*perplexity*" that is to come upon the world in *connection with the distress of nations*, than we are *now* seeing? and it is increasing. In taking up one of our weekly papers, (*Cincinnati Times*,) my eye fell upon an account of the dreadful storm at the time of the loss of the *Central America.* It was given by the purser of the *Empire City.* Speaking of the "roaring of the sea," he "*could compare it to nothing but the roaring of steam from an escape valve.*" In all his experience, he "*never heard the like.*" Those of us that have been on board a steamer, and have heard the "letting off" of steam, can imagine something what it must have been. What does our Lord say in Luke 21: 25, in connection with the "distress of nations with *perplexity*?" "The *sea* and waves ROARING." It does not say the seas shall be *dangerous* to *navigate*, but they shall *roar.* What is the testimony of that ship's purser? He could compare the *roaring* of the sea to nothing but steam from an escape valve. He never heard the like before, though he had followed the sea a long time. How truly the *jots* and *tittles* are being fulfilled.

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In an age on ages telling,
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Oh! how joyfully it makes our heart bound when we read and see things coming to pass around us,—which enable us to say as did the apostle, *this is what is written by the prophet.* O children, *take courage*; "our God *will* come; he *will* come with a *recompense* and *save us.*" His "word is Truth." Praise his name!

N. M. HENRY.

Blandford, Nov. 4th, 1857.

For the Crisis.

LINES.

Father in heaven, what is my guilt?
  Where does the evil lie?
That I this day no more have felt
  The glory from on high?

Is sin remaining at my door?
  Is't garnered closely there?
O! why have I not felt thy power
  To stir me up to prayer?

If evil I regard in heart,
  O show it to me now,
That I may truly act my part,
  And pay to thee my vow.

Why is this heart so stupid now,
  While hell seems wide awake?
Show me whate'er the cause may be,
  Nor let me longer sleep.

I know my God is ever true;
  I know He reigns on high;
I know He's ready to renew
  The heart and set it free.

D. D. C.

From Bro. M. Curry.

BRO. GRANT:—Truly this is an age of fables. The people cannot endure sound doctrine. The *truth* is become truly offensive to the disordered taste of those who are the reputed Orthodox of the time. With all the caution and skill of a philosopher in presenting it they take offence, and their seat is soon vacated. But God forbid that the people should ever compromise his truth to suit the adulterated taste of those who are considered the wise and popular of this wicked age. Touching the motive, hope, or proposals of the gospel, to them they are totally repugnant. They believe and teach that the gospel is to convert the world, also that it proposes to save immortal souls from endless torments and give them salvation in heaven beyond the bounds of time and space at death. The Gospel gives no such hope, as every Bible christian knows. It no where teaches the world's conversion, for, says Christ, in speaking of the end of the world, or age, that it is to be as it was in the days of Noah. Matt. 14: 37-38. And on the final destiny of man, it proposes to save him from death (the wages of sin, Rom 6: 23,) and give him eternal life (which was lost in Adam's rebellion, Gen. 3: 22-23,) in the kingdom of God, (not in heaven,) but, *under* the whole heavens, (not at death, but,) at the appearing of Christ the second time. Heb. 9: 23. Our redemption is soon to take place. Amen, even so, come, Lord Jesus.

MANNING CURRY.

Delhi, Mich., Sept. 6th, 1857.

Choice Selections.

Book of Jasher.

EXTRACT NO. VIII.

CHAPTER IX.

1. And Haran, the son of Terah, Abram's oldest brother, took a wife in those days.
2. Haran was thirty-nine years old when he took her; and the wife of Haran conceived and bare a son, and he called his name Lot.
3. And she conceived again and bare a daughter, and she called her name Milca; and she again conceived and bare a daughter, and she called her name Sarai.
4. Haran was forty-two years old when he begat Sarai, which was in the tenth year of the life of Abram; and in those days Abram and his mother and nurse went out from the cave, as the king and his subjects had forgotten the affair of Abram.
5. And when Abram came out from the cave, he went to Noah and his son Shem, and he remained with them to learn the instruction of the Lord and his ways, and no man knew *where* Abram *was*, and Abram served Noah and Shem his son for a long time.
6. And Abram was in Noah's house thirty-nine years, and Abram knew the Lord from three years old, and he went in the ways of the Lord until the day of his death, as Noah and his son Shem had taught him; and all the sons of the earth in those days greatly transgressed against the Lord, and they rebelled against him and they served other gods, and they forgot the Lord who had created them in the earth; and the inhabitants of the earth made unto themselves, at that time, every man his God; gods of wood and stone which could neither speak, hear, nor deliver, and the sons of men served them and they became their gods.
7. And the king and all his servants, and Terah with all his household were then the first of those that served *gods* of wood and stone.
8. And Terah had twelve gods of large size, made of wood and stone, after the twelve months *of the year*, and he served each one monthly, and every month Terah would bring his *meat* offering and drink offering to his gods; thus did Terah all the days.
9. And all that generation were wicked in the sight of the Lord, and they thus made every man his god, but they forsook the Lord who had created them.
10. And there was not a man found in those days in the whole earth, who knew the Lord (for they served each man his *own* God) except Noah and his household, and all *those* who were under his counsel knew the Lord in those days.
11. And Abram the son of Terah was waxing great in those days in the house of Noah, and no man knew it, and the Lord was with him.
12. And the Lord gave Abram an understanding heart, and he knew all the works of that generation were vain, and that all their gods were vain and were of no avail.
13. And Abram saw the sun *shining* upon the earth, and Abram said unto himself surely now this sun that shines upon the earth is God, and him will I serve.
14. And Abram served the sun in that day and he prayed to him, and when evening came the sun set as usual, and Abram said within himself, surely this cannot be God?
15. And Abram still continued to speak within himself, who is he who made the heavens and the earth? who created upon earth? where is he?
16. And night darkened over him, and he lifted up his eyes toward the west, north, south and east, and he saw that the sun had vanished from the earth, and the day became dark.
17. And Abram saw the stars and moon before him, and he said, surely this is the God who created the whole earth as well as man, and behold these his servants are gods around him; and Abram served the moon and prayed to it all that night.
18. And in the morning when it was light and the sun shone upon the earth as usual, Abram saw all the things that the Lord God had made upon earth.
19. And Abram said unto himself, surely these are not gods that made the earth and all mankind, but *these* are the servants of God; and Abram remained in the house of Noah and there knew the Lord and his ways, and he served the Lord all the days of his life, and all that generation forgot the Lord, and served other gods of wood and stone, and rebelled all their days.

Cruelty to Animals.

Boys; don't be cruel to anybody or anything. Not even to the brute, no, not to a worm, a fly, or a grasshopper. "A merciful man is merciful to his beast." God made the animals, and every creeping thing, and who knows how dear life may be to a little bird, an insect?

God says, "Blessed are the merciful, for they shall obtain mercy."

"A man of kindness to his beast is kind,
But brutal actions show a brutal mind.
Remember, He who made thee made the brute;
Who gave thee speech and reason, formed him mute.
He can't complain; but God's all-seeing eye
Beholds thy cruelty—he hears his cry.
He was designed thy servant, not thy drudge;
And know—that his Creator is thy judge!"

What says Cowper, the poet?

"I would not enter on my list of friends,
* * * * the man
Who needlessly sets foot upon a worm."

—[*Golden Rule.*

Hold forth the Word of Life.

We remember to have read a traveler's conversation with the keeper of the lighthouse at Calais. The watchman was boasting of the brilliancy of his lantern, which can be seen ten leagues at sea, when the visitor said to him:

"What if one of the lights should chance to go out?"

"Never; impossible," he cried, with a sort of consternation at the bare hypothesis. "Sir," said he, pointing to the ocean, "yonder, where nothing can be seen, there are ships going by to all parts of the world. If to-night one of my burners were out, within six months would come a letter—perhaps from India, perhaps from America, perhaps from some place I never heard of—saying, such a night, at such an hour, the light of Calais burned dim, the watchman neglected his post, and vessels were in danger. Ah! sir, sometimes in the dark nights in stormy weather I look out to sea, and I feel as if the eye of the whole world were looking at my light. Go out? burn dim? O never."

Was the keeper of this lighthouse so vigilant; did he feel so deeply the importance of his work and its responsibility; and shall Christians neglect *their* light, and suffer it to grow dim—grow dim when, for need of its bright shining, some poor soul, struggling amid the waves of temptation, may be dashed upon the rocks of destruction? No. "*Hold forth the word of life.*" This is the way to save souls. "Holding forth the word of life," says the Apostle; why? "That I may rejoice, in the day of Christ, that I have not run in vain, nor labored in vain."

"For sadder sight the eye can know
Than proud barque lost, or seaman's woe—
The shipwreck of the soul."

The Lesson of the Day.

It is a gloomy moment in history. Not for many years—not in the lifetime of most men who read this paper—has there been so much grave and deep apprehension; never has the future seemed so incalculable as at this time. In our own country there is a universal commercial prostration and panic, and thousands of our fellow citizens are turned out against the approaching winter without employment, and without the prospect of it. In France the political caldron seethes and bubbles with uncertainty; Russia hangs as usual like a cloud, dark and silent, upon the horizon of Europe; while all the energies, resources, and influences of the British empire are sorely tried, and are yet to be tried more sorely, in coping with the vast and deadly Indian insurrection, and with its disturbed relations in China.

It is a solemn moment, and no man can feel any indifference—which, happily, no man pretends to feel—in the issue of events.

Of our own troubles no man can see the end. They are, fortunately, as yet mainly commercial; and if we are only to lose money, and by painful poverty to be taught wisdom—the wisdom of honor, of faith, of sympathy, and of charity—no man needs seriously to despair. And yet the very haste to be rich, which is the occasion of this widespread calamity, has also tended to destroy the moral forces with which we are to resist and subdue the calamity.—[*Harper's Weekly.*

Tomb of David.

The mysteries of the Tomb of David are at last revealed to the Christian world by an ingenious *ruse* of Miss Barclay, for some years a resident of Jerusalem. This adventurous lady, after having visited the harem enclosure at the risk of her life, determined to explore, in the disguise of a Turkish lady, the very tomb of the "Prophet David," for more than six centuries in the jealous custody of the Turks. The blind Dervish who kept the entrance to this sacred spot was deceived by the familiar use of the Arabic language as well as the assurance of her friend, in the person of a liberal-minded and very beautiful Turkish girl, who initiated her as a pilgrim from Constantinople, come to perform her devotions at the shrines of their lords and prophets, David and Solomon. Her devotional feelings were put to a strong test on observing this devotee of Islam take the saturated wick from an oil lamp, and deliberately devour it as an act of religious devotion. After her form of prayer had ended she raised the splendid silken canopy overhanging the tumulus, containing the body of David, and there, in royal state, was the veritable sarcophagus of David, having its marble cover adorned with the most beautiful festoons of grapes, the emblem of the Jewish architecture, and other ancient devices, which she carefully transferred to paper.

For the Children.

Why Not?

A youthful minister, now a missionary, was once, at the close of a funeral service, sitting beside a young lady who was apparently altogether careless in her sins. He inquired of the stranger if she were a Christian. She answered, "No, I am not." With solemn interest in her salvation, he again asked, "*Why not?*"

That question was the arrow of conviction to her heart. "A still small voice" in her thoughtful moments repeated with startling earnestness, "*Why not?*" She had thought that there might be reasons for her becoming a Christian; what reasons there were for her continuing *impenitent*, she had never considered. She gave herself a "living sacrifice" to her Savior, and is now telling in a foreign clime the story of his dying love.

Oh, is there not a serious responsibility upon young Christians to improve these opportunities of doing good to their companions, associates, and friends who are out of the ark of safety?

Were they faithful in *little things* to their Redeemer and Lord, how many stars might they add to his glorious crown.—[*Child's Paper.*

FLOWERS are the alphabet of angels wherewith they write on hills and valleys mysterious truth.

Poetry.

For the Crisis.

EVERY DAY HATH DUTY.

BY C. H. FULLER.

Every day hath duty,
Every day hath toil;
Earth hath scenes of beauty
And turmoil.

Every day hath sorrow,
Be it e'er so fair;
Long not for the morrow,
Child of care.

Cease, Oh cease thy grieving!
For the land of light
Even now is heaving
Into sight!

Rouse thee to thy calling!
Christian, do not faint;
God will keep from falling
Every saint.

Bravely tell thy mission,
Fear not man's cold frown,
Win those fields Elysian!
Win thy crown!

Cheshire, Mass., Nov. 10th, 1857.

For the Crisis.

LINES TO BROTHER GRANT.

Go, servant of the living God,
With steadfast heart and hand,
And spread thy Master's name abroad
Thro'out this glorious land.

Let nothing daunt thy noble breast,
Or weigh thy spirit down;
For after labor comes sweet rest,
After the cross—the crown!

Thou hast a glorious calling now,
With sin to wage a war:—
For every sinner won, thy brow
Shall bear a glittering star!

And when the last brave fight is o'er,
And victory is won,
The Savior on fair Canaan's shore
Shall say to thee—"Well done,

Thou good and faithful servant,—well
Hast thou endured the test;
Triumphant over death and hell,
Now welcome to thy rest."

JNO. F. COTTON.

Original Articles.

For the Crisis

Pencilings by the Way.

NUMBER ONE.

My heart has been softened and humbled while perusing a book entitled—"THE CROSS OF CHRIST, or *Meditations on the Death and Passion of our Blessed Lord and Savior.*" I never had such a realizing sense of the humiliation of the Savior—his agony, and patient endurance of the reproaches and insults heaped upon him, as while perusing that book. I was ashamed of my own want of patient submission to my own, when compared with others, *peculiar* and *severe* trials, but, compared with those of Christ, *light* and *trivial.* Says the Editor (quoting from another) on the title page,—'The cross of Christ must be to us not merely an external object to gaze upon; but must be internally and subjectively realized to each of us; in that cross must we crucify the flesh with the affections and lusts; in it must the world be crucified to us, and we to the world; in that sign by which Satan when he thought himself a victor, was vanquished, and dispossessed of his earthly throne, must he be equally expelled with all his noxious influence from the stronghold of our hearts.' Some extracts that particularly interested me, I will here record, for after use and profit.

"O the wise, and marvellous dispensation of the Almighty! Whom God will afflict, an angel shall relieve; the Son shall suffer, the servant shall comfort him; the God of angels droopeth, the angel of God strengthens him. Blessed Jesus! if as man thou would'st be made a little lower than the angels, how can it disparage thee to be attended and cheered up by an angel? Thy humiliation would not disdain comfort from meaner hands. How free was it for thy Father to convey reasonable consolation to thine humbled soul, by whatsoever means! Behold, though thy cup shall not pass, yet it shall be sweetened. What if thou seest not for the time thy Father's face? yet shalt thou feel his hand. What could that spirit have done without the God of spirits? O Father of mercies, thou mayest bring them into thine agonies but thou wilt not leave them there. 'In the midst of the sorrows of my my heart, thy comforts shall delight my soul.'

"Contemplate, O my soul, for an hour, the sufferings of thy Savior. Behold him betrayed with a kiss by one of his own disciples. He had just, traitor that he [illegible] sold his Master for thirty pieces of [illegible] and coming to Jesus says, 'Hail, Master,' and kisses him. By this apparent token of affection, he indicates to the soldiers who he is whom they seek. But Jesus, knowing what was in his heart, asks, 'Judas, betrayest thou the Son of Man with a kiss?' How gentle is the rebuke given by Christ to this vile traitor. It is all that he says. Silently, and without any resistance he suffers himself to be taken prisoner, bound, and smitten. See him, who by a word could command twelve legions of angels to appear for his escort, as he is rudely dragged along by those merciless men, as though he were some gross malefactor! Behold him divested of his raiment, blindfolded, spit upon, and scourged—arrayed in mock garments of royalty—crowned with a wreath of thorns, while before him knelt the scoffing soldiers, deridingly saying, 'Hail, King of the Jews!' Silently he leaves it all. Listen to their charge against the Holy One of God! He defends not himself. He endures all the reproaches they heap upon him—meekly he gives his back to the smiters, and his cheek to those who pluck off the hair. Behold affronts and indignities, which the world thinks it right never to pardon, which the Son of God endures with a divine meekness! Let us cast at the feet of Christ, thus unworthily treated by his creatures, that false honor, that quick sense of affronts, that mischievous niceness which is punctilious about a trifle, which exaggerates every thing, and pardons nothing, and above all, that diabolical inflexibility in resenting injuries. The more Christ is abased for us, the more ought we to adore him. That which he suffers in his face condemns those who idolize their own, and that criminal care which they take to please others thereby."

"Well might the apostle exhort us to consider him who endured such contradictions of sinners against himself, lest we be wearied and faint in our minds. By contemplating the character of his sufferings, and the disposition manifested in their endurance, we shall be inspired with courage and patience amid the trials of the way. What sorrows were his, and with what patience endured! Patient, when Judas unworthily betrayed him with a kiss; patient when forsaken by his chosen loved ones; patient when Herod and his men set him at nought; patient when scourged and spit upon; patient when denied by Peter; patient when arrayed in the purple robe; patient when crowned with thorns; patient when unrighteously condemned; patient when bearing his cross; patient when enduring the agonies of the crucifixion; yea, patient in *all things.*"

Fortify my soul, blessed Jesus, with the same spirit of submission with which thou underwentest the death of the cross, that I may receive all events with resignation to the will of God,—that I may receive troubles, afflictions, disappointments, sickness, and death itself, without amazement, these being the appointments of thy justice for the punishment of sin, and of thy mercy, for the salvation of sinners. Let this be the constant practice of my life, to be pleased with all thy choices, that when sickness and death approach, I may be prepared to submit my will to the will of my Maker. And O! that in the mean time my heart may go along with the petition, '*Thy will be done!*'"

BESSIE.

For the Crisis.

On the Duty of Watching.

In the scriptures of eternal truth we find that the duty of watching is enjoined upon the believer, and many times in connection with the second advent of our Savior. When our Lord was upon earth his disciples asked him, "what shall be the sign of thy coming and the end of the world?" And Jesus proceeds to inform them, after giving the signs; in conclusion he said, "Watch, therefore, for ye know not what hour your Lord doth come." But he has also told us, "when these things begin to come to pass then look up, and lift up your heads for your redemption draweth nigh;" and, "likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Now we as a people believe that all the physical signs have taken place and that we are living amid the developments of the moral signs; and how important it is that we should be watching and waiting for the return of the Coming One.

The Apostle has said, "Ye, brethren, are not in darkness, that that day should overtake you as a thief," intimating that the children of God would be attentive to his word and would note its fulfillment. And they have searched his word, and have not searched in vain, having ascertained that Christ's everlasting kingdom is nigh at hand. Blessed indeed will be that "servant whom his Lord when he cometh shall find so doing," giving meat in due season, and sounding the alarm to a perishing world,—"Repent ye, for the kingdom of heaven is at hand." It is indeed at hand.

"Signs there's no mistaking
Proclaim Messiah near."

Let us then watch and pray, lest we enter into temptation; for the Spirit is truly willing, but the flesh is weak. Let us not sleep as do others; but let us watch and be sober, and hope unto the end, looking for the glorious appearing of our Lord and Savior Jesus Christ, "who shall change these vile bodies, and fashion them like unto his own glorious body."

SARAH.

Portsmouth, N. H.

For the Crisis.

The Prayer Meeting.

How sweet to have a few humble, faithful brethren and sisters meet together for prayer. They come together with countenances glowing with love,—the love of Jesus. Each one before he comes to the meeting goes into the closet to pray; "O! Lord, go with me to the meeting. Help me to do all my duty in thy love and fear. Help me to speak and act just as shall please thee. Bless all the brethren and sisters that shall attend. May they all come filled with 'love, running over with good things.'" When each comes thus from prayer, they will know what to do. They can speak and talk to the edification and comfort of each other. They will do one another good. How sweet to be with them. How cheering. How heavenly. It is our privilege to live so well as to be of great service to each other.

F. CONVERSE.

For the Crisis.

Humility.

Now-a-days it is thought, that to be humble is to be mean, low, very poor, &c. But I think there are a few who enjoy the blessing of wealth—who are self-denying self-consistent—who prefer the comfort of others to their own—who think others as good as themselves. While on the other hand, I think I have seen the very poorest and lowest too proud to accept needed assistance.

Humility, whether possessed by the rich or the poor, is the greatest virtue, for all others follow where this is found, and fly away where it is not. "It is a plant that was but little known among the ancients, and first grew to perfection, violet-like, in the retired and shady hills of Judea." Without it, learning is full of presumption, and that which is called "Glory" is nothing more than inflated and hollow-hearted applause. Without it, moreover, many ancient and renowned heroes believed themselves to be gods, and were worshiped as such, when they were little better than monsters and demons. Humility is the beauty of life, and the chief grace and perfection of the soul.

MARION A. COTTON.

From Sr. N. W. Henry.

BRO. GRANT:—Knowing you have an interest in the "little flock" of Otis and vicinity, and believing it would be interesting to the rest of our Father's family to hear of our welfare in spiritual things, I seat myself to write, in my imperfect manner, a brief sketch.

The Lord is still blessing us. Praise his name. To-day Bro. Fox buried in baptism five precious souls, our son among the rest. Have we not reason to rejoice? "Our cup runneth over." It was a blessed season, one long to be remembered. The Lord seems to smile on Bro. Fox in his efforts to do good. May his blessing still continue to follow him, is my earnest prayer.

I am impressed with the certainty of our near approach to the coming of Him whom my soul loveth. *Can we have a more complete* fulfillment of our Lord's words, of the "*perplexity*" that is to come upon the world in *connection with the distress of nations*, than we are *now* seeing? and it is increasing. In taking up one of our weekly papers, (*Cincinnati Times*,) my eye fell upon an account of the dreadful storm at the time of the loss of the *Central America.* It was given by the purser of the *Empire City.* Speaking of the "roaring of the sea," he "*could compare it to nothing but the roaring of steam from an escape valve.*" In all his experience, he "*never heard the like.*" Those of us that have been on board a steamer, and have heard the "letting-off" of steam, can imagine something what it must have been. What does our Lord say in Luke 21: 25, in connection with the "distress of nations with *perplexity?*" "The *sea* and waves ROARING." It does not say the seas shall be *dangerous* to *navigate*, but they shall *roar.* What is the testimony of that ship's purser? He could compare the *roaring* of the sea to nothing but steam from an escape valve. He never heard the like before, though he had followed the sea a long time. How truly the *jots* and *tittles* are being fulfilled.

In the same chapter our Lord says it shall come as a *snare* on the world. Again, Isaiah says in chap. 24: 17, "*Fear*, and the pit and a SNARE are upon thee, O inhabitant of the earth." And what *snare* is that, but the one of the Devil's own setting, viz., *Spiritualism.* Truly, we are in the *perils* of the *last days.* What *total* darkness we should be in, were it not for the "light" which our blessed "Lamp" gives on our path.

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

Oh! how joyfully it makes our heart bound when we read and see things coming to pass around us,—which enable us to say as did the apostle, *this is what is written by the prophet.* O children, *take courage;* "our God *will* come; he *will* come with a *recompense* and *save us.*" His "word is Truth." Praise his name!

N. M. HENRY.

Blandford, Nov. 4th, 1857.

For the Crisis.

LINES.

Father in heaven, what is my guilt?
Where does the evil lie?
That I this day no more have felt
The glory from on high?

Is sin remaining at my door?
Is't garnered closely there?
O! why have I not felt thy power
To stir me up to prayer?

If evil I regard in heart,
O show it to me now,
That I may truly act my part,
And pay to thee my vow.

Why is this heart so stupid now,
While hell seems wide awake?
Show me whate'er the cause may be,
Nor let me longer sleep.

I know my God is ever true;
I know He reigns on high;
I know He's ready to renew
The heart and set it free.

D. D. C.

From Bro. M. Curry.

BRO. GRANT:—Truly this is an age of fables. The people cannot endure sound doctrine. The *truth* is become truly offensive to the disordered taste of those who are the reputed Orthodox of the time. With all the caution and skill of a philosopher in presenting it they take offence, and their seat is soon vacated. But God forbid that the people should ever compromise his truth to suit the adulterated taste of those who are considered the wise and popular of this wicked age. Touching the motive, hope, or proposals of the gospel, to them they are totally repugnant. They believe and teach that the gospel is to convert the world, also that it proposes to save immortal souls from endless torments and give them salvation in heaven beyond the bounds of time and space at death. The Gospel gives no such hope, as every Bible christian knows. It no where teaches the world's conversion, for, says Christ, in speaking of the end of the world, or age, that it is to be as it was in the days of Noah. Matt. 14: 37–38. And on the final destiny of man, it proposes to save him from death (the wages of sin, Rom 6: 23,) and give him eternal life (which was lost in Adam's rebellion, Gen. 3: 22–23,) in the kingdom of God, (not in heaven,) but, *under* the whole heavens, (not at death, but,) at the appearing of Christ the second time. Heb. 9: 23. Our redemption is soon to take place. Amen, even so, come, Lord Jesus.

MANNING CURRY.

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3. And she conceived again and bare a daughter, and she called her name Milca; and she again conceived and bare a daughter, and she called her name Sarai.
4. Haran was forty-two years old when he begat Sarai, which was in the tenth year of the life of Abram; and in those days Abram and his mother and nurse went out from the cave, as the king and his subjects had forgotten the affair of Abram.
5. And when Abram came out from the cave, he went to Noah and his son Shem, and he remained with them to learn the instruction of the Lord and his ways, and no man knew *where* Abram *was*, and Abram served Noah and Shem his son for a long time.
6. And Abram was in Noah's house thirty-nine years, and Abram knew the Lord from three years old, and he went in the ways of the Lord until the day of his death, as Noah and his son Shem had taught him; and all the sons of the earth in those days greatly transgressed against the Lord, and they rebelled against him and they served other gods, and they forgot the Lord who had created them in the earth; and the inhabitants of the earth made unto themselves, at that time, every man his God; gods of wood and stone which could neither speak, hear, nor deliver, and the sons of men served them and they became their gods.
7. And the king and all his servants, and Terah with all his household were then the first of those that served *gods* of wood and stone.
8. And Terah had twelve gods of large size, made of wood and stone, after the twelve months *of the year*, and he served each one monthly, and every month Terah would bring his *meat* offering and drink offering to his gods; thus did Terah all the days.
9. And all that generation were wicked in the sight of the Lord, and they thus made every man his god, but they forsook the Lord who had created them.
10. And there was not a man found in those days in the whole earth, who knew the Lord (for they served each man his *own* God) except Noah and his household, and all *those* who were under his counsel knew the Lord in those days.
11. And Abram the son of Terah was waxing great in those days in the house of Noah, and no man knew it, and the Lord was with him.
12. And the Lord gave Abram an understanding heart, and he knew all the works of that generation were vain, and that all their gods were vain and were of no avail.
13. And Abram saw the sun *shining* upon the earth, and Abram said unto himself surely now this sun that shines upon the earth is God, and him will I serve.
14. And Abram served the sun in that day and he prayed to him, and when evening came the sun set as usual, and Abram said within himself, surely this cannot be God?
15. And Abram still continued to speak within himself, who is he who made the heavens and the earth? who created upon earth? where is he?
16. And night darkened over him, and he lifted up his eyes toward the west, north, south and east, and he saw that the sun had vanished from the earth, and the day became dark.
17. And Abram saw the stars and moon before him, and he said, surely this is the God who created the whole earth as well as man, and behold these his servants are gods around him; and Abram served the moon and prayed to it all that night.
18. And in the morning when it was light and the sun shone upon the earth as usual, Abram saw all the things that the Lord God had made upon earth.
19. And Abram said unto himself, surely these are not gods that made the earth and all mankind, but *these* are the servants of God; and Abram remained in the house of Noah and there knew the Lord and his ways, and he served the Lord all the days of his life, and all that generation forgot the Lord, and served other gods of wood and stone, and rebelled all their days.

Cruelty to Animals.

Boys; don't be cruel to anybody or anything. Not even to the brute, no, not to a worm, a fly, or a grasshopper. "A merciful man is merciful to his beast." God made the animals, and every creeping thing, and who knows how dear life may be to a little bird, an insect?

God says, "Blessed are the merciful, for they shall obtain mercy."

"A man of kindness to his beast is kind,
But brutal actions show a brutal mind.
Remember, He who made thee made the brute;
Who gave thee speech and reason, formed him mute.
He can't complain; but God's all-seeing eye
Beholds thy cruelty—he hears his cry.
He was designed thy servant, not thy drudge;
And know—that his Creator is thy judge!"

What says Cowper, the poet?

"I would not enter on my list of friends,
* * * * the man
Who needlessly sets foot upon a worm."

—[*Golden Rule.*

Hold forth the Word of Life.

We remember to have read a traveler's conversation with the keeper of the light-house at Calais. The watchman was boasting of the brilliancy of his lantern, which can be seen ten leagues at sea, when the visitor said to him:

"What if one of the lights should chance to go out?"

"Never; impossible," he cried, with a sort of consternation at the bare hypothesis. "Sir," said he, pointing to the ocean, "yonder, where nothing can be seen, there are ships going by to all parts of the world. If to-night one of my burners were out, within six months would come a letter—perhaps from India, perhaps from America, perhaps from some place I never heard of—saying, such a night, at such an hour, the light of Calais burned dim, the watchman neglected his post, and vessels were in danger. Ah! sir, sometimes in the dark nights in stormy weather I look out to sea, and I feel as if the eye of the whole world were looking at my light. Go out? burn dim? O never."

Was the keeper of this lighthouse so vigilant; did he feel so deeply the importance of his work and its responsibility; and shall Christians neglect *their* light, and suffer it to grow dim—grow dim when, for need of its bright shining, some poor soul, struggling amid the waves of temptation, may be dashed upon the rocks of destruction? No. "*Hold forth the word of life.*" This is the way to save souls. "Holding forth the word of life," says the Apostle; why? "That I may rejoice, in the day of Christ, that I have not run in vain, nor labored in vain."

"For sadder sight the eye can know
Than proud barque lost, or seaman's woe—
The shipwreck of the soul."

The Lesson of the Day.

It is a gloomy moment in history. Not for many years—not in the lifetime of most men who read this paper—has there been so much grave and deep apprehension; never has the future seemed so incalculable as at this time. In our own country there is a universal commercial prostration and panic, and thousands of our fellow citizens are turned out against the approaching winter without employment, and without the prospect of it. In France the political caldron seethes and bubbles with uncertainty; Russia hangs as usual like a cloud, dark and silent, upon the horizon of Europe; while all the energies, resources, and influences of the British empire are sorely tried, and are yet to be tried more sorely, in coping with the vast and deadly Indian insurrection, and with its disturbed relations in China.

It is a solemn moment, and no man can feel any indifference—which, happily, no man pretends to feel—in the issue of events.

Of our own troubles no man can see the end. They are, fortunately, as yet mainly commercial; and if we are only to lose money, and by painful poverty to be taught wisdom—the wisdom of honor, of faith, of sympathy, and of charity—no man needs seriously to despair. And yet the very haste to be rich, which is the occasion of this widespread calamity, has also tended to destroy the moral forces with which we are to resist and subdue the calamity.—[*Harper's Weekly.*

Tomb of David.

The mysteries of the Tomb of David are at last revealed to the Christian world by an ingenious *ruse* of Miss Barclay, for some years a resident of Jerusalem. This adventurous lady, after having visited the harem enclosure at the risk of her life, determined to explore, in the disguise of a Turkish lady, the very tomb of the "Prophet David," for more than six centuries in the jealous custody of the Turks. The blind Dervish who kept the entrance to this sacred spot was deceived by the familiar use of the Arabic language as well as the assurance of her friend, in the person of a liberal-minded and very beautiful Turkish girl, who initiated her as a pilgrim from Constantinople, come to perform her devotions at the shrines of their lords and prophets, David and Solomon. Her devotional feelings were put to a strong test on observing this devotee of Islam take the saturated wick from an oil lamp, and deliberately devour it as an act of religious devotion. After her form of prayer had ended she raised the splendid silken canopy overhanging the tumulus, containing the body of David, and there, in royal state, was the veritable sarcophagus of David, having its marble cover adorned with the most beautiful festoons of grapes, the emblem of the Jewish architecture, and other ancient devices, which she carefully transferred to paper.

For the Children.

Why Not?

A youthful minister, now a missionary, was once, at the close of a funeral service, sitting beside a young lady who was apparently altogether careless in her sins. He inquired of the stranger if she were a Christian. She answered, "No, I am not." With solemn interest in her salvation, he again asked, "*Why not?*"

That question was the arrow of conviction to her heart. "A still small voice" in her thoughtful moments repeated with startling earnestness, "*Why not?*" She had thought that there might be reasons for her becoming a Christian; what reasons there were for her continuing *impenitent*, she had never considered. She gave herself a "living sacrifice" to her Savior, and is now telling in a foreign clime the story of his dying love.

Oh, is there not a serious responsibility upon young Christians to improve these opportunities of doing good to their companions, associates, and friends who are out of the ark of safety?

Were they faithful in *little things* to their Redeemer and Lord, how many stars might they add to his glorious crown.—[*Child's Paper.*

FLOWERS are the alphabet of angels wherewith they write on hills and valleys mysterious truth.

THE WORLD'S CRISIS.

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Poetry.

For the Crisis.

THE PILGRIM BAND.

We're pilgrims here, but we're journeying on—
We seek for a bright and heavenly home,
Where the woes and toils of life are o'er,
And sorrow and pain shall be felt no more;
Where the pilgrim band shall be at peace,
And grief and woe forever shall cease;
Where the Lord himself, with his own right hand,
Shall wipe the tears from the pilgrim band.

We're poor, down-trodden, and oppress'd,
But we are journeying on to a land of rest,
Where the pilgrim's sigh, and the captive's groan,
Shall yield to heavenly music's tone;
Where the bands of death and hell are riven
By the mighty conquering King of heaven,
And glorious immortality
The portion of the saints shall be.

We're looking for a glorious morn—
We're hoping soon to see it dawn;
Then heaven with shouts of praise shall ring
From sleeping saints who shall wake and sing.
Oh! then our toils and tears shall end,
When Christ the Lord from heaven descends;
Then he shall take his people home,
And the pilgrim band no more shall roam.

H. L. H.

Original Articles.

For the Crisis.

The Last Words of Jesus; AND THE CHURCH'S RESPONSE.

No. IV.

The church's response to Jesus' announcement of his advent will now claim our attention.

"Amen, even so, come, Lord Jesus." This was the spirit in which this doctrine was received by the banished apostle; he cheerfully welcomed the announcement and heartily responded, "Amen! even so, come, (i. e., come as declared,) quickly." Now John in exile, on this lonely island of Patmos, is unmistakably a proper type of the church; for the true christian is like unto him in many particulars. He is in banishment, an exile, a pilgrim and a stranger in the earth. He is "a prisoner of hope," looking forward to the coming of the great Deliverer, who shall open the prison doors and proclaim liberty to the captives, and let the oppressed go free. The christian is banished to all intents and purposes, as regards certain privileges which he would not feel free to partake of in this world, its pleasures, glory, and fading pomp. Hence the beloved apostle on this barren island, a captive, is a fair representation of the followers of the Lamb. The Scriptures present them as having no certain dwelling place here, but seeking one to come, exhorting them as pilgrims and strangers to abstain from all fleshy lusts which war against the soul, and speak of them as being dead to the world, and their life being concealed until the appearing of Jesus.

But we will waive this matter as regards John being a true type of the church militant, [illegible] the Redeemer's speedy advent,—"Amen, even so, come, Lord Jesus;" or rather, the church should possess that gracious and quickening spirit. Moreover, we affirm that this is the only true and safe position of the church, and that she must possess this disposition, realize this vivifying and active power, if she would occupy her proper place. This evidently is the animating spirit and sentiment which should at all times pervade the minds and hearts of God's people. It is the church's privilege, and not only her privilege but bounden duty to stand out upon this elevated ground. For this the apostle prayed,—"And the very God of peace sanctify you wholly. And I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ;" and adds,—"Faithful is he that calleth you, who also *will do it.*" Then it were culpable in us not to come up to this healthy and heavenly condition. And it does seem dangerous to be living devoid of this crowning grace, if we hope to "come behind in no gift, waiting for the coming of our Lord Jesus Christ."

And here the church must come, without a doubt, if she would be faithful and true to her Lord, and stand complete in him; waiting without, like the Israelites of old at the tabernacle in the wilderness, for the high priest to emerge from the most holy place to bless them. Now the tabernacle, and the holy of holies, and Aaron entering therein once a year with "blood which he offered for himself and the errors of the people," who served unto "the example and shadow of heavenly things," are prefiguring a state of things brought in by the new covenant; Christ being the Antitype of Aaron, "who is made a high priest forever after the order of Melchisedec," a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man; whither the forerunner is for us entered, even Jesus by his own blood, which speaketh better things than that under the Jewish ritual. And, as the apostle affirms, "Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." And unto them that look for him to return from thence "he will appear the second time without sin (or sin offering) unto salvation." This analogical argument of the apostle, so clearly set forth in the Hebrews, forever puts a quietus upon the popular theory of going to heaven at death, and points out the position most obviously which the church should occupy, which is a *waiting* one, as Peter says, for "the times of refreshing (or rest) which shall come from the presence of the Lord, when he shall send Jesus;" who shall come forth from the most holy place with the supernal benediction emanating like "the dew of Israel" from his sacred lips—"Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." This view of the subject enables us to see the force of the words of the "man clothed with linen" to Daniel,—"Blessed is he that *waiteth* and cometh to the thousand three and five and thirty days. But go thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." And the benediction of Christ,—"Blessed are those servants whom the Lord when he cometh shall find watching." And Paul's exhortation,—"Watch ye, and stand fast;" and lastly, "Blessed is he that watcheth and keepeth his garments."

Thus we learn the true standing point;—waiting, watching, looking, longing, loving Jesus' appearing; toiling, laboring, "in the labors of love and the patience of hope," and never to stand still till the Master appears, earnestly pressing forward toward this mark for the crown of glory, [illegible] and so abundantly was it interspersed in all his discourse, that the early churches, especially the church at Thessalonica, expected that Christ would immediately appear; but he did not intend that they should understand him thus; his object was to get them to live as though that event was then impending, and might occur at any moment. And this very thing is urged upon the church in all ages; and more particularly down here, on the very last verge of her transition, should she take heed to the manifold cautions to watchfulness, exhortations to prayer, and admonitions to be ready. Yes, here in the closing scenes of this wicked, haughty, and God-rejecting world, when we have every evidence that the great day, "the day of Christ is at hand," that his coming draweth nigh, that he will come quickly, that we are living, we are dwelling in the period "quickly,"—that soon the event will burst upon us with all its unutterable wonders, its terrific magnificance, its awful sublimities.

> Soon the trump of God will sound,
> Rend the sea and solid ground;
> Soon the angel cry—"'Tis done!"
> And the Lord of glory 'll come.

Then, beloved, let us examine ourselves; let us see if we be in the faith, and bring ourselves to the scriptural test. Let us not shrink from a close and thorough scrutiny, and see if we possess the grace and spirit of the beloved exile, whether we regard this doctrine as he did, and if we can unite with him in answer to the last words of Jesus,—"Surely, I come quickly,"—"Amen, even so, come, Lord Jesus."

And now may the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all. Amen.

WM. SHEPHERD.

For the Crisis.

Reflections and Anticipations.

BRO. GRANT:—This day, Oct. 18th, is a day of reflection to me. One year ago to-day, I stood by the bedside of my dying companion and saw him breathe his last. A day never to be forgotten, when I could claim certain promises of God that were never for me before. A year has past, a year of tears and sorrow. But has God been true to his word? has he stood by me? has he been my God? The experience of the past year has taught me (if never before) the promises of God stand sure; they are permanent as the pillars of heaven; they are yea and amen to them that are in Christ Jesus. That God whom I have endeavored to serve for eighteen years past has stood by me in all my afflictions, so that I can boldly say the Lord is my helper; I need not fear in all future time. Although at times my grief has almost overwhelmed me, I look up in such a moment with confidence to my Father, and he whispers, "peace! troubled soul;" the deep waters of affliction are assuaged, and calmness reigns within. O, ye mourning, sorrowing ones, look up! trust in the widow's God; weeping may endure for the night but joy cometh in the morning. Let not your minds sink in the deep caverns of the earth, where your loved ones lie, but look yonder, in the resurrected state, see them in immortal bloom, hear them shouting victory over the grave. God bless the lone widow in the far western clime, who left her friends and brethren dear in the East to settle in the West, now bereft of a kind companion, who sleeps in death beneath the green turf. Dear Sister Shaw, although you mourn, and in sadness drop the silent tear, you sorrow not as those that have no hope; for you believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. Precious promise this to the widow and her fatherless children!

Reflection upon the past brings tears and sadness to the mourner's heart. But anticipation and hope brighten the future. When in the dying room, hope attended; when we followed our dear ones to the cold and silent tomb; when we saw them lowered into the cold damp earth, [illegible] dwelling, and always by our side whispering consolation to the wounded soul. Look up. Yonder with that immortal throng you'll behold your friend again shining in beauty and glory. The habiliments of the grave are laid aside and exchanged for the habiliments of immortality. Death will no more divide us, and then will our tears cease to flow.—"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away." Blessed gospel hope!

My dear Brn. and Srs., the long looked for day will come. All that we have anticipated will ere long be enjoyed, although hope has been deferred and the heart made sick; yet in due time the Desire of all nations will come. Many of our friends sleep in the dust whom we expected would have lived to witness the glorious day when our Lord would appear to save us from the pangs of death; but they will awake at the last trump, and with us sing in the heights of Zion. Signs bespeak the glorious morning. Distress of nations with perplexity is seen on every hand. Men's hearts are failing them for fear and for looking after those things that are coming on the earth. Oh! then, we will patiently wait all the days of our appointed time until our change comes.

ABIGAIL MUSSEY.

Lake Village, N. H.

For the Crisis.

The New Birth.

"*Except a man be born again he cannot see the Kingdom of God.*" John 3: 3.

The new birth is a subject of importance to the Bible student, and one that should be understood in the time in which we live, from the fact that it involves the plan of God in a mystery when not rightly understood.

There are two positions taken upon this subject, which I wish to notice; one is that the new birth is conversion; the other, that it is the change at the resurrection from mortal to immortality. The former position I think is incorrect, for several reasons which I shall give hereafter. It is evident that our Lord uses the first birth as a figure, to illustrate a change necessary for a man to pass through in order to see the kingdom of God. If the figure illustrates a moral change of man, then it may mean conversion; but if it illustrates a physical change, then we must apply the term "birth" to that change. Christ says,—"Except a man be born again." What man does he refer to? Is it the moral man? It seems that Nicodemus understood that he meant the physical, and inquires how that can be. Christ answers by informing him that man must have two births in order to see the kingdom of God. One of the flesh and one of the Spirit. But mark one point. Man, an organised being, must pass through this change, for he says *he* must be born of the Spirit, and defines what he means, by declaring—"That which is born of the flesh, is flesh." What is it that is born of the flesh? is it not man, an organized being? Then it is the same that must be born of the Spirit. And to make it plain that he means an organised being, read the eighth verse;—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every *one* (*person*) that is born of the Spirit." Now mark, he does not say, so is the operation of the Spirit, but so is every one that is born of the Spirit. If Christ means conversion, then there is no analogy between the figure and the fact. What resemblance is there between conversion and a birth? If there is any I fail to perceive it. But let us use the figure of a birth as Christ has used it, and we find the analogy [illegible] from mortal to immortality.

The birth of the flesh is [illegible] life; that of the Spirit into everlasting life. The birth of the flesh gives man a mortal body; that of the Spirit gives him an immortal body. Here we have a perfect analogy between the two, and an illustration of the great purpose of the plan of redemption, to save man, and restore to him that which was lost by Adam.

But we may reason still further upon this subject. The Apostle speaks of the begotten Son of God, and the church as being in a begotten state. Jas. 1: 19,—"Of his own will begat he us, with the word of truth." Here the word of truth is spoken of as being the seed by which they are begotten. Again, 1 Pet. 1: 23,—"Being *begotten* (Whiting's rendering,) again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Here again the word of God is represented as the seed by which christians are begotten. Some may object to Whiting's translation in regard to the word rendered born, but the same word is used in verse 3d of this same chapter, and rendered begotten. Now let us reason from analogy. If a corruptible seed begets a corruptible body, then an incorruptible seed will beget an incorruptible body; and as James and Peter have declared that the disciples were begotten by an incorruptible seed, we should expect to find at the birth an incorruptible body. Do we find it at conversion? No. Where then is the birth of the incorruptible body? Let Paul answer. 1 Cor. 15: 52,—"In a moment, in the twinkling of an eye, at the last trump . . . the dead shall be raised incorruptible, and we shall be changed." This then is the time when we get the product from an incorruptible seed. Please notice that Paul makes the changing of the living from corruptibility to incorruptibility equivalent to the resurrection to the same. Hence all that have the seed in them at the sounding of the last trumpet, will be born of the Spirit, for we are informed by Paul, the same Spirit that quickened Christ will quicken us at the last day; hence it is the birth of the Spirit, and produces a body that is of the same nature of the seed, that is incorruptible.

Now we will pass to notice some texts that are brought to prove that man is born when he is converted. The first may be found in Rom. 8: 14,—"For as many as are led by the Spirit of God, they are the sons of God." Here the christian is called a son of God, and the argument is that as he is a son, he must have been born; and as he is led by the Spirit, he must have been born of the Spirit. In answer to this please read the next verse, and we learn that they are not sons of God by birth, but by an adoption;—"Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby ye cry, Abba, Father." By this we learn that all that are led by the Spirit, are children adopted into the family, and wait (as Paul says in verse 19,) "for the manifestation of the sons of God." The same thing is expressed in John 3: 2,—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be." In the first verse he says we are called the sons of God. And Paul tells us that we are adopted; hence, it is plain that all christians are the sons of God by adoption, and not by birth. 1 John 3: 9, is supposed to be positive proof that we are born in this present dispensation;—"Whosoever is born of God doth not sin; for his seed remaineth in him; and he cannot sin, because he is born of God." It is evident by reading the connection that the state referred to in the text is in this world, and we having learned by James, Peter and Paul, that men are begotten by the seed or word of God when they are converted, and that when they are born they are incorruptible, we see at once that the term "born" in this text conflicts with other portions of scripture; hence we must find out where the difficulty is. By the Greek Concordance, I find that the [illegible] in John's epistles at all [illegible] that, [illegible] dered by Macknight. [illegible] they who are begotten of God [illegible] commit sin; and we are informed [illegible] chap. 5: 18, why they do not [illegible] know that whosoever is [illegible] of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not." If we have the incorruptible seed, the word of God in our hearts, it leads us to purify our hearts, and we shall not sin. One more text found in 1 Pet. 2: 2,—"As new born babes desire the sincere milk of the word." This is supposed to teach that converts are new born babes; but we see that Peter is exhorting the brethren, and uses a comparison, to give force to his exhortation. He exhorts them to desire the sincere milk of the word, as babes desire milk; that is, to love the incorruptible word that they may grow by it. Let me here remark, the terms "born," in John's epistles are rendered by Macknight "begotten;" hence we have a harmony of the scripture. And when we find the term, "sons of God," and "children of Godd" applied to this present state, we must take Paul's explanation; and we find that we are adopted sons when we are converted, or begotten by the word of truth.

One more term, supposed to imply that we are born, is the "new man." The argument is that we could not have a new man without a new birth. All can see by reading Eph. 4: 22 to 25, that Paul speaks of the old man being put off; and in his exhortation he exhorts his brethren to put on the new man, which after God is CREATED (not born) in righteousness and true holiness. The idea is clear that it is an exhortation to holiness, and has no reference to a new man being born.

[*Concluded next week.*]

For the Crisis.

Come Unto Me.

"Come unto me all ye that labor and are heavy laden and I will give you rest." Sweeter words than these never fell on the listening ear of mortal.

Oh! the infinite depths of tenderness, pity and compassion in the bosom of our God they unfold to our view! From whose lips do they fall? The Son of the Highest, the Divine Prophet, the Prince of Life stands amid the ruin and wretchedness of earth, and extending His arms—mighty to save—in a voice sweeter than seraphic music, calls to the poor, lost, perishing, erring, suffering, "restless wand'rers after rest;" "Come unto me!"

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[illegible]

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION OVER GEO. T. ADAMS' STORE,

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, DECEMBER 2, 1857. WHOLE NO. 118. VOL. VI. NO. 14.

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Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Poetry.

For the Crisis.

THE PILGRIM BAND.

We're pilgrims here, but we're journeying on—
We seek for a bright and heavenly home,
Where the woes and toils of life are o'er,
And sorrow and pain shall be felt no more;
Where the pilgrim band shall be at peace,
And grief and woe forever shall cease;
Where the Lord himself, with his own right hand,
Shall wipe the tears from the pilgrim band.

We're poor, down-trodden, and opprest,
But we are journeying on to a land of rest,
Where the pilgrim's sigh, and the captive's groan,
Shall yield to heavenly music's tone;
Where the bands of death and hell are riven
By the mighty conquering King of heaven,
And glorious immortality
The portion of the saints shall be.

We're looking for a glorious morn—
We're hoping soon to see it dawn;
Then heaven with shouts of praise shall ring
From sleeping saints who shall wake and sing.
Oh! then our toils and tears shall end,
When Christ the Lord from heaven descends;
Then he shall take his people home,
And the pilgrim band no more shall roam.

H. L. H.

Original Articles.

For the Crisis.

The Last Words of Jesus; AND THE CHURCH'S RESPONSE.

No. IV.

The church's response to Jesus' announcement of his advent will now claim our attention.

"Amen, even so, come, Lord Jesus." This was the spirit in which this doctrine was received by the banished apostle; he cheerfully welcomed the announcement and heartily responded, "Amen! even so, come, (i. e., come as declared,) quickly." Now John in exile, on this lonely island of Patmos, is unmistakably a proper type of the church; for the true christian is like unto him in many particulars. He is in banishment, an exile, a pilgrim and a stranger in the earth. He is "a prisoner of hope," looking forward to the coming of the great Deliverer, who shall open the prison doors and proclaim liberty to the captives, and let the oppressed go free. The christian is banished to all intents and purposes, as regards certain privileges which he would not feel free to partake of in this world, its pleasures, glory, and fading pomp. Hence the beloved apostle on this barren island, a captive, is a fair representation of the followers of the Lamb. The Scriptures present them as having no certain dwelling place here, but seeking one to come, exhorting them as pilgrims and strangers to abstain from all fleshy lusts which war against the soul, and speak of them as being dead to the world, and their life being concealed until the appearing of Jesus.

But we will waive the matter as regards John being a true type of the church militant, but do affirm, without fear of contradiction, that, if he be not a type, he possessed the spirit of the [illegible] he readily [illegible] the Redeemer's speedy advent,—"Amen, even so, come, Lord Jesus;" or rather, the church should possess that gracious and quickening spirit. Moreover, we affirm that this is the only true and safe position of the church, and that she must possess this disposition, realize this vivifying and active power, if she would occupy her proper place. This evidently is the animating spirit and sentiment which should at all times pervade the minds and hearts of God's people. It is the church's privilege, and not only her privilege but bounden duty to stand out upon this elevated ground. For this the apostle prayed,—"And the very God of peace sanctify you wholly. And I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ;" and adds,—"Faithful is he that calleth you, who also *will do it.*" Then it were culpable in us not to come up to this healthy and heavenly condition. And it does seem dangerous to be living devoid of this crowning grace, if we hope to "come behind in no gift, waiting for the coming of our Lord Jesus Christ."

And here the church must come, without a doubt, if she would be faithful and true to her Lord, and stand complete in him; waiting without, like the Israelites of old at the tabernacle in the wilderness, for the high priest to emerge from the most holy place to bless them. Now the tabernacle, and the holy of holies, and Aaron entering therein once a year with "blood which he offered for himself and the errors of the people," who served unto "the example and shadow of heavenly things," are prefiguring a state of things brought in by the new covenant; Christ being the Antitype of Aaron, "who is made a high priest forever after the order of Melchisedec," a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man; whither the forerunner is for us entered, even Jesus by his own blood, which speaketh better things than that under the Jewish ritual. And, as the apostle affirms, "Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." And unto them that look for him to return from thence "he will appear the second time without sin (or sin offering) unto salvation." This analogical argument of the apostle, so clearly set forth in the Hebrews, forever puts a quietus upon the popular theory of going to heaven at death, and points out the position most obviouly which the church should occupy, which is a *waiting* one, as Peter says, for "the times of refreshing (or rest) which shall come from the presence of the Lord, when he shall send Jesus;" who shall come forth from the most holy place with the supernal benediction emanating like "the dew of Israel" from his sacred lips—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This view of the subject enables us to see the force of the words of the "man clothed with linen" to Daniel,—"Blessed is he that *waiteth* and cometh to the thousand three and five and thirty days. But go thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." And the benediction of Christ,—"Blessed are those servants whom the Lord when he cometh shall find watching." And Paul's exhortation,—"Watch ye, and stand fast;" and lastly, "Blessed is he that watcheth and keepeth his garments."

Thus we learn the true standing point;—waiting, watching, looking, longing, loving Jesus' appearing; toiling, laboring, "in the labors of love and the patience of hope," and never to "stand still till the Master appears;" earnestly pressing forward toward this mark for the crown-prize of glory, a crown of ineffable splendor, a glory dazzling all description; endeavoring to be "established unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ."

And to this end did the holy apostle [illegible] labor to bring the church. [illegible] he repeatedly did he preach the doctrine, and so abundantly was it interspersed in all his discourses, that the early churches, especially the church at Thessalonica, expected that Christ would immediately appear; but he did not intend that they should understand him thus; his object was to get them to live as though that event was then impending, and might occur at any moment. And this very thing is urged upon the church in all ages; and more particularly down here, on the very last verge of her transition, should she take heed to the manifold cautions to watchfulness, exhortations to prayer, and admonitions to be ready. Yes, here in the closing scenes of this wicked, haughty, and God-rejecting world, when we have every evidence that the great day, "the day of Christ is at hand," that his coming draweth nigh, that he will come quickly, that we are living, we are dwelling in the period 'quickly,"—that soon the event will burst upon us with all its unutterable wonders, its terrific magnificence, its awful sublimities.

Soon the trump of God will sound,
Rend the sea and solid ground;
Soon the angel cry—"'Tis done!"
And the Lord of glory 'll come.

Then, beloved, let us examine ourselves; let us see if we be in the faith, and bring ourselves to the scriptural test. Let us not shrink from a close and thorough scrutiny, and see if we possess the grace and spirit of the beloved exile, whether we regard this doctrine as he did, and if we can unite with him in answer to the last words of Jesus,—"Surely, I come quickly,"—"Amen, even so, come, Lord Jesus.'

And now may the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all. Amen.

Wm. Shepherd.

For the Crisis.

Reflections and Anticipations.

Bro. Grant:—This day, Oct. 18th, is a day of reflection to me. One year ago to-day, I stood by the bedside of my dying companion and saw him breathe his last. A day never to be forgotten, when I could claim certain promises of God that were never for me before. A year has past, a year of tears and sorrow. But has God been true to his word? has he stood by me? has he been my God? The experience of the past year has taught me (if never before) the promises of God stand sure; they are permanent as the pillars of heaven; they are yea and amen to them that are in Christ Jesus. That God whom I have endeavored to serve for eighteen years past has stood by me in all my afflictions, so that I can boldly say the Lord is my helper; I need not fear in all future time. Although at times my grief has almost overwhelmed me, I look up in such a moment with confidence to my Father, and he whispers, "peace! troubled soul;" the deep waters of affliction are assuaged, and calmness reigns within. O, ye mourning, sorrowing ones, look up! trust in the widow's God; weeping may endure for the night but joy cometh in the morning. Let not your minds sink in the deep caverns of the earth, where your loved ones lie, but look yonder, in the resurrected state, see them in immortal bloom, hear them shouting victory over the grave. God bless the lone widow in the far western clime, who left her friends and brethren dear in the East to settle in the West, now bereft of a kind companion who sleeps in death beneath the green turf. Dear Sister Shaw, although you mourn, and in sadness drop the silent tear, you sorrow not as those that have no hope; for you believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. Precious promise this to the widow and her fatherless children!

Reflection upon the past brings tears and sadness to the mourner's heart. But anticipation and hope brighten the future. When in the dying room, hope attended; when we followed our dear ones to the cold and silent tomb; when we saw them lowered into the cold, damp earth; when we heard the gravel fall upon the coffin lid; when we returned to our lonely [illegible] dwelling, and always by our side whispering consolation to the wounded soul. Look up! Yonder with that immortal throng you'll behold your friend again shining in beauty and glory. The habiliments of the grave are laid aside and exchanged for the habiliments of immortality. Death will no more divide us, and then will our tears cease to flow.—"Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people; and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away." Blessed gospel hope!

My dear Brn. and Srs., the long looked for day will come. All that we have anticipated will ere long be enjoyed, although hope has been deferred and the heart made sick; yet in due time the Desire of all nations will come. Many of our friends sleep in the dust whom we expected would have lived to witness the glorious day when our Lord would appear to save us from the pangs of death; but they will awake at the last trump, and with us sing in the heights of Zion. Signs bespeak the glorious morning. Distress of nations with perplexity is seen on every hand. Men's hearts are failing them for fear and for looking after those things that are coming on the earth. Oh! then, we will patiently wait all the days of our appointed time until our change comes.

Abigail Mussey.

Lake Village, N. H.

For the Crisis.

The New Birth.

"Except a man be born again he cannot see the Kingdom of God." John 3: 3.

The new birth is a subject of importance to the Bible student, and one that should be understood in the time in which we live, from the fact that it involves the plan of God in a mystery when not rightly understood.

There are two positions taken upon this subject, which I wish to notice; one is that the new birth is conversion; the other, that it is the change at the resurrection from mortal to immortality. The former position I think is incorrect, for several reasons which I shall give hereafter. It is evident that our Lord uses the first birth as a figure, to illustrate a change necessary for a man to pass through in order to see the kingdom of God. If the figure illustrates a moral change of man, then it may mean conversion; but if it illustrates a physical change, then we must apply the term "birth" to that change. Christ says,—"Except a man be born again." What man does he refer to? Is it the moral man? It seems that Nicodemus understood that he meant the physical, and inquires how that can be. Christ answers by informing him that man must have two births in order to see the kingdom of God. One of the flesh and one of the Spirit. But mark one point. Man, an organized being, must pass through this change, for he says *he* must be born of the Spirit, and defines what he means, by declaring—"That which is born of the flesh, is flesh." What is it that is born of the flesh? is it not man, an organized being? Then it is the same that must be born of the Spirit. And to make it plain that he means an organized being, read the eighth verse;—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every *one* (*person*) that is born of the Spirit." Now mark, he does not say, so is the operation of the Spirit, but so is every one that is born of the *Spirit.* If Christ means conversion, then there is no analogy between the figure and the fact. What resemblance is there between conversion and a birth? If there is any I fail to perceive it. But let us use the figure of a birth as Christ has used it, and we find the analogy in man's change, from mortal to immortality.

The birth of the flesh produces a being into this world; that of the Spirit into the world to come. The birth of the flesh brings man into [illegible] life; that of the Spirit into everlasting life. The birth of the flesh gives man a mortal body; that of the Spirit gives him an immortal body. Here we have a perfect analogy between the two, and an illustration of the great purpose of the plan of redemption, to save men, and restore to him that which was lost by Adam.

But we may reason still further upon this subject. The Apostle speaks of the begotten Son of God, and the church as being in a begotten state. Jas. 1: 19,—"Of his own will begat he us, with the word of truth." Here the word of truth is spoken of as being the seed by which they are begotten. Again. 1 Pet. 1: 23, —"Being *begotten* (Whiting's rendering,) again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Here again the word of God is represented as the seed by which christians are begotten. Some may object to Whiting's translation in regard to the word rendered born, but the same word is used in verse 3d of this same chapter, and rendered begotten. Now let us reason from analogy. If a corruptible seed begets a corruptible body, then an incorruptible seed will beget an incorruptible body; and as James and Peter have declared that the disciples were begotten by an incorruptible seed, we should expect to find at the birth an incorruptible body. Do we find it at conversion? No. Where then is the birth of the incorruptible body? Let Paul answer. 1 Cor. 15: 52,—"In a moment, in the twinkling of an eye, at the last trump . . . the dead shall be raised incorruptible, and we shall be changed." This then is the time when we get the product from an incorruptible seed. Please notice that Paul makes the changing of the living from corruptibility to incorruptibility equivalent to the resurrection to the same. Hence all that have the seed in them at the sounding of the last trumpet, will be born of the Spirit, for we are informed by Paul, the same Spirit that quickened Christ will quicken us at the last day; hence it is the birth of the Spirit, and produces a body that is of the same nature of the seed, that is incorruptible.

Now we will pass to notice some texts that are brought to prove that man is born when he is converted. The first may be found in Rom. 8: 14,—"For as many as are led by the Spirit of God, they are the sons of God." Here the christian is called a son of God, and the argument is that as he is a son, he must have been born; and as he is led by the Spirit, he must have been born of the Spirit. In answer to this please read the next verse, and we learn that they are not sons of God by birth, but by an adoption;—"Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby ye cry, Abba, Father." By this we learn that all that are led by the Spirit, are children adopted into the family, and wait (as Paul says in verse 19,) "for the manifestation of the sons of God." The same thing is expressed in John 3: 2, —"Beloved, now are we the sons of God, and it doth not yet appear what we shall be." In the first verse he says we are called the sons of God. And Paul tells us that we are adopted; hence, it is plain that all christians are the sons of God by adoption, and not by birth. 1 John 3: 9, is supposed to be positive proof that we are born in this present dispensation;—"Whosoever is born of God doth not sin; for his seed remaineth in him; and he cannot sin, because he is born of God." It is evident by reading the connection that the state referred to in the text is in this world; and we having learned by James, Peter and Paul, that men are begotten by the seed or word of God when they are converted, and that when they are born they are incorruptible, we see at once that the term "born" in this text conflicts with other portions of scripture; hence we must find out where the difficulty is. By the Greek Concordance, I find that the [illegible] here rendered "born" is [illegible] [illegible] "begotten," and "begotten," [illegible] is John's epistles at all; hence, I conclude that *gennao*, signifies "begotten," as rendered by Macknight. Hence we read that they who are begotten of God do not commit sin; and we are informed by John in chap. 5: 18, why they do not sin. "We know that whosoever is (*gennao*) begotten of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not." If we keep the incorruptible seed, the word of God in our hearts, it leads us to purify our hearts, and we shall not sin. One more text, found in 1 Pet. 2: 2,—"As new born babes desire the sincere milk of the word." This is supposed to teach that converts are new born babes; but we see that Peter is exhorting the brethren, and uses a comparison, to give force to his exhortation. He exhorts them to desire the sincere milk of the word, as babes desire milk; that is, to love the incorruptible word that they may grow by it. Let me here remark, the terms "born," in John's epistles, are rendered by Macknight "begotten;" hence we have a harmony of the scripture. And when we find the term, "sons of God," and "children of Godd" applied to this present state, we must take Paul's explanation; and we find that we are adopted sons when we are converted, or begotten by the word of truth.

One more term, supposed to imply that we are born, is the "new man." The argument is that we could not have a new man without a new birth. All can see by reading Eph. 4: 22 to 25, that Paul speaks of the old man being put off; and in his exhortation he exhorts his brethren to put on the new man, which after God is CREATED (not born) in righteousness and true holiness. The idea is clear that it is an exhortation to holiness, and has no reference to a new man being born.

[*Concluded next week.*]

For the Crisis.

Come Unto Me.

"Come unto me all ye that labor and are heavy laden and I will give you rest." Sweeter words than these never fell on the listening ear of mortal.

Oh! the infinite depths of tenderness, pity and compassion in the bosom of our God they unfold to our view! From whose lips do they fall? The Son of the Highest, the Divine Prophet, the Prince of Life stands amid the ruin and wretchedness of earth, and extending His arms—mightily to save—in a voice sweeter than seraphic music, calls to the poor, lost, perishing, erring, suffering, "restless wand'rers after rest;" "Come unto me!"

O ye who labor in vain and spend your strength for naught; ye whose hearts grow heavy beneath their burdens of grief and pain; ye who wander through life's dark and tangled maze from whose sky the last bright hope star has gone out; ye who weep o'er the past and look with tearful anxious eye on the uncertain future—to you is the invitation—the entreaty—come unto me. Come, then, in your utter helplessness and hopelessness to Jesus. Come, and find in his boundless, unchanging love, rest from the selfishness and treachery of worldly friendship. Come, find in his compassionate care, rest amid the anxious and perplexing scenes of earth. Come, find in his precious, unfailing promises, rest from vain ambition and fading honors. Come, and in his abounding grace find rest from the guilt and bondage of sin—rest from fear, and gloom, and despair—the rest of Faith and Hope. Come ye [illegible] and find your [illegible] [illegible] in his [illegible] the long, long [illegible] lasting Sabbath.

Cold Spring, Mass.

my God! Arouse my sleeping energies. Inspire my heart with new zeal to labor in thy vineyard. Make me to feel the magnitude of those fearful responsibilities which rest upon a child of God, and give me strength and wisdom from above, that I may labor for that meat which endures unto everlasting life, and strive for that reward which will more than compensate for a lifetime of the most unremitting industry. There is work for all. Yes, even for me. No child of God is exempt. Then let us awake to righteousness and sin not. Let us arm ourselves with the whole armor of God, and fight manfully the battles of the Lord. Let our energies remain dormant *no longer*, but awake to the high and noble work of winning souls to Christ, which shall be as stars in our crown of rejoicing. Let us count all things but loss for the sake of Jesus. Let us be willing, if need be, to be made as the filth of the world, to become the offscouring of all things for His sake. Let us labor, and in the great day of rewards we shall shine as the stars forever and ever.

Weak, feeble child, thinkest thou, there is nothing for me to do? Remember—"*Thou, God, seest me,*" and that his strength is made perfect in our weakness. Although thy efforts may be made in weakness, God will crown them with success. Let us work while the day lasts, and whatever our hands find to do, do it with our might; and when the clouds reveal Him for whom we labor, we shall hear the joyful exclamation, "*Well done*, good and faithful servant, enter thou into the joy of thy Lord." Then, oh! then will be the manifestation of the sons of God who have fought their way through, who have triumphed over Satan, no more to be subjected to his pernicious wiles. Then that glory will be revealed in us, to which the sufferings of this present time are not worthy to be compared. Is not this enough? Then let us work, forgetting the things that are behind, and pressing forward toward the mark, for the prize of the high calling which is in Christ Jesus our Lord. Who will join with us in this noble work? Friend, will you? Come, come over on the Lord's side and help us. Don't waste your time and talents in striving to build up Satan's Kingdom which will shortly be hurled to the ground, dragging you to perdition with it. Come, will you? M. A. M.

Conesus Center, N. Y.

From Bro. I. B. Andrews.

Bro. Grant:—The doctrine of the Bible connected with the speedy coming of our Lord to earth a second time, is just as near to my heart as ever. I have not of late met with any of like precious faith. In poverty I am deprived of the blessed privilege of seeing the dear pilgrims, or of hearing from the voices of the preaching brethren; and in my loneliness struggle on with unabating love to God and his children through this time of trial that God has suffered to come on his church. Oh! what a trying time has been the past year to me. I have longed once more to get into a prayer meeting, to hear some voices in prayer beside my own to encourage me on the road to mount Zion. But, glory to God! although alone, yet I can wait and look for my Lord, and know by the signs of the times that I shall not have to wait long, ere I shall see the heavens roll back as a scroll, and the dear Lord coming with power and great glory to gather his children, who have served him by sacrifice, from the four corners of earth.

Dear brethren and sisters, I long for that time to come. I expect to be with that innumerable company, when they are taken into the new Jerusalem, the city of God. Oh! what a joyful time, when the dear Lord introduces his saved children to the Father. What a song of triumph will echo through the city as they stand before God and his throne clothed in white robes, and harps in their hands, saying, "Alleluia! Salvation and glory, and honor, and power, unto the Lord our God;" and again they say, "Allelujah, for the Lord God omnipotent reigneth."

I believe but a very short time will intervene between this and the coming of Christ. We are fast nearing the Judgment. Dear brother, dear sister, let us be humble, watching unto prayer, that we may stand ready with our lamps filled and brightly burning, ready to hail him with joy, and say, this is our God; we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation. [illegible]

Danbury, Conn.

The World's Crisis.

BOSTON, DECEMBER 2, 1857.

"What is Man?"—Ps. 8: 4.

NUMBER TWO.

"The Lord God formed *man* of the dust of the ground, and breathed in his nostrils the breath of life, and *man* became a living soul." Gen. 2: 7.

The question now before us is, which is *the man*—the accountable being? Is it the one *formed* of the dust of the ground, or the *breath* received into his nostrils? Let us suppose that this breath of life is the real man, and that the body is only a prison house to hold him during his stay upon earth. This being true, wherever we find this "breath of life," we shall find a *man*, whether it be in a human organism, or any other.

The word rendered *breath*, in Gen. 2: 7, is *n'shahmah*, and occurs twenty-five times in the Bible. We have an example in Isa. 2: 22. "Cease ye from *man*, whose *breath* (*n'shahmah*) is in *his* nostrils." Which is the *man* in this example? Can any one suppose it is *his breath?* The idea is absurd, for it would locate the *man* in his own nostrils. We find the same word again in Gen. 7: 22. "*All* in whose nostrils was the *breath of life*, of all that was in the dry land, *died*." Who are meant by "*all?*" Read the preceding verse, and the subject is plain.

"And all flesh *died* that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every *man*; *all* in whose nostrils was the *breath* (*n'shahmah*) of life."

We now see that not only *man*, but the *fowls, cattle, beasts*, and *creeping things*, have the same "breath of life;" hence the wise man says, in Eccl. 3: 19, when speaking of men and beasts, "they have all *one breath*." This is in harmony with what we have just quoted from Gen. 7: 21–22; consequently it follows, that, if this "*breath* of life" is the *real man*, he exists, not only in his own nostrils, but in all the animal creation. Without pursuing this absurd position any further, we think all must be satisfied that the "*breath* of life" breathed into man's nostrils *is not the man*.

Then "what *is* man?" Is the being formed of the dust of the ground properly called *man* before he receives "the breath of life?" The Lord so called him, and we think he knew best. If he was correctly denominated man *before* he received "the breath of life," is it not equally correct to call him man *after* the breath of life leaves him? In Lk. 7: 12, we read, "Now when he (Jesus) came nigh to the gate of the city, behold there was a *dead man* carried out." This one is still called a *man*, though *dead*. The Bible no where teaches that any thing leaves man at death, but "the breath of life." We have found that this breath of life caused man, previously created, to *live*; then we should naturally suppose that the taking away his breath would produce *death*. Says David, when speaking of man, in Ps. 146; 4, "His *breath* goeth forth, *he* returneth to his earth; in that very day his *thoughts perish*." Again, in Ps. 104: 29, we read, "Thou hidest thy face, they are troubled; thou takest away their *breath*, they *die*, and return to their dust." This makes the matter perfectly plain.

Some think they find an exception in Eccl. 12: 7,—"Then shall the dust return to the dust as it was, and the *spirit* shall return to God who gave it." The word here rendered *spirit*, is the same as the one translated *breath* which we have just quoted from the Psalms. It will be observed that the word *spirit* or breath, in Eccl. 12: 7, is represented by the pronoun *it*, in the neuter gender. If this breath is *the man*, we should expect it would read, and the spirit shall return to God who gave *him*. If this spirit, or breath, is the *real man*, then he was not made of dust, as the Bible declares; and it was not correct to call him man, who was thus formed. Let us adhere to the *Bible*, if our creeds are all ruined. That teaches that *man* was made of dust, and turns to dust again, to await a resurrection from the dead.

For the Crisis.

The Power of Prayer.

On one occasion as Bishop Roberts was entering upon divine service he received a note from Miss M. C. A.,—an unconverted young lady who was expected to die, and who requested the prayers of the people of God. The Bishop read the contents from the stand, withholding the name of the family, and then after a few remarks, invited the congregation to unite with him in earnest prayer to God for her salvation and recovery.

His prayer was fervent, importunate and powerful, and was made apparently in all the confidence of living faith. Mark the result. In that very hour she began to recover and in a few days was fully restored to health. [*Life of Roberts, p.* 277.

Instances similar to this have frequently occurred wherever an intelligent and earnest faith in God has been exercised. Not that all persons can be healed of all diseases. Paul himself left Trophimus at Miletum sick, hence *he* could not always heal. Sometimes men glorify God by *death*, John 21: 19. Others are sick when their sickness is *not* unto death, but for the glory of God. So God may be glorified by life, sickness, recovery or death. There are, however, few religious persons of much experience who have not seen or heard of *some* instance where God has heard prayer and granted healing mercies to some who were apparently nigh unto death. Many may doubt the fact, some may deny it, but none can disprove it. I know it to be true. H. L. H.

For the Crisis.

The Present Hour.

"*And on earth distress of nations.*" Is this the time to look up, because our redemption draweth nigh? If now we have come into the hour of "distress of nations," then we may indeed gird our loins with a preparation for the wedding which is about to take place,—a marriage of a Prince, who is immediately to be crowned a King whose glory will far outshine all the splendor that earth has ever seen. The guests are of no mean birth, being heirs with the Royal Prince. We are certain that we are now witnessing some of the things that he said would immediately precede his return. Shall we heed his words, and *watch?*

In addition to what has been previously said, I give an extract or two to show the feelings of some in the world who are "looking after those things that are coming on the earth." Says an English correspondent,—

"Of the extent of the devastating hurricane in the United States, few are fully aware; and fewer still will be able to appreciate the weight and sweep of the storm, as it will strike the country. The calmness of the commercial world for a few months past, and things at this present time, is *for a wonder*. But to stress and strain now, and in the future, will rack every fibre in the body politic of England. Manufacturers and merchants will await, and await in vain, those payments from even honest and true American debtors. Payment for the past purchases withheld, orders not given for the present, and further, the very machinery of social life will be shaken, and large and populous cities become great aggregations of suffering. There are premonitory signs. Commercial houses have fallen; and the strong men of Lancashire and Yorkshire, who are, as it were, bound to America, have overshadowings of fear and bitterness."

We would inquire again, are we in the hour of "perilous times," when "men are lovers of themselves?" Is it not time God should visit with his displeasure for all sins of the present time? A writer remarks as follows:

"There is a striking parallel between the sins of Israel in the time of Amos, and the sins of which the people of this land have been guilty. And the judgments that have come, in this sudden reverse of prosperity and of worldly schemes, the overthrow of public credit, &c.—'Forasmuch, therefore, as your treading is upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine of them.' The oppression of the poor, general irreligion, and public immorality, frauds in business and luxurious living, are the specified grounds of divine judgment on Israel. And if we have been guilty of these sins; if fraud has abounded, and violence, immorality and crime have had license in our streets; if the spirit of extravagance and luxury has predominated over prudence, integrity, and godly sobriety, then we may well feel that the hand of God is upon us. If this is by chance, then there did happen to be a deluge of fire after the men of Sodom had exhausted the forbearance of God by their sins. Is not this wide spread bankruptcy that has prostrated all commerce, and stopped all machinery of business, from the hand of God?"

As to the financial condition of France, a Paris letter in the Manchester Guardian says;

"All the markets in France are in dismay; at Nantes, Marseilles, Havre, and Lyons, consternation reigns, and the most considerable houses are threatened. The enormous rise on every thing has for the last two or three years, too, caught speculation in some degree in its own net. Warehouses are engorged with stocks of various kinds, and there is no means of disposing of these wares at prices which ruin the merchants, and the sum of merchandise offered for sale surpasses largely the sum of purchase capital that can be obtained for it.

In the middle of a financial crisis, too, like the present one, this stagnation is ruinous, for the capital that lies dormant, in the shape of immense quantities of merchandise, cannot return to circulation without a tremendous loss; whilst the current of affairs still goes on all the same, and requires money, which money can only be had at a rate of discount very alarmingly high for France. As to Lyons and St. Etienne, the utter want of orders for America has placed both in a most critical position, and the government is not without anxiety on account of the fact of the great numbers of workmen that are out of work.

All these subjects probably combine to keep the Emperor in a state of taciturnity and sadness that renders Compeigne any thing but an agreeable residence at present. I have seen several persons returning thence, but all repeat alike that never was anything comparable to the gloom of the imperial interior, and the guests of eight days looked forward to the end of their week with an impatience that even in some cases was barely disguised. The Empress has tried to force her spouse into amusing himself, by organizing parties, hunts, balls, &c., but all is said to be useless.

The land is overflowing with wretchedness and misery. How careful should we watch the words of Jesus at this hour. "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." By our last accounts from Europe we have additional reports of distress spreading in the nations; failures to enormous sums of money; the closing of the Bank of Scotland with its hundred branches all over Scotland,—its capital of $7,500,000, its deposits of $30,000,000. Accounts from the manufacturing districts of France represent a complete stagnation in business. The financial pressure had reached Sweden and Norway, Prussia and Austria. The *London Post* says:—

"The policy of the Bank of France is severely criticised by the commercial journals. Trade is suffering all over the country from this universal pressure—goods can neither be bought nor sold; orders are countermanded, and the winter trade in manufactured goods is considerably suspended. Paper is coming back from the United States, dishonored, and the state of the European continental money market worse every day, so that the pressure is felt on all sides. The German money markets are in a worse condition than those of England and France. Failures are taking place in all directions. Meanwhile the latest advices from Vienna say:—'The situation is the same; want of confidence increases, on account of the delay of government measures long since promised.' But what can government do but hope to prevent national bankruptcy by reducing the army? The system of government is too expensive for the resources of the empire. French transactions with Germany being very considerable, the complication of this part of the world adds to the difficulties of the Parisian bourse. Although the prospect on all sides is so dark, we do not expect any failures of the large banking establishments in France; but what we must experience for some time to come is a suspension of commercial enterprise."

Thus, if importations cease, (and they must,) where will the revenue come from? Who will pay the salaries of the monarchs and a long retinue of officials? Where will the funds come from to sustain armies and navies? The credit system is broken. O Earth, art thou doomed? Has thy time come? W. C. Stone.

For the Crisis.

The Blessed Dead

To the well-informed believer in life through Christ, death presents no inviting charms; nor yet is he surrounded with frightening terrors. He is dreaded as an enemy, who must be met and vanquished,—but not feared as a tyrant whose rule is everlasting. The promise of deliverance through One who has obtained for himself, and for us, a victory, sustains the frail mortal being who enters upon the unequal strife, and dies to secure a more perfect triumph. Indeed the foe meets us at every turn—thrusting the programme of dissolution full in our face, and follows swift on our track—through every avenue of life, till the smitten, sorrowing child of earth falls like the stricken deer, with eye on the arrow which quivers in the stilled heart,—while the monster gloats over his prey. As an enemy of good, as well as the declared adversary of human life, he often hurls the javelin at a signal victim, that the masses may be no longer warned and [illegible] death—for death covers sin—sin secures its complete ascendency. To prevent the salvation of men from [illegible] the gates of truth,—the foremost leaders in the onset are shot down. But while false philosophy teaches men—like the fated lamb—to "lick the hand upraised" to take away existence—it teaches us to love death,—real Christianity, enlightened by a resurrection gospel, has closed her ranks well, and met him with stern hate,—met him, ever with imprecations of destroying wrath from "One that is mightier than we."

If we are ever stoical it is not when we contemplate the worthy departed, of our own glorious struggle in the cause of life to dying men. We must melt, often, when we reflect that these stood side by side with us, in the battle,—and unless the victory come soon, all must fall too. Nothing can affect the soldier more than the fall of his comrade, who has broken the last biscuit with him, drunk from the same canteen, dwelt in the same powder's blaze and snuffed its common sulphur,—rushed in the same charge, and fled in the same retreat for life. Napoleon, who could sleep on a battle-field, rocked by the trembling ground, lulled by the cannon's booming thunder,—looked on death in every form and never quailed; but became a child when an old and tried Marshal and friend was shot by his side—gave way to uncontrollable grief. The dead, too, have clung to the affection arising from a common struggle, for country or glory. A smile from a brother still left to push on the cause we love, might fling a ray into the lone chasm which we descend. "Come and kiss me, Hardy," said Lord Nelson to his friend and brother sailor, as the death-gurgle choked his utterance forever.

Our dead have taken leave of us, and their arduous work. We have spoken the solemn passport through the dark-shored country, as the shadows shut down, and then said, "farewell, brother," throwing the living "sprig of faith," upon their silent rest, as the ground rattled above the coffin. And where are they? "From henceforth," saith the Spirit, "blessed are the dead who die in the Lord." In spirit, in power, in life, they are in the Lord; personally, they are in the prison house of the Hadean Monarch.

The names of some of the champions which will not descend to human immortality in time, but stand as illustrious chieftains on the Gallilean roll—to receive "glory and honor" when the conquests of christianity are sung in future ages,—I may mention, with deference and yet with the strong unsubdued enmity to death, which aids the life of my affection for them. Some years since, an old soldier in Bonaparte's wars, died in the city of Lowell. At the funeral, as people took leave of the corpse, a fellow warrior, of days then past, approached and simply left this most affecting eulogy;—"There's my friend," said he; the pent up tear-flood falling—"There's my friend. We have marched together—together slept on the same field—stood side by side in the terrible battle. There's my friend." This may illustrate. We look at the standard-bearers, when struck down, as our friends, who have been with us in the same battle-shock; and we love them still. *God loves them.* "The memory of the just is blessed."

Will we think of a Fitch, who died at his post,—"a good man, and full of faith, and the Holy Ghost?" Of a Barry, whose labors were abundant, and death triumphant; whose life blood was flowing from his lips, in streams, while he cried with every possible effort, "eternal life, eternal life," and so died? Of Smith, who had taken a bold position for the truth, and fell with the harness on? Of Kent—young, energetic, eloquent, successful,—cut down just when future fields of usefulness opened their white harvests to view? Of Father Hastings, my old theological professor, aged only forty-nine; who from constitutional strength, might have counted upon years more in the service? But he would go through storm or sunshine, and would preach, even when he could hardly stand. Who did not know him as an apostle over those mountains of Massachusetts and Conn., as a man of God, of power with God and man,—preaching and "praying night and day in the Holy Ghost"—traveling far and near to sound the trumpet? What awful power attended his labors at times! Many souls were the seals of his ministry. But, brethren, you knew him! You loved him. Like me you remember him! Sometimes I long to see him, and hear his song of rapture! I anathematize the enemy who overpowered him. More hereafter. C.

East Boston.

For the Crisis.

DEBT AND GRACE.

Have you read Bro. Hudson's great work—Debt and Grace? Every man in America who believes or disbelieves in endless misery for lost souls ought to read it. Its arguments, whether scriptural, rational, or historic, are unanswerable. Deep in its research, candid in its *spirit*, powerful in its style, keen in its criticisms, clear in its exegesis, unexceptionable in its condition, and ponderous in its logic, the timely issue of this masterly work will prove a fire-brand in the enemy's camp, and form a new era in the history of the doctrine of the final destiny of sinners. All I fear is that the orthodox believers in sin's eternity, unable to storm this Gibraltar of truth, will let it die of neglect by giving it a severe letting alone. We challenge them to the combat, and assure them they will find Hudson "a foe worthy of their steel." Let the ministers read and aid in circulating this book, this masterly refutation of a dogma that impugns the common sense and shocks the humanity of mankind. Let all come to the rescue of our brother who is struggling under the burden of its issue. God demands it of us. Again I say, buy and read the book.

Daniel T. Taylor.

Worcester, Nov. 1857.

From Bro. B. Perham.

To the Brethren and Sisters scattered abroad, greeting:—I am often led to inquire, what has become of all the Advent brethren and sisters so numerous in 43 and 44? Have they fallen asleep in Jesus? or have a large number of them fallen out by the way? My heart has often been made to rejoice in meeting with Advent families, and with individuals that were deeply engaged in serving the Lord, and seemed from their very hearts to rejoice in hope of the glory of God. But now I wander among the people, and find but here and there one who seems to show any signs of life. My very soul says, come, Lord Jesus, and come quickly, and put an end to the dreadful errors of the present day, by setting up thy everlasting kingdom, and by sweeping away the refuges of lies. Some have given up the Advent faith, and left the Advent ranks, because the set time went by, and no Savior came. While many others were buried up in the rubbish and cares of this world, and are tired of serving the blessed Lord. Poor souls! I pity them; for I think they have made a great mistake in thinking that they can take more comfort in the things of this vain world than in the service of the Lord. Bless the good Lord, I have been engaged in his service nearly forty years, and instead of being tired of it, I am more and more delighted in it; for I think I know the truth of my Savior's words to his followers,—they that have left all for my sake shall receive an hundred fold in this life, and the assurance of life eternal when Jesus comes.

And here I must say, dear brethren and sisters, when I read the precious promises of God to his dear saints, and meditate upon his boundless goodness to us, and the manifestations of his love to the human family in the great plan of redemption, I am lost in wonder, love, and praise; and am often led to repeat the beautiful lines written by Eld. John Colby, when meditating upon the boundless love of God to man, as follows:—

"Should the whole sea be turned to ink,
And the whole earth a parchment made,
And every single stick a quill,
And every man a scribe by trade,—
To write the love of God to man,
'Twould drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky."

And here I would pause and ask a single question. Will such a being of love make sinners immortal, and put them into a place of exquisite torture, and keep them alive to all eternity? I answer, no, and so answers the Bible. But saints will be made immortal through Christ at the resurrection; and sinners will be punished with the second death. I am sorry to think that any wise and intelligent person professing to love God, should cherish a sentiment that imputes a character to Deity I should not be willing that an enemy should bear.

Now, brethren, I should like to take up a few important points on Spiritualism, and show that the Bible condemns it in all its parts; but I forbear at present, by saying, taste not, touch not, handle not; but trust in God, and pray always, and wait with patience for deliverance. Jesus will soon be here with his mighty angels to gather the children of the kingdom, and burn up the tares.

Yours in hope of soon seeing Jesus.

B. Perham.

Hinsdale, N. H., Oct. 18, 1857.

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For the Crisis.

An Appeal to Sinners.

"The ungodly shall not stand in judgment." The wicked "shall be punished with everlasting destruction." Sinner! unless you repent and become reconciled to God destruction will come upon you; for so the Bible everywhere teaches. I would not picture to your mind a hell of endless misery, no, far from it; such doctrine cannot be found between the two lids of the Bible. But this I would do, I would portray to your better judgment life and death. The one is the exact reverse of the other. They are both set before us in the gospel. We can choose for ourselves. O! sinner, make now your choice before the door of mercy is forever closed against you. Make no delay. Your case is a dangerous one. How appalling is your situation. How gladly would I arouse you from your slumbers, that you might hasten your escape. And, blessed be God, there is a way of escape. Yes, a door is opened through which you may enter in and live! Though a prisoner under the sentence of death, you are not without hope. The sentence which binds you to death is not unchangeable. True, you cannot look to a higher tribunal, or ask for a reprieve, save through Jesus Christ, the sinner's intercessor. Come now, dear fellow sinner, give up all for Christ and his kingdom. Make no reserve. Throw away your dross. Make a humble and sincere confession of all your sins. God has promised to forgive you. Yes, he will do it. His word is sure. Why will you longer doubt it? Haste! then. "Your death-warrant" may soon be in the hands of the officer, and while you are dreaming of "peace and safety," sudden destruction may come upon you, and you cannot escape. Be entreated, then, to make Christ your friend. Prepare for the battle. Gird on the armor. Fight the good fight of faith, and God's word for it, the victory is yours.

LYDIA M. COLLINS.

From Sr. M. A. Cotton.

DEARLY BELOVED IN THE LORD:—For some time past I have been tried, tempted, cast down, and almost forsaken; but when near giving up, I heard the silvery tones of my Master's voice bidding me not to be weary in well doing. When trials thickened, he bade me cast all my cares on him. When friends and fortune fled, he said, I will never leave or forsake thee. Thus he upholds me. And how is it with the rest of you? Is Jesus the one altogether lovely? Do you hunger and thirst after righteousness? We all need more condescension, affability, meekness, gentleness, long-suffering, christian love that hopeth all things, endureth all things. These graces are all called into daily exercise, and all, if asked of the Giver of all goodness, will freely be given, and abundantly strengthened and increased by the blessed spirit of consolation, "until every precious stone in the diadem of Christian graces be set in its place, and burnished, and made fit, for Christ's sake, to be added to those which evermore shall burn and blaze around the throne, and brighten throughout eternity, in the pure and holy splendors of the glory of God, and of the Lamb."

MARION A. COTTON.

Pittsfield, Mass., Oct. 1857.

Health Department.

Tobacco.

No. IV.

Its effects. It is surprising, that intelligent followers of Christ should ever become addicted to the use of a weed so injurious to their systems, as tobacco is clearly proved to be; but we suppose that, in most cases, the habit was formed before they professed the christian religion. But after they became new creatures in Christ Jesus, we should think they would at once abandon the use of every thing they could not use to the glory of God; and if it be shown that tobacco injures the health and constitution of men, then it follows as a sequence that we cannot use it to the glory of our Creator.

We are frequently asked, "What was tobacco made for?" Perhaps for the same use as poison hemlock, poison sumach and other poisonous weeds. We think it perfectly evident, they were not made for *man* to chew, snuff, and smoke, and thereby destroy his health and happiness, at the same time impairing his intellect.

Santeuil, a celebrated French poet, accidentally lost his life by means of snuff put in a glass of wine, for a joke. Soon after drinking the wine, he was attacked with vomiting and fever, and expired in two days amid the tortures of the damned."

Says Dr. Shew,—

"Tobacco acts upon the living body probably through both the circulation and the nervous system. Any thing that is capable of producing such sudden and complete prostration as large doses of tobacco, must be supposed to act short of going the rounds of the circulation. We know, however, that the drug is in the end absorbed in a greater or less degree, and taken into the circulation; but its more sudden and prominent effect must be upon the nerves. Persons who have been for a time accustomed to it become gradually more and more *nervous*, as the common expression is; the hand trembles, sleep becomes less sound, and the individual not unfrequently starts in his slumber as if haunted by a ghost. I never knew a man of nerve strong enough to withstand the effects of tobacco. Some think they have; but it may always be seen that the hand of the smoker or chewer is tremulous, at least betimes, if we watch him on rising in the morning. One worthy old man I knew well, who had used tobacco to great excess; his teeth were worn up to the gums before the age of sixty, his hands became so trembling that he could scarcely convey the food to his mouth. He was a man of exceedingly robust constitution, and labored at all seasons of the year in the open air; otherwise the effects of the poison on his system would have been still more baneful. . . . All smokers and chewers have sooner or later tremulous hands.

It was related by Dr. Rush that Sir John Pringle was afflicted with tremors in his hands, and had his memory impaired by the use of snuff; but on abandoning the habit at the suggestion of Dr. Franklin, he found his power of recollection restored, at the same time recovering the use of his hands.

Irresolution, changeableness of mind, and a reluctance to engage in the ordinary avocations and pursuits of life, all of which are indications of deranged nerves, are symptoms often found attending the use of tobacco."

Says Dr. Mussey,—

"From the habitual use of tobacco, in either of its forms, of snuff, cud, or cigar, the following symptoms may arise:—A sense of weakness, sinking or pain at the pit of the stomach, dizziness or pain in the head, occasional dimness or temporary loss of sight, paleness and sallowness of the countenance, and sometimes swelling of the feet, manifesting itself sometimes by tremulousness, weakness, squeaking, a hoarseness of the voice, rarely a loss of voice, disturbed sleep, starting from early slumbers with a sense of suffocation, or feeling of alarm, incubus, or nightmare, epileptic or convulsive fits, confusion or weakness of the mental faculties, peevishness and irritability of temper, instability of purpose, seasons of great depression of the spirits, long fits of unbroken melancholy and despondency, and, in some cases, entire and permanent mental derangement."

My brother, consider this subject prayerfully before the Lord in your closet. You do not wish your children to use tobacco, then teach them by *example* as well as precept. Let us be careful that we do not defile ourselves, for, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "Let us cleanse ourselves from *all filthiness of the flesh.*" *Paul.*

Coffee and Milk.

Dr. D. A. Caron, of Paris, has recently been engaged in investigating the effect of breakfasting on this favorite beverage, and from the results, he thinks that he is justified in asserting that most of the nervous and allied disorders which affect the dwellers in large cities are traceable to this source. He further informs us that when the coffee is mixed with milk, its nutritious properties are neutralized because of its fermentation being retarded. Coffee and milk in a bottle were twenty-seven days before they began to decompose, whilst milk and sugar were only three days. It is evident that the astringent properties of the coffee hinder the digestion of the milk; and, at the same time, the cafeine (or active principle of coffee) is set free, and acts on the membrane of the stomach in the same manner as vegetable alkalies, producing most disastrous consequences to the digestive apparatus. He tried many experiments on himself and friends, and found that in a few hours the pulse was lowered from 80 to 68, from that it went down to 56, when he took some food, and it immediately rose to 72. He concludes by informing us that many cases of irritation, nervousness and hysteria have been entirely cured by a gentle course of tonics, and giving up the use of coffee.

For the Children.

An Infant's Prayer.

A little child hearing his elder brother repeat an evening prayer at his mother's knee, signified a desire to pray also, and kneeling down, he clasped his little hands, and looking upward, exclaimed, "God—Eddie—Amen."

On bended knee an infant lisped
 The mighty name of God;
Approaching him with filial trust
 And yet by reverence awed.
Then his own simple name he called,
 His notice thus to claim;
But paused, because his childish lips
 Could no petition frame.

"Amen" at last he softly said,
 As though 't were now complete;
And doubtless in his Maker's ear
 Those syllables were sweet.

From "wise and prudent" He doth hide
 The counsel of his ways,
While even from the mouth of babes
 Hath he perfected praise.

Three simple words of love and trust
 Comprised the infant's prayer;
And yet the Majesty of heaven
 Inclined a gracious ear.

Oh thus, when oft with hearts too full
 To utter all our need,
We kneel before the throne of grace,
 And have no words to plead,

May we believe, though language fail,
 That God will surely bless,
If, like a little child, we come
 And own his sovereign grace.

Child's Paper.

Foreign News.

THREE DAYS LATER FROM EUROPE.

ST. JOHNS, N. F., Nov. 23.

Steamship Vanderbilt, from Havre via Southampton 14th inst., was signaled off Cape Race at 3 P.M. on 22d, by the news yacht of the associated press, and the news despatch obtained and forwarded by telegraph via Quebec and Portland to this city and New York.

The news from England is highly important. The despondent condition of monetary matters on the departure of the Atlantic resulted on the following day in a fearful panic. All the banks refused discounts in any shape, but in the afternoon, however, appeared, most opportunely, the Treasury letter suspending the Bank Charter Act, and authorizing the issue of notes to any amount on approved securities.

The effect was instantaneous, and the panic ceased, as if by magic. At Liverpool, Manchester, Glasgow, and other important cities, the news was received with furious acclamations.

Cotton and all kinds of produce immediately enhancing in value, the greatest anxiety was felt on the departure of the Vanderbilt to secure this important intelligence before the arrival of the Atlantic at New York.

The steamer North Star, from New York, arrived at Cowes on the 13th inst.

The occupation of Delhi by the British forces is confirmed fully.

The loss of the British forces was immense. Several British officers, including Gen. Neil, were killed.

The mutineers were pursued from Delhi by the British troops.

The connection between Cawnpore and Lucknow was still interrupted.

The latest advices from Australia state that the ship Dunbar was wrecked off Sydney, and one hundred and forty passengers were lost, together with the whole crew, with the exception of one seaman.

It is reported the British Parliament is to meet immediately.

Throughout England there was great monetary excitement. The suspension of the City of Glasgow Bank, and several additional commercial failures, are announced. The following are the most important:—Sanderson, Sandman & Co., of London; Grumarser & Co., of Paris; Wilson, Morgan & Co., wholesale stationers, of London; Fitch & Skeet, provision merchants, of London; Coddington & Co., iron merchants, Liverpool; Mackenzie, Ramsay & Co., merchants, of Dundee; Draper, Picton & Co., of London; Kalman, Grenel & Co., of Liverpool; Ban, Broddice & Co., of London; Munroe, Grant & Co., lumber merchants, of Swansea; Stergman & Co., manufacturers, of Nottingham.

The Bank of France has raised its rates of discount to 8 per cent. on bills under 30 days, 9 per cent. for 60 days, and 10 per cent. for 90 days.

There has been a great money panic in Scotland, with a heavy run upon the banks.

The public feeling at Manchester, Bristol, Edinburgh, &c., was much improved on learning that the government had authorized the Bank of England to extend its issue of notes.

LATEST INDIA INTELLIGENCE.

The exact amount of the British loss is not known, but it is believed to be 1150 killed and wounded, including 64 officers.

Scindia had brought the mutineers of the Gwalior Contingent under his control, by arraying against them his own troops and 10,000 Thakoors, cutting off their supplies, &c.

There is division and dissension among the mutineers, who were asked for aid by a Shah Sadah from Delhi on the one hand, and a Commissary from the Nena on the other.

It was reported that Lucknow, which had been relieved on the 25th of September, was again besieged by Nena with 50,000 rebels.

All the citizens of Delhi found in that city after its capture, were bayoneted by the British troops.

Some Europeans were discovered at Delhi fighting on the side of the mutineers.

BUSINESS ON THE CONTINENT.

The Paris correspondent of the London Post writes as follows:—

"The policy of the Bank of France is severely criticised by the commercial journals. Trade is suffering all over the country from this universal pressure—goods can neither be bought nor sold; orders are countermanded, and the winter trade in manufactured goods is considerably suspended. Paper is coming back from the United States, dishonored, and the state of the European continental money market worse every day, so that the pressure is felt on all sides. The German money markets are in a worse condition than those of England and France. Failures are taking place in all directions. During the past week a conference has taken place at Frankfort of German bankers, in order to come to an understanding with each other, and, if possible, to create confidence. The establishments represented on that occasion were those of Darmstadt, Hamburg, Meiningen, Luxembourg, Gotha, Thuringen, Homburg, Buckelburg, and Rostock. The conference, which was presided over by Prince Felix de Hohenlohe, endeavored to find out guarantees calculated to reassure the public as to their stability. The delegates decided that the notes issued should be covered by one-third in specie and two-thirds in good bills with three signatures; also, that an official return should be published at least once a month; that a mutual control should be exercised by the several establishments, and that the governments should be invited to take part in such control. A statement to the above effect is to be presented to the Zollverein. Meanwhile the latest advices from Vienna say: 'The situation is the same; want of confidence increases, on account of the delay of government measures long since promised.' But what can government do but hope to prevent national bankruptcy by reducing the army? The system of government is too expensive for the resources of the empire. French transactions with Germany being very considerable, the complication of this part of the world adds to the difficulties of the Parisian bourse. Although the prospect on all sides is so dark, we do not expect any failures of the large banking establishments in France; but what we must experience for some time to come is a suspension of commercial enterprise."

FOUR DAYS LATER FROM EUROPE.

ST. JOHNS, N. F., Nov. 28.

The Havre and Southampton steamship company's steamer Fulton, Captain Wotton, arrived off Cape Race at about sunset last evening, and we are indebted to Capt. Wotton for a brief summary of four days later intelligence from Europe.

The financial advices brought by the Fulton, although not so exciting as those of the Vanderbilt, four days previously, are nevertheless of absorbing interest. The good effects of the suspension by order of the Government of the Bank Charter Act, were still showing themselves everywhere throughout Great Britain.

The money market at London and at the other central points was firmer than at the sailing of the steamers Vanderbilt and Africa, on the 14th inst., and the demand for discount at the Bank of England was less pressing. Several prominent houses had been compelled to suspend payments, but in the list of failures we do not recognize any engaged in the American trade. Consols, under the improved feeling in financial circles, had considerably advanced, and closed on the afternoon of Tuesday, the 18th inst., at 89—89 1-2 39 5-for money.

The Bank of France was about to extend its circulation at the time of the departure of the Fulton.

The rate of discount at Hamburg had receded to 9 1-4 per cent.

Several additional failures are announced in England, and many of the Iron trade firms have called meetings of their creditors. Among the failures are J. Ellicore & Wix, Turkey merchants; Jose P. R. Sa & Co., in the Brazilian trade; Bardgett & Pickard, corn merchants, with liabilities to the amount of £120,000; Bourden, Dubuit & Co., and Heusote, Philippe & Vibert, of Paris; Hoare, Boxon & Co., in the Swedish trade; Edwards & Matthie, East India and Colonial brokers, of London.

The Wolverhampton and Staffordshire Bank has stopped payment, occasioning great excitement in Wolverhampton. The liabilities of the Bank are estimated at from £400,000 to £500,000.

There is nothing new from India.

Domestic Summary.

IMPORTANT FROM MEXICO.

ANOTHER REVOLUTION IMPENDING.—COMONFORT'S FALL CONSIDERED CERTAIN.

New Orleans, Nov. 24.—The steamship Tennessee has arrived here from Vera Cruz with dates to the 21st, and from the city of Mexico to the 19th.

The country was in a most distracted condition, and another general revolution was impending. Resolutions were pending between the revolutionists and Gen. Santa Anna, whom they undoubtedly intend for President.

Of the passengers by the Tennessee there are twenty-three political exiles, and among them are Ex-President Silas Jose, Col. Romero, and Wm. Moran, who was imprisoned for a publication against the government of Zacatecas.

Comonfort's fall was considered certain, and it was thought doubtful whether his life would be spared if he remained in the country.

WASHINGTON, Nov. 26.—[New York Herald Correspondence.]—The Kansas question has again suddenly assumed a gloomy and threatening aspect. President Buchanan had endorsed the action of the Constitutional Convention, and approved of the plan for submitting the Constitution to the people. Gov. Walker pronounces it an outrage upon the people of Kansas, and a shameless violation of all the principles of free government. He is absolutely opposed to the Constitution, and stands pledged to defeat it. An effort, on the part of Congress, he says, to force that Constitution on the people of Kansas, without their voice being heard for or against it, will surely be followed by rebellion and civil war. He describes the opposition to it as almost universal, and says no party in the Territory favors it.

WASHINGTON, Nov. 27.—(Special to N. Y. Times.)—At the Cabinet meeting to-day the President stated Gov. Walker's position on Kansas affairs. The Cabinet unanimously united with the President in favor of sustaining the action of the Constitutional Convention in respect to the reference of the Constitution to the people, and to condemn Walker. The door to a reconciliation with Gov. Walker's position is now closed, and a bitter contest between the two wings of the Democracy is unavoidable.

Senator Douglass has been heard from. As the author of the Kansas Nebraska Act he will take bold ground in support of Walker. This the President has not hitherto believed. Douglass holds that the refusal to submit the whole constitution to the people when they desire it, is the clearest repudiation of the doctrine of popular sovereignty.

Senator Gwin, though a decided pro-slavery man, is understood to be determined to sustain Walker. This is the universal sentiment from the Free State Democracy as received here.

Private advices from New Orleans express the greatest confidence on the part of General Walker's friends in the success of his present enterprise in Nicaragua; all, however, avoid stating the precise point of his contemplated debarcation. Walker left still claiming his rights as President of Nicaragua, and determined, if any naval force attempted to interrupt him, to resist to the death, forcing upon any power assuming this police duty on the high seas the responsibility of sinking his vessel and crew.

THE MORMON STANDING.—It is thought that the Mormons can bring an effective force of 15,000 men into the field, and more than as many Indian allies.

THE METHODISTS, as a denomination, appear to be taking up arms upon the habit of using tobacco. We learn from some of the Methodist journals that large and influential Conferences have determined to license and ordain no candidate for the ministry who is not willing to forego the use of tobacco in every form of personal indulgence. A new University has been endowed also in one of the Western States, with the proviso in its by-laws, that no Professor shall be entitled to any of the avails of the endowment, who is addicted to the use of tobacco. It is well suggested that the money spent uselessly for this filthy weed, would evangelize the world.—*Boston Herald.*

FROM CALIFORNIA.

NEW YORK, Nov. 29.—The mail steamship Northern Light, from Aspinwall on the 21st inst., with 603 passengers, the usual California and Pacific mails, and $2,118,672, including $366,000 for New Orleans, and $7000 for Havana, arrived at this port this evening.

The most important item of news by this steamer is the display before the public of a large amount of evidence going to show that the party of 118 emigrants massacred in the southern part of Utah, while on their way to California, (news of which occurrence was sent by the last mail,) were murdered by Mormons. Mr. George Powers arrived a few days since at Los Angeles, from Salt Lake, and reports having heard many Mormons threaten to kill Gentiles passing through their country. He met a party of Mormons and Indians going towards a Mormon settlement from the scene of the massacre, and they had in their possession bundles of clothing and other articles, apparently the spoils of the murdered; and the whole party appeared to be on very friendly terms with one another, and all in high spirits.

Mr. Powers also states that, in San Bernardino, he heard Captain Hunt, a man of authority among the Mormons, say he "was glad of the massacre, and believed the hand of the Lord was in it, whether done by redskins or whites."

Mr. Abbott says five hundred emigrants have been killed this year on the road between Salt Lake City and California, by the Indians and Mormons, but this estimate is much exaggerated.

Obituary.

Died in Wright, Mich., Nov. 7th, 1857, Sister Judith M. Wellington, after an illness of two weeks.

Sr. W. had been a believer in the Advent faith for fifteen years, of which she was an able and faithful defender. She sleeps in Jesus.

Appointments.

The Lord willing, I will preach at
Nashua, N. H., Dec. 3d.

L. D. THOMPSON.

Providence permitting, I will meet with the brethren and sisters as follows:
Prospect, Dec. 31st.
Roxbury, Jan. 5th.

JOSEPH GREGORY.

The Lord willing, I will preach at
Standish, S. House, Huron Co., Dec. 6th.
Olmsted, Cuyahoga Co., Dec. 13th.
York, North Ridge, Seneca Co., Dec. 20th.
Hartland, Huron Co., Dec. 27th.
Whetstone, Crawford Co., Jan. 10th.
Delaware, Delaware Co., Jan. 17th.
Caledona, Crawford Co., Jan. 24th.

It is expected that each of the above named appointments will commence on Saturday, at 11 o'clock, A. M. Evenings, as much earlier in the week as the brethren shall think best. Please write and let me know what evening of the week preceding the Sunday of the appointments you wish me to commence. P. O. address, North Fairfield, Huron Co., O.

J. M. JUDSON.

Providence permitting, I will meet with the brethren in
Savoy, at Noah Mirrick, Dec. 3d and 4th.
Cheshire, Dec. 5th.
North Adams, Dec. 6th.
Charlemont, Dec. 7th and 8th.
Shelburne Falls, Dec. 9th.
Green River, Vt., Dec. 10th.
West Brattleboro, Dec. 11th and 12th.
Vernon, Sunday, Dec. 13th.
and onward, if the Lord will.

H. PRATT.

A protracted meeting will commence in Lowell, Dec. 2d, and hold over the Sabbath. Brn. and Srs. from abroad are invited to attend.

Conference.

There will be a conference, Providence permitting, in Lee, N. H., commencing Dec. 10th, at 1 o'clock, P. M., and continuing over the following Lord's day. Brethren D. Churchill, J. G. Smith, J. G. Hook, J. Hemenway and others, as the Lord may direct, are invited to be present. It is hoped there will be a general attendance from the towns around. Come, brethren, come in the name of the Lord. Those coming by R. Road will stop at New Market Depot, on Friday, and take the stage on the arrival of the first train from Boston, and stop at Brown's Tavern, in Lee, and there inquire for Josiah Durgin, where they will find a good home.

B. P. MANNING, for the Brethren.

Lee, N. H.

Bro. Edwin Burnham appoints to preach in Boston the first Lord's day in December.

Bro. John W. Crabtree appoints to be with the church at North Fairhaven (head of the river) where Bro. White may appoint, Friday evening, Dec. 4th, and over the Sabbath.

Bro. E. Whitney appoints to preach at Worcester, Mass., Dec. 6th.

Conference.

There will be a Conference holden the 2d Saturday of each month in [illegible], Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

I will meet with the brethren at Freeport, [illegible] Dec. [illegible]. Brunswick, Dec. 6th.

R. R. YORK.

[illegible]

[illegible]

Those who send us money for the paper or for books, will find it credited to them in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

Wm. S. Howden 146, Hannah Ely 1[illegible], Nathaniel Brown 156, Enoch Evans 1[illegible], Amos Little 1[illegible], James Kimball 130, $1 each.

Lydia Taylor 136, S. Elliott 140, E. G. Scott 130, J. S. Baisdell 130, J. T. Moulton 130, Elam Potter 137, John Campbell 143, Jer. Campbell 143, A. Cole 137, Samuel Lord 136, $1 each.

Bro. E. Whitney's P. O. address is Charlestown, Mass.

Canada Subscribers

And all others in the British Provinces will remember that we have to prepay the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States.

Western Mission.

Brn. S. G. Mathewson, Bakersville, Ct., and Miles Grant, Boston, Mass., are requested to act as agents for the Western Mission Fund.

P. B. MORGAN.

[We will gladly forward whatever we may receive for this purpose.—ED.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

HYMN BOOKS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

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DEATH NOT LIFE.—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER, AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

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The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. [illegible]

Church Duties. By Wm. [illegible]. A withering rebuke of the pride and worldliness of the present day. Price 50 [illegible]

The Old Paths, or the Primitive Doctrine of Future Life; embracing copious extracts from the apostolic fathers, with [illegible]. Price 18 cts.—pos. 1 ct.

[illegible]

[illegible]

For the Crisis.

An Appeal to Sinners.

"The ungodly shall not stand in judgment." The wicked "shall be punished with everlasting destruction." Sinner! unless you repent and become reconciled to God destruction will come upon you; for so the Bible everywhere teaches. I would not picture to your mind a hell of endless misery, no, far from it; such doctrine cannot be found between the two lids of the Bible. But this I would do, I would portray to your better judgment life and death. The one is the exact reverse of the other. They are both set before us in the gospel. We can choose for ourselves. O! sinner, make now your choice before the door of mercy is forever closed against you. Make no delay. Your case is a dangerous one. How appalling is your situation. How gladly would I arouse you from your slumbers, that you might hasten your escape. And, blessed be God, there is a way of escape. Yes, a door is opened through which you may enter in and live! Though a prisoner under the sentence of death, you are not without hope. The sentence which binds you to death is not unchangeable. True, you cannot look to a higher tribunal, or ask for a reprieve, save through Jesus Christ, the sinner's intercessor. Come now, dear fellow sinner, give up all for Christ and his kingdom. Make no reserve. Throw away your dross. Make a humble and sincere confession of all your sins. God has promised to forgive you. Yes, he will do it. His word is sure. Why will you longer doubt it? Haste! then. "Your death-warrant" may soon be in the hands of the officer, and while you are dreaming of "peace and safety," sudden destruction may come upon you, and you cannot escape. Be entreated, then, to make Christ your friend. Prepare for the battle. Gird on the armor. Fight the good fight of faith, and God's word for it, the victory is yours. LYDIA M. COLLINS.

From Sr. M. A. Cotton.

DEARLY BELOVED IN THE LORD:—For some time past I have been tried, tempted, cast down, and almost forsaken; but when near giving up, I heard the silvery tones of my Master's voice bidding me not to be weary in well doing. When trials thickened, he bade me cast all my cares on him. When friends and fortune fled, he said, I will never leave or forsake thee. Thus he upholds me. And how is it with the rest of you? Is Jesus the one altogether lovely? Do you hunger and thirst after righteousness? We all need more condescension, affability, meekness, gentleness, long-suffering, christian love that hopeth all things, endureth all things. These graces are all called into daily exercise, and all, if asked of the Giver of all goodness, will freely be given, and abundantly strengthened and increased by the blessed spirit of consolation, "until every precious stone in the diadem of Christian graces be set in its place, and burnished, and made fit, for Christ's sake, to be added to those which evermore shall burn and blaze around the throne, and brighten throughout eternity, in the pure and holy splendors of the glory of God, and of the Lamb." MARION A. COTTON.

Pittsfield, Mass., Oct. 1857.

Health Department.

Tobacco.

No. IV.

Its effects. It is surprising, that intelligent followers of Christ should ever become addicted to the use of a weed so injurious to their systems, as tobacco is clearly proved to be; but we suppose that, in most cases, the habit was formed before they professed the christian religion. But after they became new creatures in Christ Jesus, we should think they would at once abandon the use of every thing they could not use to the glory of God; and if it be shown that tobacco injures the health and constitution of men, then it follows as a sequence that we cannot use it to the glory of our Creator.

We are frequently asked, "What was tobacco made for?" Perhaps for the same use as poison hemlock, poison sumach and other poisonous weeds. We think it perfectly evident, they were not made for *man to chew, snuff, and smoke,* and thereby destroy his health and happiness, at the same time impairing his intellect.

Santeuil, a celebrated French poet, accidentally lost his life by [illegible] in a glass of wine, for a joke. Soon after drinking the wine, he was attacked with vomiting and fever, and expired in two days amid the tortures of the damned."

Says Dr. Shew,—

"Tobacco acts upon the living body probably through both the circulation and the nervous system. Any thing that is capable of producing such sudden and complete prostration as large doses of tobacco, must be supposed to act short of going the rounds of the circulation. We know, however, that the drug is in the end absorbed in a greater or less degree, and taken into the circulation; but its more sudden and prominent effect must be upon the nerves. Persons who have been for a time accustomed to it become gradually more and more *nervous,* as the common expression is; the hand trembles, sleep becomes less sound, and the individual not unfrequently starts in his slumber as if haunted by a ghost. I never knew a man of nerve strong enough to withstand the effects of tobacco. Some think they have; but it may always be seen that the hand of the smoker or chewer is tremulous, at least betimes, if we watch him on rising in the morning. One worthy old man I knew well, who had used tobacco to great excess; his teeth were worn up to the gums before the age of sixty, his hands became so trembling that he could scarcely convey the food to his mouth. He was a man of exceedingly robust constitution, and labored at all seasons of the year in the open air; otherwise the effects of the poison on his system would have been still more baneful. . . . All smokers and chewers have sooner or later tremulous hands.

It was related by Dr. Rush that Sir John Pringle was afflicted with tremors in his hands, and had his memory impaired by the use of snuff; but on abandoning the habit at the suggestion of Dr. Franklin, he found his power of recollection restored, at the same time recovering the use of his hands.

Irresolution, changeableness of mind, and a reluctance to engage in the ordinary avocations and pursuits of life, all of which are indications of deranged nerves, are symptoms often found attending the use of tobacco."

Says Dr. Mussey,—

"From the habitual use of tobacco, in either of its forms, of snuff, cud, or cigar, the following symptoms may arise:—A sense of weakness, sinking or pain at the pit of the stomach, dizziness or pain in the head, occasional dimness or temporary loss of sight, paleness and sallowness of the countenance, and sometimes swelling of the feet, manifesting itself sometimes by tremulousness, weakness, squeaking, a hoarseness of the voice, rarely a loss of voice, disturbed sleep, starting from early slumbers with a sense of suffocation, or feeling of alarm, incubus, or nightmare, epileptic or convulsive fits, confusion or weakness of the mental faculties, peevishness and irritability of temper, instability of purpose, seasons of great depression of the spirits, long fits of unbroken melancholy and despondency, and, in some cases, entire and permanent mental derangement."

My brother, consider this subject prayerfully before the Lord in your closet. You do not wish your children to use tobacco, then teach them by *example* as well as precept. Let us be careful that we do not defile ourselves, for, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "Let us cleanse ourselves from *all filthiness of the flesh.*" *Paul.*

Coffee and Milk.

Dr. D. A. Caron, of Paris, has recently been engaged in investigating the effect of breakfasting on this favorite beverage, and from the results, he thinks that he is justified in asserting that most of the nervous and allied disorders which affect the dwellers in large cities are traceable to this source. He further informs us that when the coffee is mixed with milk, its nutritious properties are neutralized because of its fermentation being retarded. Coffee and milk in a bottle were twenty-seven days before they began to decompose, whilst milk and sugar were only three days. It is evident that the astringent properties of the coffee hinder the digestion of the milk; and, at the same time, the cafeine (or active principle of coffee) is set free, and acts on the membrane of the stomach in the same manner as vegetable alkalies, producing most disastrous consequences to the digestive apparatus. He tried many experiments on himself and friends, and found that in a few hours the pulse was lowered from 80 to 68, from that it went down to 56, when he took some food, and it immediately rose to 72. He concludes by informing us that many cases of irritation, nervousness and hysteria have been entirely cured by a gentle course of tonics, and giving up the use of coffee.

For the Children.

An Infant's Prayer.

A little child hearing his elder brother repeat an evening prayer at his mother's knee, signified a desire to pray also, and, kneeling down, he clasped his little hands, and looking upward, exclaimed, "God—Eddie—Amen."

On bended knee an infant lisped
 The mighty name of God;
Approaching him with filial trust,
 And yet by reverence awed.
Then his own simple name he called,
 His notice thus to claim;
But paused, because his childish lips
 Could no petition frame.
"Amen" at last he softly said,
 As though 'twere now complete;
And doubtless in his Maker's ear
 Those syllables were sweet.

From "wise and prudent" He doth hide
 The counsel of his ways,
While even from the mouth of babes
 Hath he perfected praise.
Three simple words of love and trust
 Comprised the infant's prayer;
And yet the Majesty of heaven
 Inclined a gracious ear.

Oh thus, when oft with hearts too full
 To utter all our need,
We kneel before the throne of grace,
 And have no words to plead,

May we believe, though language fail,
 That God will surely bless,
If, like a little child, we come
 And own his sovereign grace.
Child's Paper.

Foreign News.

THREE DAYS LATER FROM EUROPE.

ST. JOHNS, N. F., Nov. 23.

Steamship Vanderbilt, from Havre via Southampton 14th inst., was signaled off Cape Race at 3 P.M. on 22d, by the news yacht of the associated press, and the news despatch obtained and forwarded by telegraph via Quebec and Portland to this city and New York.

The news from England is highly important. The despondent condition of monetary matters on the departure of the Atlantic resulted on the following day in a fearful panic. All the banks refused discounts in any shape, but in the afternoon, however, appeared, most opportunely, the Treasury letter suspending the Bank Charter Act, and authorizing the issue of notes to any amount on approved securities.

The effect was instantaneous, and the panic ceased, as if by magic. At Liverpool, Manchester, Glasgow, and other important cities, the news was received with furious acclamations.

Cotton and all kinds of produce immediately enhancing in value, the greatest anxiety was felt on the departure of the Vanderbilt to secure this important intelligence before the arrival of the Atlantic at New York.

The steamer North Star, from New York, arrived at Cowes on the 13th inst.

The occupation of Delhi by the British forces is confirmed fully.

The loss of the British forces was immense. Several British officers, including Gen. Neil, were killed.

The mutineers were pursued from Delhi by the British troops.

The connection between Cawnpore and Lucknow was still interrupted.

The latest advices from Australia state that the ship Dunbar was wrecked off Sydney, and one hundred and forty passengers were lost, together with the whole crew, with the exception of one seaman.

It is reported the British Parliament is to meet immediately.

Throughout England there was great monetary excitement. The suspension of the City of Glasgow Bank, and several additional commercial failures, are announced. The following are the most important:—Sanderson, Sandman & Co., of London; Grumaraer & Co., of Paris; Wilson, Morgan & Co., wholesale stationers, of London; Fitch & Skeet, provision merchants, of London; Coddington & Co., iron merchants, Liverpool; Mackenzie, Ramsay & Co., merchants, of Dundee; Draper, Picton & Co., of London; Kalman, Grenel & Co, of Liverpool; Ban, Broddice & Co., of London; Munroe, Grant & Co., lumber merchants, of Swansea; Stergman & Co., manufacturers, of Nottingham.

The Bank of France has raised its rates of discount to 8 per cent. on bills under 30 days, 9 per cent. for 60 days, and 10 per cent. for 90 days.

There has been a great money panic in Scotland, with a heavy run upon the banks.

The public feeling at Manchester, Bristol, Edinburgh, &c., was much improved on learning that the government had authorized the Bank of England to extend its issue of notes.

LATEST INDIA INTELLIGENCE.

The exact amount of the British loss is not known, but it is believed to be 1150 killed and wounded, including 64 officers.

Scindia had brought the mutineers of the Gwalior Contingent under his control, by arraying against them his own troops and 10,000 Thakoors, cutting off their supplies, &c.

There is division and dissension among the mutineers, who were asked for aid by a Shah Sadah from Delhi on the one hand, and a Commissary from the Nena on the other.

It was reported that Lucknow, which had been relieved on the 25th of September, was again besieged by Nena with 50,000 rebels.

All the citizens of Delhi found in that city after its capture, were bayoneted by the British troops.

Some Europeans were discovered at Delhi fighting on the side of the mutineers.

BUSINESS ON THE CONTINENT.

The Paris correspondent of the London Post writes as follows:—

"The policy of the Bank of France is severely criticised by the commercial journals. Trade is suffering all over the country from this universal pressure—goods can neither be bought nor sold; orders are countermanded, and the winter trade in manufactured goods is considerably suspended. Paper is coming back from the United States, dishonored, and the state of the European continental money market worse every day, so that the pressure is felt on all sides. The German money markets are in a worse condition than those of England and France. Failures are taking place in all directions. During the past week a conference has taken place at Frankfort of German bankers, in order to come to an understanding with each other, and, if possible, to create confidence. The establishments represented on that occasion were those of Darmstadt, Hamburg, Meiningen, Luxembourg, Gotha, Thuringen, Homburg, Buckelburg, and Rostock. The conference, which was presided over by Prince Felix de Hohenlohe, endeavored to find out guarantees calculated to reassure the public as to their stability. The delegates decided that the notes issued should be covered by one-third in specie and two-thirds [illegible] establishments, and that the governments should be invited to take part in such control." A statement to the above effect is to be presented to the Zollverein. Meanwhile the latest advices from Vienna say: "The situation is the same; want of confidence increases, on account of the delay of government measures long since promised." But what can government do but hope to prevent national bankruptcy by reducing the army? The system of government is too expensive for the resources of the empire. French transactions with Germany being very considerable, the complication of this part of the world adds to the difficulties of the Parisian bourse. Although the prospect on all sides is so dark, we do not expect any failures of the large banking establishments in France; but what we must experience for some time to come is a suspension of commercial enterprise."

FOUR DAYS LATER FROM EUROPE.

ST. JOHNS, N. F., Nov. 28.

The Havre and Southampton steamship company's steamer Fulton, Captain Wotton, arrived off Cape Race at about sunset last evening, and we are indebted to Capt. Wotton for a brief summary of four days later intelligence from Europe.

The financial advices brought by the Fulton, although not so exciting as those of the Vanderbilt, four days previously, are nevertheless of absorbing interest. The good effects of the suspension by order of the Government of the Bank Charter Act, were still showing themselves everywhere throughout Great Britain.

The money market at London and at the other central points was firmer than at the sailing of the steamers Vanderbilt and Africa, on the 14th inst., and the demand for discount at the Bank of England was less pressing. Several prominent houses had been compelled to suspend payments, but in the list of failures we do not recognize any engaged in the American trade. Consols, under the improved feeling in financial circles, had considerably advanced, and closed on the afternoon of Tuesday, the 18th inst., at 89—89 1-2 39 5-8 for money.

The Bank of France was about to extend its circulation at the time of the departure of the Fulton.

The rate of discount at Hamburg had receded to 9 1-4 per cent.

Several additional failures are announced in England, and many of the Iron trade firms have called meetings of their creditors. Among the failures are J. Ellicore & Wix, Turkey merchants; Jose P. R Sa & Co., in the Brazilian trade; Bardgett & Pickard, corn merchants, with liabilities to the amount of £120,000; Bourden, Dubuit & Co., and Heusote, Phillippe & Vibert, of Paris; Hoare, Boxon & Co., in the Swedish trade; Edwards & Matthie, East India and Colonial brokers, of London.

The Wolverhampton and Staffordshire Bank has stopped payment, occasioning great excitement in Wolverhampton. The liabilities of the Bank are estimated at from £400,000 to £500,000.

There is nothing new from India.

Domestic Summary.

IMPORTANT FROM MEXICO.

ANOTHER REVOLUTION IMPENDING.—COMONFORT'S FALL CONSIDERED CERTAIN.

New Orleans, Nov. 24.—The steamship Tennessee has arrived here from Vera Cruz with dates to the 21st, and from the city of Mexico to the 19th.

The country was in a most distracted condition, and another general revolution was impending. Resolutions were pending between the revolutionists and Gen. Santa Anna, whom they undoubtedly intend for President.

Of the passengers by the Tennessee there are twenty-three political exiles, and among them are Ex-President Silas Jose, Col. Romero, and Wm Moran, who was imprisoned for a publication against the government of Zacatecas.

Comonfort's fall was considered certain, and it was thought doubtful whether his life would be spared if he remained in the country.

WASHINGTON, Nov. 26.—[New York Herald Correspondence]—The Kansas question has again suddenly assumed a gloomy and threatening aspect. President Buchanan had endorsed the action of the Constitutional Convention, and approved of the plan for submitting the Constitution to the people. Gov. Walker pronounces it an outrage upon the people of Kansas, and a shameless violation of all the principles of free government. He is absolutely opposed to the Constitution, and stands pledged to defeat it. An effort, on the part of Congress, he says, to force that Constitution on the people of Kansas, without their voice being heard for or against it, will surely be followed by rebellion and civil war. He describes the opposition to it as almost universal, and says no party in the Territory favors it.

WASHINGTON, Nov. 27.—(Special to N. Y. Times.)—At the Cabinet meeting to-day the President stated Gov. Walker's position on Kansas affairs. The Cabinet unanimously united with the President in favor of sustaining the action of the Constitutional Convention in respect to the reference of the Constitution to the people, and to condemn Walker. The door to a reconciliation with Gov. Walker's position is now closed, and a bitter contest between the two wings of the Democracy is unavoidable.

Senator Douglass has been heard from. As the author of the Kansas Nebraska Act he will take bold ground in support of Walker. This the President has not hitherto believed. Douglass holds that the refusal to submit the whole constitution to the people when they desire it, is the clearest repudiation of the doctrine of popular sovereignty.

Senator Gwin, though a decided pro-slavery man, is understood to be determined to sustain Walker. This is the universal sentiment from the Free State Democracy as received here.

Private advices from New Orleans express the greatest confidence on the part of General Walker's friends in the success of his present enterprise in Nicaragua; all, however, avoid stating the precise point of his contemplated debarcation. Walker left still claiming his rights as President of Nicaragua, and determined, if any naval force attempted to interrupt him, to resist to the death, forcing upon any power assuming this police duty on the high seas the responsibility of sinking his vessel and crew.

The [illegible] — It is thought that [illegible] 15,000 [illegible] many Indian allies.

THE METHODISTS, as a denomination, appear to be taking [illegible] using tobacco. We learn from some of the Methodist journals that large and influential Conferences have determined to license and ordain no candidate for the ministry who is not willing to forego the use of tobacco in every form of personal indulgence. A new University has been endowed also in one of the Western States, with the proviso in its by-laws, that no Professor shall be entitled to any of the avails of the endowment, who is addicted to the use of tobacco. It is well suggested that the money spent uselessly for this filthy weed, would evangelize the world.—*Boston Herald.*

FROM CALIFORNIA.

NEW YORK, Nov. 29.—The mail steamship Northern Light, from Aspinwall on the 21st inst., with 603 passengers, the usual California and Pacific mails, and $2,118,672, including $366,000 for New Orleans and $7000 for Havana, arrived at this port this evening.

The most important item of news by this steamer is the display before the public of a large amount of evidence going to show that the party of 118 emigrants massacred in the southern part of Utah, while on their way to California, (news of which occurrence was sent by the last mail,) were murdered by Mormons. Mr. George Powers arrived a few days since at Los Angeles, from Salt Lake, and reports having heard many Mormons threaten to kill Gentiles passing through their country. He met a party of Mormons and Indians going towards a Mormon settlement from the scene of the massacre, and they had in their possession bundles of clothing and other articles, apparently the spoils of the murdered; and the whole party appeared to be on very friendly terms with one another, and all in high spirits.

Mr. Powers also states that, in San Bernardino, he heard Captain Hunt, a man of authority among the Mormons, say he "was glad of the massacre, and believed the hand of the Lord was in it, whether done by redskins or whites."

Mr. Abbott says five hundred emigrants have been killed this year on the road between Salt Lake City and California, by the Indians and Mormons, but this estimate is much exaggerated.

Obituary.

Died in Wright, Mich., Nov. 7th, 1857, Sister Judith M. Wellington, after an illness of two weeks.

Sr. W. had been a believer in the Advent faith for fifteen years, of which she was an able and faithful defender. She sleeps in Jesus.

Appointments.

The Lord willing, I will preach at
Nashua, N. H., Dec. 3d.
L. D. THOMPSON.

Providence permitting, I will meet with the brethren and sisters as follows:

Prospect,	Dec. 31st.
Roxbury,	Jan. 5th.

JOSEPH GREGORY.

The Lord willing, I will preach at

Standish, S. House, Huron Co.,	Dec. 6th.
Olmsted, Cuyahoga Co.,	Dec. 13th.
York, North Ridge, Seneca Co.,	Dec. 20th.
Hartland, Huron Co.,	Dec. 27th.
Whetstone, Crawford Co.,	Jan. 10th.
Delaware, Delaware Co.,	Jan. 17th.
Caledona, Crawford Co.,	Jan. 24th.

It is expected that each of the above named appointments will commence on Saturday, at 11 o'clock, A. M. Evenings, as much earlier in the week as the brethren shall think best. Please write and let me know what evening of the week preceding the Sunday of the appointments you wish me to commence. P. O. address, North Fairfield, Huron Co., O.
J. M. JUDSON.

Providence permitting, I will meet with the brethren in

Savoy, at Noah Mirrick,	Dec. 3d and 4th.
Cheshire,	Dec. 5th.
North Adams,	Dec. 6th.
Charlemont,	Dec. 7th and 8th.
Shelburne Falls,	Dec. 9th.
Green River, Vt.,	Dec. 10th.
West Brattleboro,	Dec. 11th and 12th.
Vernon,	Sunday, Dec. 13th.

and onward, if the Lord will.
H. PRATT.

A protracted meeting will commence in Lowell, Dec. 2d, and hold over the Sabbath. Brn. and Srs. from abroad are invited to attend.

Conference.

There will be a conference, Providence permitting, in Lee, N. H., commencing Dec. 10th, at 1 o'clock, P. M., and continuing over the following Lord's day. Brethren D. Churchill, J. G. Smith, J. G. Hook, J. Hemenway and others, as the Lord may direct, are invited to be present. It is hoped there will be a general attendance from the towns around. Come, brethren, come in the name of the Lord. Those coming by R. Road will stop at New Market Depot, on Friday, and take the stage on the arrival of the first train from Boston, and stop at Brown's Tavern, in Lee, and there inquire for Josiah Durgin, where they will find a good home.
B. P. MANNING, for the Brethren.
Lee, N. H.

Bro. Edwin Burnham appoints to preach in Boston the first Lord's day in December.

Bro. John W. Crabtree appoints to be with the church at North Fairhaven (head of the river) where Bro. White may appoint, Friday evening, Dec. 4th, and over the Sabbath.

Bro. E. Whitney appoints to preach at Worcester, Mass., Dec. 6th.

Conference.

There will be a Conference holden the 2d Saturday of each month in [illegible], Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.
[illegible]

I will meet with the brethren [illegible] Prospect [illegible] Brunswick, [illegible]
R. R. YORK.

[illegible]

Those who send us money for the paper or for books, will find it acknowledged in the first or second number after the money is received; otherwise it may be known there is a mistake somewhere.

The No. appended to each name is the No. of the CRISIS to which the money credited pays.

Wm. S. Bowden 140, [illegible], Nathaniel Brown 156, Eunice Evans 131, [illegible] Little 132, James [illegible] 130, $1 each.

Lydia Taylor 136, S. Elliott 140, E. G. Scott 130, J. S. Baisdell 130, J. T. Moulton 130, [illegible] Potter 137, John Campbell 132, [illegible] Campbell 142, A. Cole 137, Samuel Lord 130, $1 each.

Bro. E. Whitney's P. O. address is Charlestown, Mass.

Canada Subscribers.

And all others in the British Provinces will remember that we have to prepay the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Postage.

The postage on the Crisis, if *prepaid,* quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States.

Western Mission.

Brn. S. G. Mathewson, Bakerville, Ct., and Miles Grant, Boston, Mass., are requested to act as agents for the Western Mission Fund. P. B. MORGAN.

[We will gladly forward whatever we may receive for this purpose.—ED.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

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DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

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[illegible]

per hundred.

Poetry.

For the Crisis.

CHRISTIAN UNION.

[illegible], how heav'nly is the sight,
When those who love the Lord,
In one another's peace delight,
And so fulfill his word.

When each can feel his brother's sigh,
And with him bear a part;
When sorrows flow from eye to eye,
And joy from heart to heart.

When free from envy, scorn, and pride,
Our wishes all above,
Each can his brother's failings hide,
And show a brother's love.

Let love in one delightful stream
Through every bosom flow;
And union sweet, and true esteem,
In every action glow.

L. S. B.

For the Crisis.

A BRIDAL GREETING.

TO MRS. S. A. V. C.

Thou hast launched thy bark on a treacherous sea,
Where the blue waves curl deceitfully,
And though waves and skies to-day may shine,
Thou shalt know yet the tempests and storms of time.

Thou hast launched thy bark with a chosen friend,—
May he sail with thee till thy voyage shall end;
While he plies the oar 'mid waves that would [illegible]'s helm,
Do thou steadily hold the guiding helm.

Thou hast launched thy bark—may heaven's breezes urge
Its course o'er each billow and swelling surge;
May all favoring gales, as thy sails expand,
Waft thee on thy course to the shining land.

Thou hast launched thy bark—look away, lo! afar,
Shines bright o'er the billows thy guiding star!
Keep thine eye on that, through all light and all gloom,
Let thy faith never fail—it will guide thee safe home.

Thou hast launched thy bark—Oh, may blessings be shed
Forever and ever upon thy head!
May thy bark and its crew reach the heavenly shore,
And be tossed by the tempests and waves no more.

H. L. H.

Original Articles.

For the Crisis.

Was Death gain to Paul?

So it is translated. And so it says in our English Bibles; or, rather, it says for him "*to die is gain.*" This rendering has been the basis of the belief, in many cases, of the life of the soul during the death of the body. It has thrown many into doubt, who thought they elsewhere read the plain truth in the word, that death reached the *whole man.*

The efforts of brethren to harmonize the two apparent, and, to my mind, real contradictions—as the translation is, have been commendable indeed. They show hearts of faith in the harmony and consistency of the divine mind. These hearts will take pleasure in whatever throws light on the truth. For the edification of such, and to take a weapon from the hands of our opponents, I offer my convictions on this passage.

I assert, then, that the language in which the Scriptures were originally written, requires no such rendering. I claim to be within every correct rule of exegesis, and all reasonable philological law—when I read it,—

"For *Christ* is *gain* to *me*, to live and to die."

The verb "*to be*" admits the same case after it as before it in the Greek as well as in the English language. The punctuation is not inspired, and requires no further consideration than as being the opinion of some man. In the passage there are but two nouns, *Christos* (Christ) and *kerdos* (gain.) They are both in the nominative case. Then is our pronoun, *emoi*, (to me.) This is in the dative case and is always rendered "*to.*" Then we have two verbs in the infinitive mood, *to live* and *to die.* These are connected by the conjunction *and.* We also have the preposition *gar*—(for.) With these elements to constitute the verse it seems to me that any mere English scholar can see that we violate no law of construction when we say that "*Christ was gain to Paul, to live and to die.*" We have given all the words in the verse. Now let any one take his pencil and sit down and see if he cannot as easily construct the above sentence out of them as any other. Mind! He does not say that he gained Christ, whether he lived or died, but "to live and to die." If he lived, he [illegible] Christ and thus [illegible]

epistle he expresses his earnest desire to attain unto the *restanding up clear out from among the dead ones.*

Thus we have in the passage an expression of very strong assurance that he should gain Christ in the course of labor he was performing. He had just said, that Christ would be magnified in his body whether by life or death. How natural the expression, then, that in living and dying he should gain Christ!

That he desired to depart, or go and be with Christ, was most undoubtedly true. He knew that Enoch had been translated, Elijah had been taken up, and himself was caught up eighteen years before he wrote this epistle, and saw glories, and heard things obscured from common christians. He had also many other visions. From all these he desired, and I have no doubt expected or thought it probable he should be favored with a translation. But hear him two years after this, when he knew he was to die a martyr's death. He says to Timothy, having charged him to preach the word in virtue of the fact that Christ would judge the living and the dead at his appearing and his kingdom; "I am ready to be offered, and the time of my departure is at hand. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me *at that day.*" Paul, now convinced he should *die*, does not expect his crown until the Lord came to judgment.

Now as the phraseology of the passage admits of this rendering, and the sentiment of the context requires it, we feel authorized to say, *the Bible does not say death was gain to Paul.*

L. P. JUDSON.

For the Crisis

Pencilings by the Way.

NUMBER TWO.

I do now and then glean some precious thoughts—some sweet words of comfort, and they seem to fall "on purpose," when my heart is most sad and lonely. The following remark derived from "*Rutherford's Letters*" is a precious one.

"His most loved ones are most tried. The lintel-stones, and pillars of the New Jerusalem suffer more knocks of God's hammer than the common sidewalk stones." Although I know that I am not one of God's "*most* loved ones" yet, as "whom the Lord *loveth* he chasteneth," I dare believe that I am a *loved* one, whom he designs to make fit for a place in the city, if so be that I defeat not his purpose by an unsubmissive and rebellious will.

Another remark of Rutherford, is beautiful:—"The bush has been burning these five thousand years, *but no man yet saw the ashes of that fire.*" He applied this to the indestructibility of the Church of God. This devoted servant of Christ was much persecuted. For two years he was confined at Aberdeen, but he says that Jesus was sweet to him at that place. He was deposed from his collegiate chair by the government, and his writings were burned in Edinburgh by the hands of the common hangman. When he was on his dying bed, he received a summons from Parliament on a false charge of treason, but with much composure of mind he remarked that he had got another summons before a superior Judge, and sent in reply the following message:—"I behoove to answer my first summons; and ere your day arrives, I shall be where few kings and great folks ever come." The last words that he ever uttered were, "Glory, glory dwelleth in Immanuel's land!" When the Parliament heard that he was dying, a vote was taken that he should not die in the College as a Professor. Lord Raleigh then arose, and very truthfully remarked: "*You cannot vote him out of heaven.*" Precious saint! expelled with seeming disgrace from his seat in college, but to be welcomed with honor by the King of Kings, to a seat at his own right hand! * * *

Took up a bit of waste paper, and found on it the following sweet lines, which seem so peculiarly adapted to my present state of mind, I will transcribe them.

"TALK WITH JESUS."

"Art thou passing through the furnace?
Talk with Jesus, he is nigh;
He who said 'I'm with thee always,'
He will hear his children cry.

Does thy heart grow sad and weary,
Sighing o'er the loved ones gone?
Whisper to the Man of Sorrows,
[illegible]
Is thine earthly temple falling,
Shows it signs of quick decay?
[illegible]
[illegible] thee far away?

Tell him all thine heart is feeling,
Waits he now to give relief;
Lists he ever to thy calling,
Feeleth all his children's grief."

[illegible]

From Eld. M. Batchelor.

BRO. GRANT:—I feel it is time for the children to have a word from me as a professed watchman. The day of trouble is nearing which God has foretold by his prophets, and by his Son. Dan. 12: 1–2; Luke 21: 25–26. As we have come down the stream of prophecy, and find ourselves near the close, we of course find the day of trouble before prophecy closes. And as I read the news of the day, from all parts of the globe, I see trouble looming up, of various kinds, at home and abroad: and men's hearts are failing them for fear. Truly the heathen rage. Soon the kingdoms will be moved. "He uttered his voice, the earth melted." Ps. 46: 6. Then the Lord of Hosts will be among us in reality. All the trouble now experienced is only the beginning of sorrow. We all may feel the effects of this day of trouble in its commencement, but there is hope for us if we take heed to the advice given by Zeph. 2: 2–3,—"Before the decree bring forth, the day pass as the chaff, before the fierce anger of the Lord come upon you, seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." God will secure his own as he did in the flood, at Sodom and at the destruction of Jerusalem. We shall shout above the fire, for the Lord loveth the righteous. Let us be faithful a little while; it will soon be over, and then—glory.

M. BATCHELOR.

Pownal, Vt., Nov. '57.

From Eld. B. S. Batchelor.

BRO. GRANT:—I believe a mistaken views is entertained by some brethren, in regard to the blotting out of sins mentioned in Acts 3: 19. It is thought (and until recently I have believed the same,) that the figure, "blotted out," refers to the declaration of the innocence of the righteous at the coming of Christ. Our translation seems to favor this view; but I am convinced that this is not the idea which the Apostle designed to teach.

In reading the passage a few days since, I observed that the main point on which the meaning of the passage turns is the adverb "when," in the expression, "when the times of refreshing shall come;" and on examination I was surprised to find that the word "*hopos,*" which is here rendered "when," although used fifty-seven times in the New Testament, is never rendered as an adverb of time, except in this single instance. It is sometimes used as an adverb, but when so used it defines not the time but the manner of the action. Thus, in Matt. 22: 15, we read,—"Then went the Pharisees and took counsel how (that is, in what manner) they might entangle him in his talk." The word in this passage rendered "how," is "*hopos,*" the same word that is rendered "when" in the passage under consideration. But the word is more frequently used as a conjunction, and when so used expresses the *result* of an action, as in Matt. 23: 35,—"That upon you may come all the righteous blood, &c." The idea here expressed is, that the result of the persecuting spirit of the Jews would be the bringing of vengeance upon themselves, and the word rendered "that," is "*hopos*" as before.

It is as a conjunction that the Apostle uses the word in this place. He charges upon the Jews the murder of the Prince of life; but because they had committed the deed ignorantly, he believed there was yet mercy for them, and hence exhorted them to repent and be converted. This exhortation he enforced by mentioning some blessings that would follow their compliance. These were the following; first, "That your sins may be blotted out," and second, "That (*hopos*) times of refreshing may come from the presence of the Lord."

There is another point worthy of consideration. In our rendering we have the definite article prefixed to "times," as though some definite times were spoken of; but in the original text no article is found. It is not "the times" but simply "times of refreshing." The verb, too, is in the subjunctive mood, implying a condition; thus confirming the above use of the word "*hopos.*" The whole verse, then, should read thus:—"Repent ye therefore, and be converted, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord." The idea is, that there was yet mercy for them as a people, and if they would repent and be converted, the Lord would forgive their sins, and they would enjoy the blessings of his grace, instead of being cursed by him, and their nation destroyed. The coming of Jesus Christ, spoken of in the 20th verse, was not a contingent event, but according to the divine purpose. The heavens must retain him until the times of the restitution of all things, which God hath spoken; yet, had they repented and been converted, they would have been in such a position that his coming would have been to them a blessing, and so the destruction threatened by Moses against all who would not hear Christ should not come upon them.

This view, that sins are blotted out when men repent, is in accordance with the teachings of Paul, Rom. 8: 1,—"There is, therefore, *now* no condemnation to them which are in Christ Jesus." And John says,—"The blood of Jesus Christ his Son cleanseth us from all sin."

May our sins be blotted out, that times of refreshing may come to us from the presence of the Lord, that when he shall send his Son, it may be for our salvation and not for our destruction.

B. S. BATCHELOR.

New Bedford, Mass.

Choice Selections.

"I SHALL BE SATISFIED."

Not here! Not here! not where the sparkling waters
Fade into mocking sands as we draw near;
Where in the wilderness each footstep falters—
I shall be satisfied; but oh! not here!

Not here—where every dream of bliss deceives us,
Where the worn spirit never gains its goal,
Where, haunt d ever by the thoughts that grieve us,
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling
With rapture earth's sojourners may not know,
Where Heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh infolds us,
Lies the fair country where our hearts abide,
And of its bliss is nought more wondrous told us
Than these few words, "I shall be satisfied."

Satisfied? Satisfied? the spirit's yearning
For sweet companionship with kindred minds—
The silent love that here meets no returning—
The inspiration which no language finds—

Shall they be satisfied? The soul's vague longings
The aching void which nothing earthly fills?
Oh! what desires upon my soul are thronging
As I look upward to the heavenly hills.

Thither my weak and weary steps are tending—
Savior and Lord! with thy frail child abide!
Guide me toward home, where all my wanderings ending,
I then shall see thee, and "be satisfied."

Book of Jasher.

EXTRACT NO. IX.

CHAPTER XI.

13. And in the fiftieth year of the life of Abram son of Terah, Abram came forth from the house of Noah, and went to his father's house.

14. And Abram knew the Lord, and he went in his ways and instructions, and the Lord his God was with him.

15. And Terah his father was in those days still captain of the host of king Nimrod, and he still followed strange gods.

16. And Abram came to his father's house and saw twelve gods standing there in their temples, and the anger of Abram was kindled when he saw these images in his father's house.

17. And Abram said, as the Lord liveth these images shall not remain in my father's house; so shall the Lord who created me do unto me if in three days' time I do not break them all.

18. And Abram went from them, and his anger burned within him. And Abram hastened and went from the chamber to his father's outer court, and he found his father sitting in the court, and all his servants with him, and Abram came and sat before him.

19. And Abram asked his father, saying, Father, tell me where is God who created heaven and earth, and all the sons of men upon earth, and who created thee and me. And Terah answered his son Abram and said, behold those who created us are all with us in the house.

20. And Abram said to his father, my lord, show them to me I pray thee; and Terah brought Abram into the chamber of the inner court, and Abram saw, and behold the whole room was full of gods of wood and stone, twelve great images and others less than they without number.

21. And Terah said to his son, behold these are they which made all thou seest upon earth, and which created me and thee, and all mankind.

22. And Terah bowed down to his gods, and he then went away from them, and Abram his son went away with him.

23. And when Abram had gone from them he went to his mother and sat before her, and he said to his mother, behold, my father has shown me those who made heaven and earth, and all the sons of men.

24. Now therefore hasten and fetch a kid from the flock, and make of it savory meat, that I may bring it to my father's gods as an offering for them to eat; perhaps I may thereby become acceptable to them.

25. And his mother did so, and she fetched a kid, and made savory meat thereof, and brought it to Abram, and Abram took the savory meat from his mother and brought it before his father's gods, and he drew nigh to them that *they* might eat; and Terah his father did not know of it.

26. And Abram saw on the day when he was sitting amongst them that they had no voice, no hearing, no motion, and not one of them *could* stretch forth his hand to eat.

27. And Abram mocked them, and said, surely the savory meat that I prepared has not pleased them, or *perhaps* it was too little for them, *and* for that reason they would not eat; therefore to-morrow I will prepare fresh savory meat, better and more plentiful than this, *in order* that I may see the result.

28. And it was on the next day that Abram directed his mother concerning the savory meat, and his mother rose and fetched three fine kids from the flock, and she made of them some excellent savory meat, such as her son was fond of, and she gave it to her son Abram; and Terah his father did not know of it.

29. And Abram took the savory meat from his mother, and brought it before his father's gods into the chamber; and he came nigh unto them that they might eat, and he placed it before them, and Abram sat before them all day, thinking perhaps they might eat.

30. And Abram viewed them, and behold they had neither voice nor hearing, nor did one of them stretch forth his hand to the meat to eat.

31. And in the evening of that day in that house Abram was clothed with the spirit of God.

32. And he called out and said, wo unto my father and this wicked generation, whose hearts are all inclined to vanity, who serve these idols of wood and stone which can neither eat, smell, hear nor speak, who have mouths without speech, eyes without sight, ears without hearing, hands without feeling, and legs which cannot move; like them are those that made them and that trust in them.

33. And when Abram saw all these things his anger was kindled against his father, and he hastened and took a hatchet in his hand, and came unto the chamber of the gods, and he broke all his father's gods.

34. And when he had done breaking the images, he placed the hatchet in the hand of the great god which was there before them, and he went out; and Terah his father came home, for he had heard at the door the sound of the striking of the hatchet; so Terah came into the house to know what this was about.

35. And Terah, having heard the noise of the hatchet in the room of images, ran to the room to the images, and he met Abram going out.

Extract

FROM A SERMON ON COVETOUSNESS, PREACHED BY ELD. BOLLES, WARE, MASS.

MAL. 3: 10,—"*Bring ye all the tithes into the store house.*"

This text, although often profitably used to illustrate spiritual truth, is perfectly literal, speaking only of material things, and we propose to bring it (with the teachings of the Gospel on the same subject,) to bear directly on our own present condition and obligations.

The first we read of tithes, is where Abraham, the great type and federal head of the church, gave a tenth of the spoil of war to Melchisedek, who was a type of Christ. Again, Gen. 18 chap., when Jacob in whose loins all Israel was, sleeping on his stony pillow in Bethel saw the vision of the angels, and the ladder and the Lord standing above it promising him the great things of his covenant, he vowed to God, saying: 'Surely I will give a tenth unto thee."

In that most perfect form of government which the world ever saw, the theocracy given through Moses to Israel, it was instituted, (Lev. 27: 30,) "all the tithes of the land is the Lord's; it is holy unto the Lord." So the Lord farmed out or leased the land of Canaan to eleven of the sons of Jacob, on shares, stipulating that one tenth should be his, and that Levi should be his priest.

Now, my brethren, had we brought into the treasury of the church a tenth of all our income in years past, should we now be embarrassed with a debt of $1,600 on our house of worship, which needs repairs which we have no means to make? We say that we are poor; so indeed we are. Did not Israel always find withholding from God to be the high road to poverty?

Why should the Lord entrust us with more, when we refuse to use what he has already given as he directs in his word and providence? Would you continue to deposit in Hampshire Bank if they refused your check for funds already there? Hear Solomon, (Prov. 11: 24,)—"There is that withholdeth more than is meet; but it tendeth to poverty." Have we brought in the tithes? What are the facts?

The gross annual income of this people is probably $50,000. It cannot be less than $30,000, but we will call it $20,000, a tithe of which is $2,000 per annum. Now will the amount paid for ten years past average more than $1,000 per annum. So that the least possible sum we are in arrears to the Lord is $10,000, which would pay all our debts; and shall we refuse to pay one-fifth of this sum to pay our debt and repair our house? Would an individual possessing the aggregate wealth of this congregation with its income, sacrifice the most important benefits of the sanctuary by withholding $200? If we do this, our case is indeed desperate; we may expect poverty and utter extinction; well may righteous Heaven blot us out. But it is objected that we do not live under the Jewish system of tithing, but under the Gospel, and not under the law of Moses, and so think to go clear in this matter.

To the testimony of Jesus then to which you appeal, and let us stand or fall by it. Matt. 13: 44,—"The kingdom of heaven is like unto a treasure hid in a field, the which when a man hath found, he goeth and selleth all that he hath and buyeth that field."

Mark also his saying to the rich young man, Matt. 19: 21,—"Go sell all thou hast and give to the poor, and thou shalt have treasure in heaven." Matt. 6: 19–34,—"Lay not up for yourselves treasure on the earth," &c. Read all this and tell me what are the Gospel tithes? Acts 4: 32–37,—"Neither said any of them that aught of the things which he possessed were his own." * * "and brought the price of the things that were sold and laid them down at the Apostle's feet."

What mean these things? Is there any force or point in them? Is the doctrine of the Great Teacher to be emasculated to suit human covetousness? Let smooth-tongued, men-pleasing, school-taught Divines, who fat on the plunder of Mammon-serving Christendom, dilute this doctrine of Christ and the Holy Ghost, if they dare. I dare not. Rather let us hold the standard where Jesus put it, and try to come up to instead of dragging it down into the filth of our own worldliness.

If the Gospel signifies anything it is this, that while Moses took a tenth, *Christ takes the whole.*

We talk of holiness and consecration, and all that; what is a holiness which is only in your heart or on your tongue? such a consecration God hates. True holiness comes out in our lives, in deeds as fast as it comes into our hearts from God. Fictitious fervors are easily wrought up by the imagination and passions, and we may think ourselves wonderfully engaged in religion; but show me a man who withholds his money from the uses of charity and religion, and I see in him a piety which angels despise and God will disown at the Judgment seat.

His "Lord! Lord!" may sound well in the ears of carnal men, but instead of opening the door of the Kingdom, it will bring the response, "I never knew you." But is it not hard that the Lord thus claims all and leaves us nothing? Nay, but it is just, for his providence and power found us with nothing. But let us see if there are not blooming flowers and rich fruits to attract, as well as thorns of truth to goad us to duty.

The holy pages are everywhere luminous with the prospective glory of those who are faithful in the unrighteous Mammon. In the Old Testament, Prov. 3: 9, 10,—Honor the Lord with thy substance and the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 11: 24,—"There is that scattereth and yet increaseth;" 25th,—"The liberal soul shall be made fat, and he that watereth shall himself be watered;" 31st,—"Behold the righteous shall be recompensed in the earth."

Read Matt. 6th chap. from 19th to 24th verse. Here see the grass clothed with beauty and the lilies robed in glory. The sparrows are fed, the hairs of our head are counted, and the loss of one of them recorded in the mind of God. We are urged in t e strongest and fullest manner possible to the most perfect abandonment of the care of ourselves to God, and the fearless discharge of duty. Duty not learned from the things which are seen merely, but read in God's word. * * * *

Now tell me which you will have, the pleasure of a sinful avarice which shall curse you forever, or a heavenly reward, world without end. I fear we are too willing to do a little in this cause. "I will do what I can and not feel it." Just think of that a moment. If I were exposed to death, would you save me if you could and not feel it? If your child were in the flames of your burning dwelling, would you tell your neighbors that you would save it if you could and not feel it?

There is quite too much of this kind of convenient benevolence in the world, but how does it appear in a christian? How would Christ appear to us, proposing to save a world if he could and not feel it? The thought is blasphemous and ridiculous, and yet this selfish benevolence is more shameful in us, who have been redeemed by a vastness of self-forgetting love, which eternity alone can reveal.

Church Going.

Some go to church just for a walk,
Some go there to laugh and talk,
Some go there the time to spend,
Some go there to meet a friend,
Some go to learn the parson's name,
Some go there to wound his fame,
Some go there for speculation,
Some go there for observation,
Some go there to doze and nod
But few go there to worship God!

SOME hearts like primroses, open the most beautifully in the *shadows* of life.

No dust affects the eye like gold dust, and no glasses like brandy glasses.

REST satisfied with doing well, and leave others to talk of you as they please.

INSTEAD of casting stones at an individual, we would often if we knew and felt as Jesus does, sympathisingly say to the erring, "Go and sin no more."

Poetry.

For the Crisis.

CHRISTIAN UNION.

How sweet, how heav'nly is the sight,
When those who love the Lord,
In one another's peace delight,
And so fulfill his word.

When each can feel his brother's sigh,
And with him bear a part;
When sorrows flow from eye to eye,
And joy from heart to heart.

When free from envy, scorn, and pride,
Our wishes all above,
Each can his brother's failings hide,
And show a brother's love.

Let love in one delightful stream
Through every bosom flow;
And union sweet, and true esteem,
In every action glow.

L. S. B.

For the Crisis.

A BRIDAL GREETING.

TO MRS. S. A. V. C.

Thou hast launched thy bark on a treacherous sea,
Where the blue waves curl deceitfully,
And though waves and skies to-day may shine,
Thou shalt know yet the tempests and storms of time.

Thou hast launched thy bark with a chosen friend,—
May he sail with thee till thy voyage shall end;
While he plies the oar 'mid waves that would 'whelm,
Do thou steadily hold the guiding helm.

Thou hast launched thy bark—may heaven's breezes urge
Its course o'er each billow and swelling surge;
May all favoring gales, as thy sails expand,
Waft thee on thy course to the shining land.

Thou hast launched thy bark—look away, lo! afar,
Shines bright o'er the billows thy guiding star!
Keep thine eye on that, through all light and all gloom,
Let thy faith never fail—it will guide thee safe home.

Thou hast launched thy bark—Oh, may blessings be shed
Forever and ever upon thy head!
May thy bark and its crew reach the heavenly shore,
And be tossed by the tempests and waves no more.

H. L. H.

Original Articles.

For the Crisis.

Was Death gain to Paul?

So it is translated. And so it says in our English Bibles; or, rather, it says for him "*to die is gain.*" This rendering has been the basis of the belief, in many cases, of the life of the soul during the death of the body. It has thrown many into doubt, who thought they elsewhere read the plain truth in the word, that death reached the *whole man.*

The efforts of brethren to harmonize the two apparent, and, to my mind, real contradictions—as the translation is, have been commendable indeed. They show hearts of faith in the harmony and consistency of the divine mind. These hearts will take pleasure in whatever throws light on the truth. For the edification of such, and to take a weapon from the hands of our opponents, I offer my convictions on this passage.

I assert, then, that the language in which the Scriptures were originally written, requires no such rendering. I claim to be within every correct rule of exegesis, and all reasonable philological law—when I read it,—

"For *Christ* is *gain* to *me,* to live and to die."

The verb "*to be*" admits the same case after it as before it in the Greek as well as in the English language. The punctuation is not inspired, and requires no further consideration than as being the opinion of some man. In the passage there are but two nouns, *Christos* (Christ) and *kerdos* (gain.) They are both in the nominative case. Then is our pronoun, *emoi,* (to me.) This is in the dative case and is always rendered "*to.*" Then we have two verbs in the infinitive mood, *to live* and *to die.* These are connected by the conjunction *and.* We also have the proposition *gar*—(for.) With these elements to constitute the verse it seems to me that any mere English scholar can see that we violate no law of construction when we say that "*Christ was gain to Paul, to live and to die.*" We have given all the words in the verse. Now let any one take his pencil and sit down and see if he cannot as easily construct the above sentence out of them as [illegible]. Mind! He does not say that he gained Christ whether he lived or [illegible] to die." If he [illegible] Christ and thus [illegible]

epistle he expresses his earnest desire to attain unto the *re-standing up clear out from among the dead ones.*

Thus we have in the passage an expression of very strong assurance that he should gain Christ in the course of labor he was performing. He had just said, that Christ would be magnified in his body whether by life or death. How natural the expression, then, that in living and dying he should gain Christ!

That he desired to depart, or go and be with Christ, was most undoubtedly true. He knew that Enoch had been translated, Elijah had been taken up, and himself was caught up eighteen years before he wrote this epistle, and saw glories, and heard things obscured from common christians. He had also many other visions. From all these he desired, and I have no doubt expected or thought it probable he should be favored with a translation. But hear him two years after this, when he knew he was to die a martyr's death. He says to Timothy, having charged him to preach the word in virtue of the fact that Christ would judge the living and the dead at his appearing and his kingdom; "I am ready to be offered, and the time of my departure is at hand. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me *at that day.*" Paul, now convinced he should *die,* does not expect his crown until the Lord came to judgment.

Now as the phraseology of the passage admits of this rendering, and the sentiment of the context requires it, we feel authorized to say, *the Bible does not say death was gain to Paul.*

L. P. JUDSON.

For the Crisis

Pencilings by the Way.

NUMBER TWO.

I do now and then glean some precious thoughts—some sweet words of comfort, and they seem to fall "on purpose," when my heart is most sad and lonely. The following remark derived from "*Rutherford's Letters*" is a precious one.

"His most loved ones are most tried. The lintel-stones, and pillars of the New Jerusalem suffer more knocks of God's hammer than the common sidewalk stones." Although I know that I am not one of God's "*most* loved ones" yet, as "whom the Lord *loveth* he chasteneth," I dare believe that I am a *loved* one, whom he designs to make fit for a place in the city, if so be that I defeat not his purpose by an unsubmissive and rebellious will.

Another remark of Rutherford, is beautiful:—"The bush has been burning these five thousand years, *but no man yet saw the ashes of that fire.*" He applied this to the indestructibility of the Church of God. This devoted servant of Christ was much persecuted. For two years he was confined at Aberdeen, but he says that Jesus was sweet to him at that place. He was deposed from his collegiate chair by the government, and his writings were burned in Edinburgh by the hands of the common hangman. When he was on his dying bed, he received a summons from Parliament on a false charge of treason, but with much composure of mind he remarked that he had got another summons before a superior Judge, and sent in reply the following message:—"I behoove to answer my first summons; and ere your day arrives, I shall be where few kings and great folks ever come." The last words that he ever uttered were, "Glory, glory dwelleth in Immanuel's land!" When the Parliament heard that he was dying, a vote was taken that he should not die in the College as a Professor. Lord Raleigh then arose, and very truthfully remarked: "*You cannot vote him out of heaven.*" Precious saint! expelled with seeming disgrace from his seat in college, but to be welcomed with honor by the King of Kings, to a seat at his own right hand! * * *

Took up a bit of waste paper, and found on it the following sweet lines, which seem so peculiarly adapted to my present state of mind, I will transcribe them.

"TALK WITH JESUS."

"Art thou passing through the furnace?
Talk with Jesus, he is nigh;
He who said 'I'm with thee always,'
He will hear his children cry.

Does thy heart grow sad and weary,
Sighing o'er the loved ones gone?
Whisper to the 'Man of Sorrows,'
Once he wept in grief alone.

Is this earthly temple falling,
Shows it signs of quick decay?
Listen, and thou'lt hear him saying,
'I admit thee far away.'

Tell him all thine heart is feeling,
Waits he now to give relief;
Lists he ever to thy calling,
Feeleth all his children's grief."

[illegible]

From Eld. M. Batchelor.

BRO. GRANT:—I feel it is time for the children to have a word from me as a professed watchman. The day of trouble is nearing which God has foretold by his prophets, and by his Son. Dan. 12: 1–2; Luke 21: 25–26. As we have come down the stream of prophecy, and find ourselves near the close, we of course find the day of trouble before prophecy closes. And as I read the news of the day, from all parts of the globe, I see trouble looming up, of various kinds, at home and abroad: and men's hearts are failing them for fear. Truly the heathen rage. Soon the kingdoms will be moved. "He uttered his voice, the earth melted." Ps. 46: 6 Then the Lord of Hosts will be among us in reality. All the trouble now experienced is only the beginning of sorrow. We all may feel the effects of this day of trouble in its commencement, but there is hope for us if we take heed to the advice given by Zeph. 2: 2–3,—"Before the decree bring forth, the day pass as the chaff, before the fierce anger of the Lord come upon you, seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." God will secure his own as he did in the flood, at Sodom and at the destruction of Jerusalem. We shall shout above the fire, for the Lord loveth the righteous. Let us be faithful a little while; it will soon be over, and then—glory.

M. BATCHELOR.

Pownal, Vt., Nov. '57.

From Eld. B. S. Batchelor.

BRO. GRANT:—I believe a mistaken views is entertained by some brethren, in regard to the blotting out of sins mentioned in Acts 3: 19. It is thought (and until recently I have believed the same,) that the figure, "blotted out," refers to the declaration of the innocence of the righteous at the coming of Christ. Our translation seems to favor this view; but I am convinced that this is not the idea which the Apostle designed to teach.

In reading the passage a few days since, I observed that the main point on which the meaning of the passage turns is the adverb "when," in the expression, "when the times of refreshing shall come;" and on examination I was surprised to find that the word "*hopos,*" which is here rendered "when," although used fifty-seven times in the New Testament, is never rendered as an adverb of time, except in this single instance. It is sometimes used as an adverb, but when so used it defines not the time but the manner of the action. Thus, in Matt. 22: 15, we read,—"Then went the Pharisees and took counsel how (that is, in what manner) they might entangle him in his talk." The word in this passage rendered "how," is "*hopos,*" the same word that is rendered "when" in the passage under consideration. But the word is more frequently used as a conjunction, and when so used expresses the *result* of an action, as in Matt. 23: 35,—"That upon you may come all the righteous blood, &c." The idea here expressed is, that the result of the persecuting spirit of the Jews would be the bringing of vengeance upon themselves, and the word rendered "that," is "*hopos*" as before.

It is as a conjunction that the Apostle uses the word in this place. He charges upon the Jews the murder of the Prince of life; but because they had committed the deed ignorantly, he believed there was yet mercy for them, and hence exhorted them to repent and be converted. This exhortation he enforced by mentioning some blessings that would follow their compliance. These were the following; first, "That your sins may be blotted out," and second, "That (*hopos*) times of refreshing may come from the presence of the Lord."

There is another point worthy of consideration. In our rendering we have the definite article prefixed to "times," as though some definite times were spoken of; but in the original text no article is found. It is not "the times" but simply "times of refreshing." The verb, too, is in the subjunctive mood, implying a condition; thus confirming the above use of the word "*hopos.*" The whole verse, then, should read thus:—"Repent ye therefore, and be converted, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord." The idea is, that there was yet mercy for them, [illegible] they would repent and be converted, the Lord would forgive their sins, and they would enjoy the blessings of his grace, instead of being cursed by him, and their nation destroyed. The coming of Jesus Christ, spoken of in the 20th verse, was not a contingent event, but according to the divine purpose. The heavens must retain him until the times of the restitution of all things, which God hath spoken; yet, had they repented and been converted, they would have been in such a position that his coming would have been to them a blessing, and so the destruction threatened by Moses against all who would not hear Christ should not come upon them.

This view, that sins are blotted out when men repent, is in accordance with the teachings of Paul, Rom. 8: 1,—"There is, therefore, *now* no condemnation to them which are in Christ Jesus." And John says,—"The blood of Jesus Christ his Son cleanseth us from all sin."

May our sins be blotted out, that times of refreshing may come to us from the presence of the Lord, that when he shall send his Son, it may be for our salvation and not for our destruction.

B. S. BATCHELOR.

New Bedford, Mass.

Choice Selections.

"I SHALL BE SATISFIED."

Not here! Not here! not where the sparkling waters
Fade into mocking sands as we draw near;
Where in the wilderness each footstep falters—
I shall be satisfied; but oh! not here!

Not here—where every dream of bliss deceives us,
Where the worn spirit never gains its goal,
Where, haunted ever by the thoughts that grieve us,
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling
With rapture earth's sojourners may not know,
Where Heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh infolds us,
Lies the fair country where our hearts abide,
And of its bliss is nought more wondrous told us
Than these few words, "I shall be satisfied."

Satisfied? Satisfied? the spirit's yearning
For sweet companionship with kindred minds—
The silent love that here meets no returning—
The inspiration which no language finds—

Shall they be satisfied? The soul's vague longings
The aching void which nothing earthly fills?
Oh! what desires upon my soul are thronging
As I look upward to the heavenly hills.

Thither my weak and weary steps are tending—
Savior and Lord! with thy frail child abide!
Guide me toward home, where all my wanderings ending,
I then shall see thee, and "be satisfied."

Book of Jasher.

EXTRACT NO. IX.

CHAPTER XI.

13. And in the fiftieth year of the life of Abram son of Terah, Abram came forth from the house of Noah, and went to his father's house.

14. And Abram knew the Lord, and he went in his ways and instructions, and the Lord his God was with him.

15. And Terah his father was in those days still captain of the host of king Nimrod, and he still followed strange gods.

16. And Abram came to his father's house and saw twelve gods standing there in their temples, and the anger of Abram was kindled when he saw these images in his father's house.

17. And Abram said, as the Lord liveth these images shall not remain in my father's house; so shall the Lord who created me do unto me if in three days' time I do not break them all.

18. And Abram went from them, and his anger burned within him. And Abram hastened and went from the chamber to his father's outer court, and he found his father sitting in the court, and all his servants with him, and Abram came and sat before him.

19. And Abram asked his father, saying, Father, tell me where is God who created heaven and earth, and all the sons of men upon earth, and who created thee and me? And Terah answered his son Abram and said, behold those who created us are all with us in the house.

20. And Abram said to his father, my lord, show them to me I pray thee; and Terah brought Abram into the chamber of the inner court, and Abram saw, and behold the whole room was full of gods of wood and stone, twelve great images and others less than they without number.

21. And Terah said to his son, behold these are they which made all thou seest upon earth, and which created me and thee, and all mankind.

22. And Terah bowed down to his gods, and he then went away from them, and Abram his son went away with him.

23. And when Abram had gone from them he went to his mother and sat before her, and he said to his mother, behold, my father has shown me those who made heaven and earth, and all the sons of men.

24. Now, therefore hasten and fetch a kid from the flock and make of it savory meat, that I may bring it to my father's gods as an offering for them to eat; perhaps I may thereby become acceptable to them.

25. And his mother did so, and she fetched a kid, and made savory meat thereof, and brought it to Abram, and Abram took the savory meat from his mother and brought it before his father's gods, and he drew nigh to them that *they* might eat; and Terah his father did not know of it.

26. And Abram saw on the day when he was sitting amongst them that they had no voice, no hearing, no motion, and not one of them *could* stretch forth his hand to eat.

27. And Abram mocked them, and said, surely the savory meat that I prepared has not pleased them, or *perhaps* it was too little for them, *and* for that reason they would not eat; therefore to-morrow I will prepare fresh savory meat, better and more plentiful than this, *in order* that I may see the result.

28. And it was on the next day that Abram directed his mother concerning the savory meat, and his mother rose and fetched three fine kids from the flock, and she made of them some excellent savory meat, such as her son was fond of, and she gave it to her son Abram; and Terah his father did not know of it.

29. And Abram took the savory meat from his mother, and brought it before his father's gods into the chamber; and he came nigh unto them that they might eat, and he placed it before them, and Abram sat before them all day, thinking perhaps they might eat.

30. And Abram viewed them, and behold they had neither voice nor hearing, nor did one of them stretch forth his hand to the meat to eat.

31. And in the evening of that day in that house Abram was clothed with the spirit of God.

32. And he called out and said, wo unto my father and this wicked generation, whose hearts are all inclined to vanity, who serve these idols of wood and stone which can neither eat, smell, hear nor speak, who have mouths without speech, eyes without sight, ears without hearing, hands without feeling, and legs which cannot move; like them are those that made them and that trust in them.

33. And when Abram saw all these things his anger was kindled against his father, and he hastened and took a hatchet in his hand, and came unto the chamber of the gods, and he broke all his father's gods.

34. And when he had done breaking the images, he placed the hatchet in the hand of the great god which was there before them, and he went out; and Terah his father came home, for he had heard at the door the sound of the striking of the hatchet; so Terah came into the house to know what this was about.

35. And Terah, having heard the noise of the hatchet in the room of images, ran to the room to the images, and he met Abram going out.

Extract

FROM A SERMON ON COVETOUSNESS, PREACHED BY ELD. BOLLES, WARE, MASS.

MAL. 3: 10,—"*Bring ye all the tithes into the store house.*"

This text, although often profitably used to illustrate spiritual truth, is perfectly literal, speaking only of material things, and we propose to bring it (with the teachings of the Gospel on the same subject,) to bear directly on our own present condition and obligations.

The first we read of tithes, is where Abraham, the great type and federal head of the church, gave a tenth of the spoil of war to Melchisedek, who was a type of Christ. Again, Gen. 18 chap., when Jacob in whose loins all Israel was, sleeping on his stony pillow in Bethel saw the vision of the angels, and the ladder and the Lord standing above it promising him the great things of his covenant, he vowed to God, saying: 'Surely I will give a tenth unto thee."

In that most perfect form of government which the world ever saw, the theocracy given through Moses to Israel, it was instituted, (Lev. 27: 30,) "all the tithes of the land is the Lord's; it is holy unto the Lord." So the Lord farmed out or leased the land of Canaan to eleven of the sons of Jacob, on shares, stipulating that one tenth should be his, and that Levi should be his priest.

Now, my brethren, had we brought into the treasury of the church a tenth of all our income in years past, should we now be embarrassed with a debt of $1,600 on our house of worship, which needs repairs which we have no means to make? We say that we are poor; so indeed we are. Did not Israel always find withholding from God to be the high road to poverty?

Why should the Lord entrust us with more, when we refuse to use what he has already given as he directs in his word and providence? Would you continue to deposit in Hampshire Bank if they refused your check for funds already there? Hear Solomon, (Prov. 11: 24,)—"There is that withholdeth more than is meet; but it tendeth to poverty." Have we brought in the tithes? What are the facts?

The gross annual income of this people is probably $50,000. It cannot be less than $30,000, but we will call it $20,000, a tithe of which is $2,000 per annum. Now will the amount paid for ten years past average more than $1,000 per annum. So that the least possible sum we are in arrears to the Lord is $10,000, which would pay all our debts; and shall we refuse to pay one-fifth of this sum, to pay our debt and repair our house? Would an individual possessing the aggregate wealth of this congregation, with its income, sacrifice the most important branch of the business by withholding $200? If we do this, our case is indeed desperate; we may expect poverty and utter extinction; well may righteous Heaven blot us out. But it is objected that we do not live under the Jewish system of tithing, but under the Gospel, and not under the law of Moses, and so think to go clear in this matter.

To the testimony of Jesus then to which you appeal, and let us stand or fall by it. Matt. 13: 44,—"The kingdom of heaven is like unto a treasure hid in a field, the which when a man hath found, he goeth and selleth all that he hath and buyeth that field."

Mark also his saying to the rich young man, Matt. 19: 21,—"Go sell all thou hast and give to the poor, and thou shalt have treasure in heaven." Matt. 6: 19–34,—"Lay not up for yourselves treasure on the earth," &c. Read all this and tell me what are the Gospel tithes? Acts 4: 32–37,—"Neither said any of them that aught of the things which he possessed were his own." * * "and brought the price of the things that were sold and laid them down at the Apostle's feet."

What mean these things? Is there any force or point in them? Is the doctrine of the Great Teacher to be emasculated to suit human covetousness? Let smooth-tongued, men-pleasing, school-taught Divines, who fat on the plunder of Mammon-serving Christendom, dilute this doctrine of Christ and the Holy Ghost, if they dare. I dare not. Rather let us hold the standard where Jesus put it, and try to come up to instead of dragging it down into the filth of our own worldliness.

If the Gospel signifies anything it is this, that while Moses took a tenth, *Christ takes the whole.*

We talk of holiness and consecration, and all that; what is a holiness which is only in your heart or on your tongue? such a consecration God hates. True holiness comes out in our lives, in deeds as fast as it comes into our hearts from God. Fictitious fervors are easily wrought up by the imagination and passions, and we may think ourselves wonderfully engaged in religion; but show me a man who withholds his money from the uses of charity and religion, and I see in him a piety which angels despise and God will disown at the Judgment seat.

His "Lord! Lord!" may sound well in the ears of carnal men, but instead of opening the door of the Kingdom, it will bring the response, "I never knew you." But is it not hard that the Lord thus claims all and leaves us nothing? Nay, but it is just, for his providence and power found us with nothing. But let us see if there are not blooming flowers and rich fruits to attract, as well as thorns of truth to goad us to duty.

The holy pages are everywhere luminous with the prospective glory of those who are faithful in the unrighteous Mammon. In the Old Testament, Prov. 3: 9, 10,—Honor the Lord with thy substance and the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 11: 24,—"There is that scattereth and yet increaseth;" 25th,—"The liberal soul shall be made fat, and he that watereth shall himself be watered;" 31st,—"Behold the righteous shall be recompensed in the earth."

Read Matt. 6th chap. from 19th to 24th verse. Here see the grass clothed with beauty and the lilies robed in glory. The sparrows are fed, the hairs of our head are counted, and the loss of one of them recorded in the mind of God. We are urged in the strongest and fullest manner possible to the most perfect abandonment of the care of ourselves to God, and the fearless discharge of duty. Duty not learned from the things which are seen merely, but read in God's word. * * * *

Now tell me which you will have, the pleasure of a sinful avarice which shall curse you forever, or a heavenly reward, world without end. I fear we are too willing to do a little in this cause. "I will do what I can and not feel it." Just think of that a moment. If I were exposed to death, would you save me if you could and not feel it? If your child were in the flames of your burning dwelling, would you tell your neighbors that you would save it if you could and not feel it?

There is quite too much of this kind of convenient benevolence in the world, but how does it appear in a christian? How would Christ appear to us, proposing to save a world if he could and not feel it? The thought is blasphemous and ridiculous, and yet this selfish benevolence is more shameful in us, who have been redeemed by a vastness of self-forgetting love, which eternity alone can reveal.

Church Going.

Some go to church just for a walk,
Some go there to laugh and talk,
Some go there the time to spend,
Some go there to meet a friend,
Some go to learn the parson's name,
Some go there to wound his fame,
Some go there for speculation,
Some go there for observation,
Some go there to doze and nod
But few go there to worship God!

SOME hearts like primroses, open the most beautifully in the *shadows* of life.

No dust affects the eye like gold dust, and no glasses like brandy glasses.

REST satisfied with doing well, and leave others to talk of you as they please.

INSTEAD of casting stones at an individual, we would rather, if wicked and fallen, as Jesus does, sympathizingly say to the erring, "Go and sin no more."

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Poetry.

For the Crisis.

GUIDE US.

Guide us, O thou great Jehovah,
Strangers in a foreign land,
Till we sing, "Our suffering's over,'
Till on Zion's mount we stand,
Shouting victory
With the bright, immortal band.

Guide us through the desert dreary,
Gently lead us while we roam,
Sad and faint and worn and weary,
Wandering from our promised home;
While we're groaning
With creation, "Savior, come!"

Guide, while earth is yet denying
To restore our kindred dear;
Guide, while all thy saints are sighing,
King of glory, soon appear!
Gracious Father,
Lend to us a list'ning ear.

MARIA.

Hampstead, N. H.

Original Articles.

[For the Crisis.

The New Birth.

(*Concluded.*)

Having noticed some of the arguments to sustain the theory of conversion being the new birth, let us notice some of the natural results of such a theory.

If man is born of the Spirit at conversion, then he is born into the family of God, and being born of an incorruptible seed he must abide forever. If the product of the birth is a moral man, born of an incorruptible seed, then the moral man must abide forever. This is the foundation stone of the theory of once in grace always there; and thousands undoubtedly are dreaming of heaven, building their hopes on what they have experienced in the past. The result of a position of this kind is that men will rest easy, saying, or feeling, that as they have been converted once the Lord will save them somehow in the end.

If a man has been born into the family of God, how can he be born again if he backslides and gets out of the family? Is it reasonable to suppose that a man can be born twice into the same family? And if not, if conversion is the birth of the Spirit, and man loses that, what hope is there for him? Must we not conclude that a man that is born of the Spirit (or converted) is sure of the kingdom, or that if he falls away there is no hope for him? I think we must, or believe in the doctrine of election and predestination. These are some of the natural results of conversion being the new birth.

Having shown, I think, from the scripture, that man is only begotten here, let us notice his birth; and as we have not come to the time when men are born of the Spirit, we will take the samples we have in the Bible. Christ is called "The Begotten." Let us notice his begetting, and we may learn how his children are begotten. In Matt. 1, we find that Mary is with child by the Holy Spirit. By Luke we learn that the word of God came to Mary by Gabriel. In John 1: 14, we read, "And the WORD was made flesh, and dwelt among us, and we beheld his glory as of the only *begotten* of the Father." By this we learn that Christ was *begotten* by the word, and was called the *begotten* Son of God. Let us have Paul's comment in regard to this. Rom. 1: 2,—"Concerning his Son Jesus Christ our Lord, which was made of the seed of David, according to the flesh. And declared (or made manifest) to be the SON OF GOD, BY THE RESURRECTION FROM THE DEAD." By this I understand that Christ is called the begotten Son, until the resurrection from the dead; then he is declared, or made manifest to be the Son of God with power. Hence we see that he is born of the seed of David, (that is, of the flesh of David,) the first birth, and is begotten by the word in the flesh, and born of the Spirit at his resurrection. And we find that Paul calls his resurrection a birth. Rom. 8: 29,—"For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the first BORN among many brethren." Paul here alludes to his resurrection, and to those that come out of their graves at that time. Col. 1: 18. He is said to be the first born from the dead, and we ask how he was raised from the dead? and Paul answers, By the Spirit; hence it is a birth, and of the Spirit, and we find that he had a body that was incorruptible and was just such a person as he told Nicodemus those would be who were born of the Spirit. We find him appearing suddenly to Mary, and others, and last of all we see him ascend to heaven without the aid of physical strength. It is a body that can move with the mind, without getting weary. It is such bodies as the saints will have, when they are changed by the operation of the incorruptible word of God; such bodies as we shall need to range over the fields of the New Creation. Oh, may the time hasten, when Zion shall travail, and a nation be born in one day. Even so, Amen and Amen!!

I see that I am writing more than I intended when I began, and I will close by bringing up the analogy of the two Adams, and the two families, two births and [illegible] worlds.

In the Scriptures we have two worlds; the one that now is, and the world to come. The first Adam begets children of the flesh, and they are born into the present world with a natural life. The second Adam begets children of the Spirit, and they are born into the world to come with everlasting life. Hence Christ is called the "Everlasting Father," when he has a family of the same nature as himself to die no more; and that will be when a nation is born in one day from the dead, and made immortal. Oh, let us cherish the incorruptible seed in our hearts that we may have incorruptible bodies at the resurrection of the just. O Lord, hasten the time, is the prayer of a weary pilgrim.

J. HEMENWAY.

Worcester, Mass., Nov. 14, '57.

For the Crisis.

Tare-Pullers.

This numerous class of individuals are, and have ever been, a source of great trouble to the church of God. Jesus sowed good seed in his field, which is the world. But Satan came presently, and while the slothful servants were asleep, he scattered his noxious weeds and tares in huddled abundance among the wheat. Presently, by rain and by sunshine, they both appeared; the wheat in all its native beauty and fruitfulness, and the tares the very image of the springing grain. The seed had been well chosen by the enemy,—no mortal eye could unerringly distinguish between the two,—the wheat and the tares. But now the servants having finished their nap, were ready for the work. Those noxious weeds which they, by their sleeping, allowed to be scattered, they are now ready to pull up. They will traverse the whole field. They will root up every hated plant. Yes, and in doing it they will trample down the springing grain. Yea more, with dull eyes and clumsy fingers they will root up wheat with tares. The two are so alike that they cannot distinguish them,—they are so intertwined that they cannot sever them, and the only result of their overheated zeal will be to atone for the injury permitted by their sleeping, by completing the ruin of the crop when they awake. Thus would they substitute violence for vigilance, and vainly try to remedy past neglect by future fury.

But the master knew better the requirements of the case. "The servants said unto him, Wilt thou that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." These instructions were final, and they have never been modified; but still ever and anon lazy servants, after allowing tares to be sown, have tried their hand at plucking them up. They have "slept," and the enemy has come and done his work and gone his way. He has no further concern. His work is finished; and he knows that the tares will grow as long as the wheat does, for no one can destroy the one without rooting up the other. So he chuckles in malicious joy at the irremediable mischief he has accomplished.

Thus it was soon after the days of the Apostles. They "slept;" evil came in while they were careless and secure. At length they awoke to danger and to duty. What must be done? Let us pluck them up. They commenced with councils; they proceeded with decrees and ordinances; they finished off with snares for weak consciences,—with persecutions for the faithful, and desolation to the church. Of course the motive was good—"We must remove the tares." And while they did it, the wheat was torn and [illegible] plucked up and destroyed.

Soon the dark ages [illegible], and in their darkness multitudes [illegible] ready to swear that tares were wheat and that wheat was tares. This misconception would have done little injury if they had allowed both to remain and grow together till the harvest. But no. They knew better than the Master, and they [illegible] clear the field. They addressed [illegible] to the work. They assumed [illegible] tare-pullers. With bulls fulminated in the Vatican,—with decrees that had more of the odor of Anti-Christ than of Christ,—with weapons which were not spiritual but rather carnal,—with racks, thumbscrews, gibbets, axes, knives, spears, daggers, swords, guns, bayonets, muskets, dungeons, chains, tortures, prisons, fires, faggots and flames,—with cruel beasts and still more cruel men, they hunted the flock of God from land to land. They pursued them beyond the seas; they overtook them in the deserts; they environed them in their castles; they hunted them amid the icy Alps; they massacred them in the crowded city; they made war with them in the peacefulness of their homes, and wrought a work of ruin so dire that Satan himself could suggest nothing worse. Thus *they*, chief allies of the devil! were gathering up the tares. Thus *they*, the shedders of innocent blood, were purging the field of the noxious plants. Thus *they* trampled on the fair heritage of Jesus Christ, and crushed the budding seed that he and his apostles had sown. Thus they evinced the fact that Satan could be equally pleased by the growth of the tares or by the destruction of the wheat.

Though centuries have rolled away, and the church of God has had sore and bitter experience of the dire evils resulting from this desire for a premature adjustment of the difficulties that fill this world; yet to this day servants, waking from their indifference and their slumber, press the Master with the ancient question, "Wilt thou that *we* go and gather them up?" They cannot be content to seek forgiveness for their slumber, and implore pardon for their neglect. They cannot be content to perform their *own* appointed work; but when informed concerning this, they must inquire,—"And what shall *this man* do?" They cannot be content to judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and manifest the counsels of the hearts. No, they must pluck up the tares. They must pronounce the condemnatory sentence. They must proclaim the dread award which is hidden in the inscrutable records of the Eternal Mind. *They* can detect the tares. *They* can recognize the wheat. *They* cannot be deceived. No hypocrite can escape their penetrating glance. No judgment of theirs concerning doctrinal disputes can be erroneous. They can cut the hardest knots. They understand all mysteries, they have all knowledge. They are infallible. *They* will pluck up the tares. They will purge the church. They will reform the neighbor hood; they will improve the state; they will save the country. Theoretically they are "not infallible;" practically they never fail. Theoretically they *may be* in the wrong; practically they are always right. Theoretically they may have erred in time past; practically they are unerring for all time to come.

Such is the character of the tare-puller of to-day. A man who sees every thing wrong and puts nothing right. A man who will not watch against evil to *avoid it*, but who will fight against it when it appears. A man who sleeps when he should be praying; who cuts off the servant's ear when he should be patient; who forsakes his Master and flees when he is led away; who denies him in the presence of his foes, and who can never strengthen his brethren till he is thoroughly converted by the grace of God.

The great purpose of the tare-puller is to set every thing (but himself) right. A laudable object, truly! To effect it he puts every thing wrong! He hunts for *tares*. The wheat must take care of itself. If he tramples it in the dust,—if he tears [illegible] tender roots,—if he digs the field as [illegible] would a garden of flowers, no matter. He is about a great work. He sees [illegible]. He must root them up. He must [illegible] the spark of heresy, if in doing it he prevents its dying of itself, and spreads a devouring conflagration all around. He must watch and search for all iniquity, if in doing it he become a busybody in other men's matters, and commit all ungodliness himself. He must oppose the wrong, if he opposes it with misrepresentation, falsehood and ridicule. He must put an end to sin, if he destroy saints and sinners in the process. He must have the church all right, (according to his notion) even if there is no church left before he is half satisfied. He must have the neighborhood just right, even if he destroy all neighborhood and fellowship in the process. He must train the family just right, if, in doing so, he provoke his children to wrath till they be discouraged, and hate the tyrant that rules over them.

Such is the tare-puller; a man of all others the most injurious to the cause of God. Satan, the great sower of tares, with all his power, cannot effect the mischief which this servant can perform. The work of sowing tares is terrible, the work of plucking them up is far more so. It is a fruitless task,—it is an operation that is and can be only evil. The tare-puller is an emissary of Satan. First, he slept, that Satan might have a free chance to sow the tares. Then he finishes the treachery, by ruining the field under the pretence of gathering the tares.

May God deliver his church from this misguided tribe, and give us much of timely vigilance instead of tardy violence. Thus the tares may be prevented, and the good seed shall bring forth an hundred fold. Let both grow together till the harvest. Cultivate the wheat. Let the tares alone. Be more anxious to do good than to resist evil. Be more determined to follow Christ than to fight Anti-Christ. Love God more than you hate the devil. Let the tares grow. Be patient towards all, but oh, sow the good seed abundantly on every hand. With tares plucked up and wheat destroyed you have only an empty field. Let both grow together, and you will yet have a goodly crop.

God will take care of the tares. The harvest day will come. The angels will reap the field. You and I will then find our proper places. The Judge of all the earth will do right. The wheat, a glorious harvest, shall be brought home with joy, and be housed forever in the glorious garner of eternity. The tares, too, shall be gathered. Unerring hands shall make the selection. Omniscience shall guide them in their choice. And for the hated growth the fires of perdition shall wreathe their lurid flames. And many who have done the work of Satan, and who have disobeyed the commands of Christ, shall find that tare-sowers and tare-pullers shall go with the tares at last. All that watch for iniquity shall be cut off. He that stoppeth his ears from hearing of iniquity shall be safe.

O, solemn day! Let each observe his ways. Let us search our hearts, and strive to conform ourselves to the will and mind of Jesus Christ. Let us labor to do his work. Let us pray for his blessing; let us grow in grace, and in union and communion with him, and all will be well. We shall be safe; and when the tares are gathered and burned in the fire, we shall know the glory of our Father's house.

H. L. H.

For the Crisis.

Amiableness of Men.

Amiableness is one of the rarest qualities of the human mind. It is a real excellence. It manifests itself in a kindly disposition, and is noted for its sweetness of temper. It being lovely in itself, it is worthy of being loved. It has a tendency to excite our affections. It is a property, without which social happiness cannot be complete. It often operates in a secret, though certain manner, in harmonizing the adverse elements of society, transfusing its spirit into the hearts of thousands, and thus bringing man from an almost barbarous to a civilized state, and from civil life to christianity.

It is expected that females will possess this quality. That if they do not possess it as a natural property, it must be acquired; it must be fostered and nourished until it become a quality of the mind. Why this unlimited demand should be made upon womankind, while the opposite sex, who are proverbially deficient in this respect, should pass unnoticed, is more than I shall attempt to divine. But that it is so, there can be no question. Man acts unamiable,—it is passed over in silence; but let woman do so, and her conduct is criticised severely. Why this difference? Why expect so much more of the so-called "weaker vessel," than of him, who, from his position in society, should be the first to set the example? There are but few females, comparatively speaking, who do not manifest this quality to a greater or less extent. And in those cases where it is wholly wanting, its deficiency is traceable, principally, to the coarseness and harshness of expression and treatment which they have received from the opposite sex. Like has produced its like. The stronger has had a transforming influence over the weaker; or, while hearing and seeing, has been changed into the same image.

It is really amusing to see one of these "lords of creation" make his demands. With what apparent dignity he puts on his airs. His countenance at times resembles a double-headed thunder cloud surcharged with rain, hail, snow, thunder, lightning, whirlwind and tornado. One would think heaven and earth were coming together. How amiable!! What means this snapping and snarling, this growling and grumbling, at your wife? Why are you so cross and peevish? How often we hear one of these amiable gentlemen, (?) when correcting a child, say: Come here, you blockhead, fool, numskull, or rascal, or I will knock you over! &c. How impertinently does he pry into the affairs of his wife. She is watched and treated as a slave. She must never complain. Indeed, she has nothing to complain of. All she has to do is to rise early and build fires, milk cows; feed swine; do all kinds of cooking; wash dishes; sweep house; do the washing for from six to sixteen; iron clothes; bring in wood if cut, if not, cut it herself; make butter and cheese; spin yarn; knit stockings; mend old clothes; take care of babies; make up children's clothes; answer all important questions, as,—Where is my hat? my boots? my boots? or my stockings? &c. She must be ready to do or not do; to go or not to go, at his bidding. Children may be cross, babies cry, health poor, husband slack, floor or carpet covered with tobacco spittle; yet, she must keep her patience, she must ever be amiable.

Looking at this matter as it really is, we need not wonder that there are some who do not possess this quality. It is a far greater wonder that the cases are not greatly multiplied. Instead, then, of finding fault, let the men present an example worthy of imitation.

In behalf of the oppressed,

FRANK.

New Hampshire Conference.

HOLDEN AT MANCHESTER, OCT. 15TH, 16TH, 17TH, 18TH, 1857.

(*Concluded.*)

Saturday morning, Oct. 17th, at 8 o'clock

Ministers met in conference, according to adjournment.

At this session, it was ascertained that there was some trial between Brn. Morse and Smith, on account of Bro. Smith preaching to a class of brethren that went out from the chapel some months since, and established a separate meeting. On motion, it was agreed that brethren T. M. Preble, B. Locke, M. Grace and J. Harvey, be a committee to have an interview with brethren Morse and Smith, to inquire into the reasons of trial between them, and as far as the committee might be able, to assist in a reconciliation. The committee attended to the duty assigned them, so far as to have an interview, hear the explanations of each brother—but found nothing very serious between them. To conclude the interview, the committee recommended to brethren Morse and Smith, that they [illegible] such portions of the brethren belonging to the two parties as might be necessary, and if a reconciliation could not be effected, then call a council if deemed proper.

At 9 o'[illegible] met in conference [illegible] agreeable to adjournment, and [illegible] the hearing of reports from the churches, &c.

Those who took part in making reports were as follows:—

[illegible] W. H. Eastman, I. H. Shipman, T. M. Preble, J. Harvey, O. G. Smith, B. Locke, J. Knowles, [illegible] Rowell, [illegible] Mooney, [illegible] J. Morse, [illegible] E. Shattuck;— [illegible] Carroll, [illegible] Lake [illegible], Meredith Neck, East [illegible], Loudon [illegible], Canterbury, Warren, Boscawen, Pittsfield, Barnstead, Chichester, Exeter, Nottingham, Rye, Allenstown, Epsom, Candia, Gilmanton, Pembroke, New Durham, Northwood, Deerfield, Hampton, Strafford, Alton, Sanbornton, Meredith Centre, Sandwich, Holderness, New Chester, North Barnstead, Kensington, Kingston Plains, Upper Gilmanton, Nashua, Hudson, Salisbury, Wilmot, Manchester, Loudon Village, Epping, Concord, Goffstown, New Boston, Danbury Hill, Lancaster.

The reports were generally [illegible] aging. Some churches had [illegible] vals, and additions by baptism [illegible] wise. Some new churches [illegible] established. Sabbath schools [illegible] classes prosperous, and some [illegible] formed during the past year. On the whole, the reports gave a more encouraging aspect of religious interest among us in the State, so far as heard from, than for some [illegible] past.

Conference then called for the report of [illegible] years' committee on Tract distribution. Agreed that the same brethren as last year,—T. M. Preble, J. Morse and J. Harvey,—serve again the ensuing year.

The business committee then presented the following resolutions on the

SIGNS OF [illegible] TIMES.

Resolved, That we are more than ever convinced of the truth of the near coming of the Lord. The present distress of nations, with perplexity, and the signs of this time both as they relate to the ecclesiastical and political world, are in accordance with our hope of the speedy coming of the Lord. The voice of inquiry is heard on all sides:—

"Watchman, what of the night?
Behold! earth's kingdoms totter round;
And awful signs of late foretold,
The sins of war [illegible].
The watchman saith, The day is night.
Inquire with earnest heed;
Plain is the word of prophecy,
And all [illegible]."

Resolved, That the present financial perplexity and distress, and the consequent sufferings of all classes in worldly things, is in accordance with the prophetic word, and though we may not look for better times, until Jesus comes, yet we rejoice in tribulation, through which we must enter the kingdom of God.

Resolved, That the times call more than ever, for the faithful and earnest preaching of the gospel of the kingdom, as "meat in due season" for this generation, and we call on the churches to give a liberal support to God's faithful servants, who proclaim the good news of the kingdom near, and sustain them in their important work, in preparing a people for the coming of the Lord.

The above resolutions passed unanimously. A vote of thanks to the brethren and friends in Manchester, for their free and generous entertainment of the conference, was now passed. Agreed to adjourn to the call of the Clerk, at such time and place as he may deem proper.

Afternoon.—Preaching by Eld. J. V. Himes, founded on Acts 1: 41–47. Some, evidently "received the word gladly," and although no one was baptized at this time, yet some were baptised the next day.

Evening.—Preaching by T. M. Preble. Text. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and they shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Our place of worship becoming too strait for us, it was announced at the close of our meeting that our Free-will Baptist brethren of the city had generously offered us the free use of their meeting-house on the morrow. This offer was kindly accepted, and notice given accordingly.

Sabbath, Oct. 18th.—Meeting at the F. W. Baptist House. Forenoon.—Preaching by J. V. Himes. Text. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living waters."

Afternoon.—Preaching by T. M. Preble, founded on Matt. 6: 10,—"Thy kingdom come. Thy will be done on earth, as it is in heaven."

Evening.—Preaching by Elder J. V. Himes, from Matt. 27: 46.

Our meetings throughout were well attended. Saints were edified and strengthened. Some, we hope, were converted from sin to holiness; and on the Sabbath, at noon, and also after the P. M. meeting, the ordinance of baptism was attended to. Thus it appears that our State Conference of 1857 has proved the most encouraging one we have ever holden. Let us thank God, and take courage.

JOHN KNOWLES, *Moderator*.
T. M. PREBLE, *Clerk*.
East Weare, Oct. 31st, 1857.

From Eld. J. P., Jun.

BRO. GRANT:—Your "purpose to give a series of [illegible] stitution, history [illegible] man, gives me great satisfaction, and I shall endeavor to read each [illegible] as they shall come to hand, with an unprejudiced and ingenuous mind. I desire nothing but the truth on [illegible] tion of interest to my pre[illegible] growth in grace or having any [illegible]

It is well [illegible] be[illegible] the departed, and the annihi[illegible] of the wicked, but about six months [illegible] my attention was called to a more critical review of the whole subject, and after a careful investigation of the principal arguments published, was forced to acknowledge what appeared to be a palpable error. This, however, will not prevent me from reading with candor whatever may be presented against my present position, and to promptly recognize scriptural proof against what now is received and cherished as truth.

For the benefit of others, as well as myself, will you permit the suggestion, that in presenting the subject there be a generous and explicit statement of the difference existing between Adventists, touching the organization and future condition of mankind. Please give the pith, and the e[illegible] of our division on this much controverted question, so that all may comprehend wherein the disagreement lies. For instance, in "number one" you give "a variety of opinion in relation to the origin and end," but among those "opinions," the one entertained by a [illegible] portion of Adventists is not specified; it is [illegible] opinion in contrast with other opinions, and the one you are describing I wish to [illegible] present[illegible] in that I am most deeply interested. Unless this is done, some of the readers of the "Crisis," may suppose that a portion of Advent believers have fallen into one of the variety of erroneous opinions stated; and, knowing your kindness of heart, and love of justice, [illegible] would be as grievous [illegible] to your brethren.

J. P., Jun.

[illegible] the [illegible] fool is he who falls all he [illegible] more fortune [illegible]—*Ex.*

The World's Crisis.

BOSTON, DECEMBER 9, 1857.

"What is Man?"—Ps. 8: 4.

NUMBER THREE.

"The Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2: 7.

In our last, we presented Bible evidence showing that the *breath of life* breathed in Adam's nostrils was *not the man*; then of course, it follows, that when this breath (spirit) of life returns to "God who gave *it*," it is no proof the *man* has gone. This breath of life breathed into *man's* nostrils, we have found to be common to *all* animals, and returns to God as much from them at death, as from ourselves.

We will here notice an objection sometimes presented against the position we have taken, in saying that the breath of life in *man's* nostrils is the same as that in other animals. Notwithstanding the wise man has declared in Eccl. 3: 19, that men and beasts "have all *one breath*, still they think the breath of life in man must be different from that in the beast, and quote as proof, Gen. 2: 7, contending that the expression, "breath of life," should be rendered in the plural,—"breath of *lives*;" indicating that man has a *natural* life in common with the beast, and a *spiritual* life in addition to that possessed by the animal; but it happens that the same expression is applied to beasts, as in Gen. 7: 22. "All in whose nostrils the breath of life," (or lives) The simple idea is, this breath of life is *common* to all living creatures, and hence is properly called "the breath of *lives*."

From the foregoing consideration, we see no possible way to make out that the "breath of life" is *the man*, but it is clear that it can't be a *living* man, or animal, after its departure. When the breath is taken away, "they *die* and return to their dust." Ps. 104: 29.

The Hebrew word *ruach*, rendered breath, air, wind, and spirit, is found four hundred and three times in the Old Testament; and the corresponding Greek word *pneuma* is found in the New Testament three hundred and eighty-six times; but in all these passages, these words are not ONCE rendered *soul*; and it is no where said to be an "immortal," "never dying" or "deathless spirit."

It may be asked, of what use is "the breath of life," or what relation does it hold to the man, or animal? We understand its office to be similar to that of water upon the wheel, or steam in the engine. Without it the machinery stops, as truly as when the steam is taken from the engine, or water from the wheel; but no one considers the water or steam the manufactory; neither is "the breath of life" the man; and it is no more truthful to say the *man* has gone, when the breath leaves him, than it would be to say the engine has departed when the steam is removed. The steam is not a component part of the engine, but that which makes it move; so "the breath of life" is not the man, but that which gives him motion; and when "his *breath* goeth forth . . . in that very day his thoughts *perish*." Ps. 146: 4.

In conclusion on this point, we would say that "the breath of life," or lives, which was breathed into Adam's nostrils, at the time of his creation, and which caused him to become a "living soul," was *not Adam*, and when it returned to its Author, nothing that is properly called *man* went with it, but remained behind to be disposed of in some other way.

Again, it is inquired, "What is man?" We answer, a *living* man is an organized being, made "of the dust of the ground," having "the breath of life." A *dead* man is the same being *without* the breath of life.

Signs of the Times.

"*Upon earth distress of nations with perplexity.*" Lk. 21: 25.

It seems clear that we have come to the time when the above scripture is fulfilling. When the Savior was asked what should be the sign of his coming, he gave a chain of events from his time to his second advent, and informed his disciples that, after signs were seen in the sun, moon and stars, then there would be "upon earth *distress of nations with perplexity.*" We have come down in the history of the world past the signs in *the heavens*, and to the point of time when we may reasonably expect the signs upon *earth*. Distress and perplexity in *one* nation will not fill the picture; it must be felt among several at the same time. If it be proved that this sign is now fulfilling, then we may expect deliverance soon. Let our observing men express their feelings.

Says a correspondent of the *New York Tribune*,—

"A few months ago this country was enjoying a prosperity unsurpassed in its history. The crops, more abundant than ever before, were sufficient to supply not only our own wants, but to admit of large exportations. Manufacturing establishments and railroads employed a great number of persons. The merchants were conducting their business with as much prudence as at any former period. Houses were being built in the cities and villages and in the farming districts, and labor was in good demand.

Now affairs are in a very different condition. The merchants are broken up; manufacturers have suspended their operations; hundreds of thousands of laborers are thrown out of employment and are in danger of starvation; farmers cannot get their abundant crops to market, and if they could, they would be obliged to sell them at greatly reduced prices. *Business stands still.*"

Says the *New York Herald*,—

"If the financial panic now raging over England, France and Germany, should lead to political agitation, as on former occasions, what is there to prevent a terrible revolution breaking out over the whole of Europe? The local financial panic which paralyzed English industry in 1847, laid the foundations of the political troubles which swept over Europe in 1848. The revulsion from which England, France, and the nations of the Continent generally are now suffering, and which is caused by the force of things from this side, is of much wider extent and of a much deeper character, and the end of it can hardly be realized at this moment."

Says the Editor of the *New York Tribune*,—

"We this morning spread before our readers the reports of the great financial break-down in England. It came substantially to the same conclusion as the similar movement in this country, namely, a suspension of specie payments. It is true that the Bank still continues nominally to pay its notes in coin, but it is relieved from the necessity of regulating its issues by its cash in hand, and is thus authorized to put forth more notes than it can possibly redeem. The Bank of France and indeed most of the continental banks will probably follow suit, and the *civilized world* in general enter upon that state of collapse and stagnation whose blessings we are now enjoying in this country."

In the last news from Mexico, under the heading, "*Progress of Distraction*," we read, "The country was in the most *distracted* condition, and another general revolution was impending."

THE PANIC IN SCOTLAND.—*Glasgow, Tuesday Evening, Nov.* 10, 1857.—To-day the panic has increased to a most alarming extent. From the hour of opening to the hour of closing the Union and City of Glasgow, Banks have been blockaded to such an extent as to require a large police force at each establishment, to preserve order and to admit the public in batches. It was stated also, that a military force had been found necessary at Glasgow to preserve order.

FRANCE.—(*From Our Own Correspondent.*)—*Paris, Nov.* 9, 1857.—The financial pressure now takes precedence in men's minds of all other questions, foreign or domestic. It grows daily more severe; each newly-arriving steamer from America, each newly-arriving telegram from London, adds to the real difficulties under which French commerce is laboring, gives a new shock to credit, and further arouses the grave attention of Government to the possible political consequences of the crisis. Nothing so much impresses disinterested French observers of the course of events in the United States for the past two months as the "admirable calm of the people;" for, were all business suspended, thousands of workmen suddenly thrown out of employment, and in general a state of things in the commercial and industrial world similar to that now ruling in New York to be brought about in Paris, it is alarmingly doubtful whether the door of political revolution, which was so "definitely closed" by Louis Napoleon a few years ago, would not violently burst open, in spite of the garrison of Paris standing shoulder to shoulder against it. The probability of matters coming to such a pass is not great; the possibility, however, is already talked of with alarm by many, and will doubtless suggest large precautionary measures to the ruling powers.—*Tribune.*

In an editorial of the *Boston Herald*, we read,—

"The financial difficulties that now exist in Great Britain are *greater* and *more alarming* and more ruinous in their consequences than have *ever before* been experienced. The Bank of England has advanced its rate of interest to 10 per cent., a rate never before reached in the history of the Bank. Business of *all kinds* seems to have come to a *stand still*. The financial pressure is reaching *every European country*. A short time will tell the effect of this very unfavorable news upon our own country."

It is now too late to dispute that "distress of nations with perplexity" is a matter of fact. The truth is before us, and let us prepare at once to meet the coming King. We have no time to lose in vain and idle pursuits and conversation. The hour of deliverance is at hand, and soon the weary pilgrim will be gathered home. Praise the Lord for our *blessed hope*.

Response to Eld. J. P., Jun.

In another column may be found a request from Bro. J. P., Jun., with which we most cheerfully comply. In "number one," on "what is man?" he supposed all shades of belief might be included in one of the three following:—"Some believe that when a man is dead he never lives again; others, that he is immortal and never dies; others, that though he may die, he will have a resurrection from the dead." If neither of the above propositions express the belief "entertained by a large portion of Adventists," will our brother be so kind as to give us a concise and plain statement of their faith; for we would not knowingly misrepresent the faith of any class of believers.

For the Crisis.

Pencilings by the Way.

NUMBER THREE.

Methinks my nature shrinks too sensitively from suffering reproaches and persecutions. I see that there is too much *pride of heart remaining*. I am not sufficiently crucified. I choose the cross, because "necessity is laid upon me;" but I do not run to embrace it; I do not *love* it; I do not "*glory* in reproaches;" I do not *rejoice* in tribulation; I am not "*exceeding glad*" when "all manner of evil is spoken against" me "falsely;" but, on the contrary, though I take the cross, it is reluctantly, and I am sad, disquieted, and doubtful in my afflictions; and this does not edify my own soul, it does not benefit others, and it surely cannot be well-pleasing unto the Lord.

The fact that so many humiliating crosses are allotted me, brings to view a painful fact respecting myself. It reveals to me that pride and self-love are principles deeply engrafted in my nature. Why, then, am I so unwilling to embrace the cross that crucifies? Why so loth to have my heart purged from its selfishness, that I may be wholly lost in God? Far more valuable are these mortifications, than all the honors that earth could heap upon me; yea, and [illegible] beneficial than ecstatic joys [illegible] gleams of glory! It is the deep [illegible] the Spirit, opening the wound, and revealing confusion before hidden from view; it is the bitter medicine for the diseased heart, that accomplishes the thorough work. But, as children turn away with repugnance from [illegible] draught which is to remove the painful disease [illegible] is threatening a speedy death, so do [illegible] children of our Heavenly Father ofttimes despise his chastenings, and faint when they are rebuked [illegible] him.

"If God in the humiliations he brings upon us wounds to the quick, so much the better; it is the charitable physician applying the remedy to our diseases which he would cure. Let us be silent, let us adore him who strikes us, let us open our mouths only to say, 'I have deserved it.' However bitter the cup, we would swallow it to the dregs like Jesus Christ. He died for those who killed him, and he has taught us to love, to bless, and to pray for those who make us suffer. The cross when loved is but half a cross, because love suffers all; and we suffer much, only because our love is small. Crosses are the daily bread. We need crosses. We should make no progress if God did not take care to turn the world, and life into bitterness to us, in order to detach us from them. The cross is never without fruit, when we receive it in the spirit of sacrifice. The crosses [illegible] present moment always bring [illegible] grace, and consequently their mitigation with them. It is the hand of God which makes itself felt in them. Let us rejoice then when our Heavenly Father tries us here below, by diverse interior and exterior temptations; when he renders all without us contrary, and all within painful. Let us rejoice, for it is thus that our faith, more precious than gold, is purified. What! let us not be discouraged; it is the hand of God who hastens to accomplish his work. It is what we every day wish [illegible] to do; and as soon as he begins to do it, we are troubled. Our cowardice and impatience arrest the hand of God.

BESSIE.

For the Crisis.

DEAR BRN. AND SRS. IN CHRIST:—I have thought considerable, of late, of taking a trip East as far as Syracuse, N. Y., if the Lord will, and preach the good news of the Kingdom, and endeavor to comfort the scattered ones. Jesus is soon coming. Are we ready? Pray for us, that we may be able to stand when he appeareth. If any of the friends should wish our labors on the route, or near the railroad, to that place, please write us a line.

Yours in hope, JOHN T. ONGLEY.
Blooming Valley, Pa., Nov. 23, '57.

For the Crisis.

Liberty.

"Let me die free," said the poor consumptive slave girl, when asked whether the money which had been raised for her freedom should be paid—since she was so near death—"Let me die free!" "Let me breathe the air of freedom once, if it is only the moment before I breathe my last." Noble, heaven-born desire! God-spoken sentiment, dwelling in the inner sanctuary of the human soul! "Give me liberty or give me death," said the immortal patriot. Aye, and says the christian freeman, "give me liberty *and give me death*, if it must be, rather than sectarian bondage, and worldly life and honor; 'for he that will save his life shall lose it; but whoever will lose it for my sake,' says the Lord, 'shall keep it to life eternal.'" "But it is the liberty to die." God grant we may die like men! Glorious privilege! to die unshackled—free as the air which has vitalized our being,—free as the angels whose companionship we seek; with honor unstained by cowardice, and souls unshrunken by fear,—rather than live to wear the tinselled badge of our own servitude, or shake the silver chains of an enslaved soul! Ask me not then to circumscribe my charity by the limits of other people's belief or faith, which may seem to them the best for all; but allow me, if you please, the exercise of the principle in its full extent.

One who has his creed carved by another, and is brought to endorse so much, "nor abate one jot," neither exceed in aught, may complain of his brother, and will always be finding fault when one of his brethren inquires and seeks after the further victory of faith and the divine freedom of the "law of the spirit of life in Christ Jesus." It is almost an infallible symptom of selfishness to see men striving, by all means, to keep the thought of a christian within a range which has been marked by a council, conference, church, or distinguished individual leader. There is an object,—the desire of influence, money, honor, or power. This appears more forcibly when we see men, who came forward in the progressive march of truth, drive their stakes around some important principles, which may have been more fully elucidated by them—but will not be strongly objected to by the mass of church members, when they themselves advocated the progress of truth as a great principle which should be honored by the advanced position of believers. They are only free in one province. They will, possibly, never feel a sense of their enslavement; but to deny my passport to another department of the empire, is to impose on me a bondage to which I will not submit. Never! Christ has made us free with just that liberty. What shall we do then, but claim citizen immunities?—all the provinces of our Master's dominions?

But naturally I suspect the man the more, who has returned to views which he once abandoned, because I cannot see the cause; if still united to me by some other common truth, he shall improve that relation to bring me back, especially, if he shall complain that he has not the privilege of constantly thwarting my efforts by his labors [illegible] on the one truth, but the one I hold in connection with it; and still further, if he shall stand one side and say there is no liberty, because no one of all who choose to *engage* in a given instance chooses to speak himself and the people on the back track. I should say,—"Now, brother, walkest thou not charitably." Still I must give him liberty to live, and show by faith and works his own religion; and he, being a christian, will not take from me the boon, by an unjustifiable interposition.

What sort of liberty,—what religious freedom is that which supposes one mind must govern the whole mass, or one sentiment control the whole church? Is there liberty where a whole company must be dictated what to say and what they must not say in preaching? Bind a man's conscience to please some leading genius, or body, who suppose themselves wise enough to look up faith and lay out work for themselves and all others! What folly! How insignificant men look when they would bind us to one exposition. Are they apostles? Are not we? Have we not learned Christ, and are we not to be permitted to speak the things we have learned? There are no chains in Christ. But we must have wisdom. Well, sir, we have wisdom, and claim to know how, and when, and where to preach the things we have received of the great Head of the church. "Ye are not straitened in us, but straitened in your own bowels."

Often persons in bondage cannot discover how other people enjoy liberty. One outside, whose enjoyment is in his "hobby," or whose misery is that other people will not receive it, has a notion, and he must see, first, whether he can be free with his notion—calls their liberty a mistake or fanaticism, their enjoyment a farce; while the faithful, and really enfranchised, in their practical exhibition of Gospel freedom and fraternity—not stopping to ask whether they can be free with this speculative notion, or whether they are free, but apprehending and realizing it as a fault, and giving abundant proof in the knowledge of truth they acquire, the example they present, and the enjoyment they have, prove that they have secured disenthrallment through Christ.

Our standard is the Gospel only. He is the free man whom the truth makes free. C.

Providence, R. I., Oct. 9th, '57.

For the Crisis.

PRAYER.

There is one spot oft hallowed,
Where God hath deigned to hear
(I know of none more sacred)
The humble, fervent prayer.

Its memory oft awakens
A pleasure in my heart,
And makes me long to visit
That sacred, hallowed spot.

Such sacred, sweet communion,
I scarce have ever felt;
No other place seems like it,
Wherever I have knelt.

Should we there ever mingle
Again in social prayer,
Will God e'er deign to listen
And answer as before?

But should the boon be granted,
Once more to mingle prayer
Before the great Eternal,
And he should deign to hear,—

We'll try to be more grateful
For such rich blessings given,
And follow our dear Master
Where'er we may be driven.

D. D. C.

South Wilbraham.

From Bro. H. Munger.

BRO. GRANT:—I send you a letter from one I found in despair in ——. I send you the letter and my answer, as it will hit the cases of hundreds of others in the same state of mind in consequence of neglecting duty. It was suggested to me that the letter and answer might do others good; if you think so, you may publish both.

LETTER.

MR. MUNGER: Dear Sir,—You requested me to write you. I gladly improve a few moments. But O that I could tell you I had found peace in believing. I have not. My mind is like the troubled ocean which casts up mire and dirt. I feel and know that I am a condemned sinner before God. There is a fearful looking for in my breast. Oh that I was a child of God! What shall I do to be saved? I know the promiseis, "believe in the Lord Jesus Christ and thou shalt be saved." How shall I believe? I fear I shall be lost! It seems to me I can give up every thing but myself.

You told me to pray. I have. That night after I went home from meeting, I repaired to my chamber to pray. I prayed the Lord to draw near and answer prayer. I felt that he did. It seemed as though he was ready to bless me. But the tempter stood by and told me some one would hear me, and I went down stairs. I feel now as if I were going into a careless state again. It certainly frightens me when I think of it. The world is so vain and so fleeting. Its pleasures are truly transient.

I never enjoyed religion, but I firmly believe there is a reality in it. I also believe the Lord is soon to come, "to take his ransomed children home" and destroy the wicked. Oh! that I might experience the joys of his salvation and be saved when he comes!

Do pray for me, for the prayer of the righteous availeth much. * * *
I don't feel as though I could give up yet, for I want to be a child of God. I have not faith, and without faith it is impossible to please God. Do pray for me.

Yours with respect, ***.

ANSWER.

MISS ——:—Yours is received. I am thankful for the letter and contents; but sorry to learn the sad state of your mind. I do not recollect the circumstances of your case fully, as I met with similar ones in ——. But by reading your letter it appears we had some conversation. I recollect seeing one at your place who thought she was given over by the Lord, to whom I tried to give some instruction.

If you are or are not the one my mind is now on, by your letter yours is a case similar to many others I have found in my experience.

Pardon me for being plain, for I deal no other way. You must not expect to get blest until you are willing to make your wishes known publicly and do something for God in the way of laboring for others. God will not bless you in burying up your talent. Faith must be characterized by works. Begin and do something. You are probably like thousands of others who would like the blessing without doing duty; if you won't work you can't eat. This is God's arrangement, and I am glad of it. He has no gentleman and lady blessings—none for skulking, worldly-minded, proud, half-hearted professors. The cross must be taken up in order to kill the spirit of the world. If that lives, the spirit of God lives in proportion. If the outer man lives, the inner man dies in the same proportion. The cross of Christ is offered as the only weapon that will enable us to overcome our common foe—the outer man or spirit of the world. There is no patent right or improvement on the plan of salvation to be made. See Luke 9:23; 14; 26. If we neglect to perform these duties, God will neglect to instruct us, or acknowledge us as his disciples or pupils. To run away from this is like a pupil's running away from school—to still remain in ignorance and under condemnation. I do not know whether you have run away from school or not. I never knew one of your age to whom God had not given frequent invitations, by his Spirit, to believe and be saved.

I think your darkness of mind is in consequence of neglecting known duty previously, or an unwillingness to do it now. We may as well think of swimming the ocean with a ton of gold hitched to our neck, as to get into God's highland of glory while hitched into the spirit and fashions of this ungodly world. I think I discern in the spirit of your letter that God is yet trying to have you yield. I am sure you may find peace in doing, that is, believing. In your case you know too much now for what little or nothing you are doing for God. "He that knoweth his Master's will and doeth it not shall be beaten with many stripes." I think God's convicting spirit is at work to save you; if so, I hope you will feel no better, but worse, until you learn the great lesson. These feelings are designed to teach you to die to the world. The last struggle is hard, but soon over, if we yield. It will be harder in that day when you will meet a slighted Savior before the great congregation, than it is to confess him here before a few wicked people.

The prayers of God's people and God's Son you are sure of; and don't let them be lost by your neglecting to do duty. Take up the cross, whatever it may be. Have you been baptized? Some neglect this duty, waiting for God to give them such a blessing as to take the cross off; but he will not. Blessings come after doing duty. Darkness and condemnation after neglecting it.

You can see by this time what I think of your case. I hope before this letter reaches you, your mind will be liberated by yielding and obeying.

Yours, waiting and hoping to meet you in the kingdom,

HIRAM MUNGER.

Chicopee Falls, Mass.

For the Crisis.

An Important Admission—A Generous Concession.

The natural immortality of man has long been a subject of controversy. Among the Adventists there has been two parties, or those taking different views of this question; and too often has produced a division of all feeling and co-operation. Too often have persons, in speaking and writing, presented the views of their opponents in a wrong light; and many cant phrases have been used on both sides.—There seems to have been an effort made sometimes, to see how far apart we could get, rather than to find out the *real* difference and see how near we are together. But the morning cometh; I see a light ahead; we are coming into harmony on on this subject. Not that I expect that we shall all see alike on this great question, but in every thing essential on the point, we shall yet agree.

Some of us have long contended, and, we think, clearly proved, that immortality was conditional. We have contended that the soul was not *deathless* in its *nature*, but that it was as much dependent on the will of God for its existence, as is the body. But this has been denied. We have been told that the soul was immortal, deathless in its nature, could not be destroyed, and therefore *must* exist in weal or woe.

But Bro. Bliss of the *Herald*, in his articles on "The intermediate state," now being published, very candidly concedes this point in the controversy. He gives up the *natural* immortality of man, the deathless nature of the soul, and all that train of metaphysical reasoning by which writers upon that subject have heretofore mainly depended for the burden of their proof. Bro. B. freely admits the soul to be as much dependent upon the will of God for existence as is the body. He admits rewards and punishments to be contingent upon the resurrection; and that the saints *do not* and clearly *proves* they *can not* go to heaven at death, but must wait till Christ comes to give them reward.

After this candid, open, fair admission, which is but simple justice to us, and no less to his side of the argument, this simple, naked question is presented to us: *Do the Scriptures teach the spiritual existence of man in death?* This presents the question plainly before us. The greatest barrier to a clear understanding upon this subject is removed; viz., natural immortality, deathless nature, going to heaven at death, &c. And now, What saith the Word? is the question.

Now, brethren, as this question is fairly open, and it is no longer a breach of courtesy to discuss it in the light of Scripture, bring out your strong reasons for your faith. Be thankful for a little gain after so hard a battle; but we will take no undue advantage of it. Let none go before us in generosity and Christian magnanimity. Be kind, but firm. "Hard arguments," but soft words, which break the bone, should be our motto. In writing on the subject hereafter, let us remember, that so far as our own brethren are concerned, NOT to prove that man is *not* immortal, *not* deathless, does *not* go to heaven at death, &c., for this is conceded. The mere *existence*, and *consciousness* of man, without positive reward or punishment, previous to the resurrection, is all there is left of the question now. Certainly, we will not quarrel on *this*, but we will seek a harmony of feeling, co-operation and sentiment, upon *this* question.

EPSILON.

A Sixpence Well Invested.

The other day we saw a bright-eyed little girl some seven or eight years of age tripping along the streets, with a basket on her arm, apparently sent on some errand. All at once she stopped and commenced searching for something among the snow and ice. 'Twas evident it was something of value and she was troubled. Her search was eager and nervous—the light smile had vanished from her face, and tears were rolling down her cheeks. A gentleman passing at the moment noticed the tribulation of the little creature, and asked her what was the matter.

"Oh! sir," said she, her little bosom swelling and tears choking her voice, "Oh, sir, I've lost my sixpence!" The gentleman took a sixpence from his pocket and called her to him, saying,

"Here, dear, don't cry for the lost sixpence—here is another," and placed it in her hand.

"Oh! dear sir," said she as she bounded forward, "how I thank you!"

Think you that man, as he remembers that pretty face, beaming with gratitude and joy, will ever regret that well-invested sixpence? A whole world of happiness bought for a sixpence!

MARIA T.

Health Department.

Tobacco.

No. V.

Its effects. Another effect of tobacco is to produce the disease called *Hypochondriosis*, vapors or melancholy. This is a most disagreeable disease, and is usually cured when the use of tobacco is discontinued.

Says Dr. Shew, "Hypochondriacal persons may be said to be in a state of partial insanity. They can generally reason accurately on all subjects except such as immediately concern themselves. They imagine often that everything conspires to operate against them; their business, however prosperous, they imagine is going to ruin; surrounded by kind friends and all the conveniences and comforts that wealth can procure, they are yet haunted perpetually with the idea that they are coming to want. But more frequently it is in regard to the individual's health that the mind is disordered."

Hysteria is another disease caused by tobacco. "As is well known it often causes fits of alternate laughter and crying; at the same time the pitiable subject seems to have a heavy ball in the abdomen, that rises toward the stomach, chest and neck, producing at the same time a sense of strangulation. There is sometimes partial unconsciousness and convulsions."

Dr. Shew mentions an elderly lady who "uses not only strong tea daily, as often at least as morning, noon and night, but smokes her pipe much oftener: and what is the result? She has had for many years hysterics so badly that every few weeks she gets the notion into her head that she is at the very point of death. She calls her friends about her and admonishes them in the most solemn manner. At one of these times, a worthy daughter of hers, who well understood how the devil was misleading her, said, 'Come, mother, let us go over to Mrs. ——,' a neighbor she much loved; 'it will be more pleasant for you to die there.' Up the old lady jumped, and went quickly, although, as she would have it, she was on the very point of dying,"

Insanity. Dr. Woodward, a distinguished physician, who had charge of the insane hospital at Worcester, observed; "Tobacco is a powerful narcotic agent, and its use is *very deleterious* to the nervous system, producing tremors, vertigo, faintness, palpitation of the heart, and other serious diseases. That *tobacco certainly produces insanity*, I am fully confident. Its influence upon the brain, and nervous system generally, is hardly less than that of alcohol, and, if exclusively used, is equally injurious. The young are particularly susceptible to the influence of these narcotics. If a young man becomes intemperate before he is twenty years of age, he rarely lives till thirty. If a young man uses tobacco while the system is greatly susceptible to its influence, he will not be likely to escape injurious effects that will be developed sooner or later, and both diminish the enjoyment of life and shorten its period. In our experience in this hospital, tobacco in *all* its forms is injurious to the insane. It increases excitement of the nervous system in many cases, *deranges the stomach*, and produces vertigo, tremors, and stupor in others."

Dr. Chapman, of Philadelphia, stated "that he has met with several instances of mental disorder clearly resembling delirium tremens, which resulted from its abuse, and which subsided in a few days after it had been abandoned."

Says Dr. J. C. Warren, "Tobacco impairs the natural taste and relish for food, lessens the appetite, and weakens the powers of the stomach."

Dr. Mussey remarks, "It is a mistake to suppose smoking aids digestion. The very uneasiness which it were desirable to remove, is occasioned either by tobacco itself, or by some other means. If tobacco facilitates digestion, how comes it that after laying aside the habitual use of it, most individuals experience an increase of appetite and of digestive en[illegible] an accumulation of flesh?"

Foreign News.

THREE DAYS LATER FROM EUROPE.

HALIFAX, Dec. 2.

The Cunard steamship America, from Liverpool at 11 A. M., No[illegible], arrived at Halifax at six o'clock th[illegible]esday) morning.

The steamship [illegible] arrived out at half past ten o'clock [illegible] the morning of the 18th ult.

THE MONETARY CRISIS.

On Wednesday, the 18th ult., the applications at the bank for discount increased rather than diminished, and the list of failures was seriously extended.

Private letters from Paris describe a better feeling there. Some of the American houses were beginning to get remittances, and the situation of the Bank of France was improving. At other Continental cities there are likewise signs of an approaching tendency to a revival of confidence. A large and very influential meeting had been held at Glasgow, for the purpose of expressing confidence in the Scotch banks. It was resolved to accept the notes of the suspended banks as currency.

The shipments of silver to the East by the mail of the 20th, was only £318,000.

The stoppage of the Wolverhampton Bank caused many failures in the Iron districts, representing, in the aggregate, a large sum.

The London *Commercial Daily List* of Friday evening says the discount market has in some measure become more settled. The timely assistance afforded by the Bank of England arrested dire distress which otherwise would have occurred. We cannot quote rates lower. From 10 to 12 per cent. continues to be demanded. There is, however, a better feeling in all monetary departments, and good bills cease to be rejected. We confidently look forward to the day when confidence will be re-established. Messrs. [illegible]ott & Co., of Queenstown, have suspended; liabilities one to two hundred thousand pounds.

The rate of discount at Hamburg has again advanced from 8 3-4 to 9 1-2 per cent. This has partly been occasioned by apprehension of a large failure which it is believed will be found to have been averted.

The *Times* city article gives the following account of the state of the produce markets during the week:

The Produce markets, which at the commencement of the week showed a slight tendency to improvement, have since relapsed in consequence of the extreme pressure for money and still unsatisfactory nature of American advices. Further heavy failures during the early days of the week also increased the general feeling of distrust, but the absence of any fresh difficulties on Thursday and Friday has had some effect in restoring confidence.

At Vienna there has been a partial recovery in the funds, and premium on gold has declined nearly one per cent. This improvement is attributable to the official announcement of a considerable reduction in the Austrian military establishment.

At Hamburg, Messrs. Ulberg & Cramer, engaged in the Swedish trade, have stopped payment, being involved in some of the embarrassments in London.

The *Daily News* city article says negotiation of bills on the Continent was attended with great difficulty.

NOTTINGHAM, Friday, P. M.—The town remains perfectly tranquil. The Mayor and magistrates have succeeded in preventing a meeting of operatives, many of whom came in [illegible] country districts, but finally quietly [illegible]ed. It was generally believed that [illegible]e meeting being prevented in the mar[illegible]ace, the men would assemble in Notting[illegible] Forest, and every precautionary measure [illegible] taken to disperse any crowd that might come together.

In the country districts the Police were prepared to act at a moment's notice.

Temporary relief has been afforded to a great many families. The able-bodied are not compelled to go into the work-houses, and they are to be employed in constructing a new road.

One of the rioters of Tuesday night has been sentenced to six months' imprisonment.

GREAT BRITAIN.

A second attempt to launch the steamer Leviathan was made on the 19th, and proved a failure, it being found impossible to move her. The four hydraulic presses were brought to bear upon the ship with full force, which failing to start her, all hands were set to work on the capstans and land purchases to heave her off by chains; one of the moving chains gave way and put an end to further operations. The effort was not to regularly launch her, but to move the vessel some forty feet down. Another attempt is to be made in a few days, with further improvements in appliances; but the public are now kept in ignorance as to the movements, on account of the great risk incurred.

GERMANY.

The powder mills at Mayence, on the Rhine, exploded, destroying the upper part of the city. Thirt[illegible] persons were killed, and nearly 500 wounded. Damage £80,000.

TURKEY.

The *Times* Paris correspondent writes that a difference is said to have arisen between England and Turkey on the one hand and Russia on the other, respecting the trade and navigation of the Black Sea. This difference threatened to assume some importance, but the French and Prussian governments interposed, and suggested that the solution should be left to the congress at Paris.

The difference between the French Ambassador at Constantinople and Redschid Pasha are understood to be unreconciled.

It is rumored that the prospect of an understanding on the question of the principalities was all but certain, and that Redschid Pasha will offer no opposition to the plan of administrative union. In the mean time, the Principalities are becoming more and more agitated, and the ultra radicals talk of establishing a provisional government.

Poetry.

BROADCAST THE SEED.

Broadcast the seed;
If thou hast aught of wealth to lend,
Beyond what reason bids thee spend,
Seek out the haunts of want and woe,
And wisely let thy bounty flow;
Lift modest merit from the dust,
And fill his heart with joy and trust;
Take struggling genius by the hand,
And bid his striving soul expand;
Where virtuous men together cling
To banish [illegible] unhallowed thing,
Join the just league, and not withhold
Thy help, thy counsel, and thy gold;
Wouldst have thy humbler brother feed?
Broadcast thy seed.

Broadcast thy seed;
If thou hast mind, thou hast to spare,
And giving will increase thy share;
Put forth thy thoughts with earnest zeal,
And ma[illegible] stubborn spirit feel
The gr[illegible]lory, the delight
That spri[illegible]m glory used aright;
The impro[illegible] wealth which none can take,
Though fortune frown and friends forsake;
The strength of vision more and more
Expanding as he dares to soar.
Virtue and knowledge, glorious twain!
The more they give the more they gain!
Would'st help a brother in his need?
Broadcast thy seed.

Broadcast thy seed;
Albeit some portion may be found
To fall on harsh and arid ground,
Where sand, or shard, or stone may stay
Its coming into light of day,
Be not discouraged. Some may find
Congenial soil and gentle wind,
Refreshing dew and fostering shower,
To bring it into beauteous flower,
From flower to fruit to glad thy eyes,
And thrill thee with a sweet surprise;
Do good, and God wil bless thy deed.
Broadcast thy seed.

—JOHN CRITCHLEY PRINCE.

Domestic Summary.

LATER FROM SOUTH AMERICA, MEXICO, JAPAN AND THE ISTHMUS.

SOUTH AMERICA.—Dates are from South America to October 30. Trade was down. In Peru the revolution had not ended nor had it made much progress. Arequipa City was still besieged by Castilla, and we have reports of severe fighting there. The guano trade was much impaired owing to the revolutionary efforts in Bolivia. Dr Lindsay, the revolutionary leader in the last-named Republic, was pressing President Cordova sorely, and had been presented with a pronunciamento from the citizens of Sucre. Cordova was in retreat. The Indians were committing many outrages amid the general confusion.

MEXICO.—The news from the west coast of Mexico is important. The operation of the united force of the Generals Alvaras (father and son) had been successful, and the revolutionary troops under General Vicario and Juan Antonia were utterly routed at Chelapa after most severe fighting which endured for about four days. The elder Alvares had previously driven Vicario from the city of Chilpanzingo with a small force of artillery. When Chalapa was taken Alvares ordered it to be sacked. The most frightful excesses were committed by his men. Neither age nor sex was spared. General Antonio died after his defeat, and Vicario was at Yguala in prosecution of his plans of revolt. Guernavaca City had declared for him.

JAPAN.—The news from Japan is very interesting. Several American whalers had touched at Hakodadi, and the masters were well pleased with the port and their reception. No preference in trade was shown to the Dutch or Chinese, but there was a large native trade with Hong Kong.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will meet with the brethren and sisters as follows:

Prospect,	Dec. 31st.
Roxbury,	Jan. 5th.

JOSEPH GREGORY.

The Lord willing, I will preach at

Olmsted, Cuyahoga Co.,	Dec. 13th.
York, North Ridge, Seneca Co.,	Dec. 20th.
Hartland, Huron Co.,	Dec. 27th.
Whetstone, Crawford Co.,	Jan. 10th.
Delaware, Delaware Co.,	Jan. 17th.
Caledona, Crawford Co.,	Jan. 24th.

It is expected that each of the above named appointments will commence on Saturday, at 11 o'clock, A. M. Evenings, as much earlier in the week as the brethren shall think best. Please write and let me know what evening of the week preceding the Sunday of the appointments you wish me to commence. P. O. address, North Fairfield, Huron Co., O.

J. M. JUDSON.

Providence permitting, I will meet with the brethren in

Shelburne Falls,	Dec. 9th.
Green River, Vt.,	Dec. 10th.
West Brattleboro,	Dec. 11th and 12th.
Vernon,	Sunday, Dec. 13th.

and onward, if the Lord will.

H. PRATT.

Conference.

There will be a conference, Providence permitting, in Lee, N. H., commencing Dec 10th, at 1 o'clock, P. M., and continuing over the following Lord's day. Brethren D. Churchill, J. G. Smith, J. G. Hook, J. Hemenway and others, as the Lord may direct, are invited to be present. It is hoped there will be a general attendance from the towns around. Come, brethren, come in the name of the Lord. Those coming by R. Road will stop at New Market Depot, on Friday, and take the stage on the arrival of the first train from Boston, and stop at Brown's Tavern, in Lee, and there inquire for Josiah Durgin, where they will find a good home.

B. P. MANNING, for the Brethren.

Lee, N. H.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

Providence permitting, I will commence a second series of meetings at the Town Hall, in Rutland, Vt., Tuesday evening, Dec. 15th, to continue about two weeks.

MILES GRANT.

I will preach in West Boscawen, N. H., where Bro. Jackman may appoint, Sunday, Dec. 13th. S. W. BISHOP.

I will hold meetings as follows:

Bristol, Ct.,	Monday eve., Dec. 9th.
Plymouth Hollow,	Thursday, Dec., 10th.
At Bro. Humphreyville,	Friday, Dec. 11th.
Newfield,	Sunday, Dec. 13th.
Winsted,	Tuesday, Dec. 15th.
Collinsville,	Thursday, Dec. 17th.
Lovely Street,	Friday, Dec. 18th.
Cheshire Street, Ct.,	Dec. 19th and 20th.

Will the brethren meet me at Cheshire, 2d train, Saturday, from Collinsville.

HIRAM MUNGER.

Protracted Meeting.

Bro. D. T. Taylor will hold a protracted meeting at Cheshire Street, commencing Dec. 19th, and will continue about one week. Brethren and sisters from abroad are invited to attend.

For the Brethren, I. MORGAN.

Elder Thomas Smith, Eddington, Me., has on hand the different kinds of Dr. A. M. Higgins' valuable Family Medicines, and will act as Agent for them. Brethren in Maine, desiring any of these medicines, can obtain them by sending their orders addressed as above.

Bibles—Bibles—Bibles.

English Polyglott Bibles—The British and Foreign Bible Society's Bibles are for sale by H. L. Hastings. All sizes from 18 mo. to 12 mo; all bindings, from sheepskin to Turkey morocco; all prices, from 75 cents to $2.50. Send in your orders with the cash at once. Prices to suit the times. Address H. L. HASTINGS, Rochester, N. Y.

N. B. Books and tracts furnished as usual at low prices and free to the poor. For sale also by N. Branch, Jr., Moline, Illinois, and at the Crisis Office.

Married.

In West Winsted, Ct., Nov. 25th, by Eld. S. G. Mathewson, Bro. Glover S. Hastings to Sr. Hannah L. Holland, both of this place.

Western Mission.

Brn. S. G. Mathewson, Bakerville, Ct., and Miles Grant, Boston, Mass., are requested to act as agents for the Western Mission Fund. P. B. MORGAN.

[We will gladly forward whatever we may receive for this purpose.—ED.

Canada Subscribers

And all others in the *British Provinces* will remember that we have to *prepay* the postage, 26 cts. a year, on every copy of the paper; consequently they should send $2.26 a year.

Postage.

The postage on the Crisis, if prepaid, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States.

Business.

Cash Received.

Those who send us money for the paper or for books, will find it credited in the Crisis, [illegible] first or second number after the money is received; otherwise it may be known there is a mistake somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

W Leach 143, E Tibbetts 114, Eliza Sheldon 116, G Storer 131, J C Munson 143, G A Otis 135, W Willey 156, I Berry 130, J Canterbury 117, J Whitman 130, H French 143, Dr A R Pegg 156, F Fernandes 138, Ephraim Tibbetts 140, G W Mitchell [illegible], $1 each.

J H Waldron 130, M A Coleman 130, D F Hubbard 130, Charles Danford [illegible] cents each.

Mrs J F Mayall 156, $3; C N Harvey [illegible], $1 25; E O Allen 154, $3; Polly Blanchard [illegible], $1.50.

G L White, for the poor, $1.

FOR TRACTS.—C N Harvey $1.32; S E A Bogues 50 cents; Dr A R Pegg $3; E G Osgood [illegible] cents; H W Noswell 23 cents.

Miss S. E. A. Bogues—We have none of "Whiting's Translation."

C. Stratton—We credit you two dollars which pays to 130.

Mrs S J Hardy—Please send us your address.

Elder Ira Morgan's P. O. address is West Meriden, Conn.

Books Sent.—Dr. A. R. Pegg.

M. Greenough, A. Perkins, W. Jackson,—Money received.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

HYMN BOOKS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

THE THREE KINGDOMS, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

[illegible] Messiah. By Mrs. MARY A. SEYMOUR. An excellent tract to throw light upon the [illegible], and upon the theological errors of the day. Every one should have a copy. Price $5.00 [illegible] cts single. Postage 1 cent.

CRUDEN'S CONDENSED CONCORDANCE.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

NICE ENGLISH BIBLES.—[illegible] so that we can furnish them as low, or lower than they can be bought at any other place in the city.

Future Punishment. [illegible] An able and convincing [illegible] 75 [illegible] 16 cents.

The Unit[illegible], or, Life [illegible] Death [illegible]; a Review of [illegible] the Soul. [illegible] 15 cts.—pos. 1 ct.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts.—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

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Poetry.

For the Crisis.

THOUGHTS BORN OF SORROW.

Call me not to scenes of gladness,
Call me not from grief away;
Leave me with the night and sadness,
And the flute-bird's mournful lay;
And the stars, and deep blue ether,
And the sighing autumn breeze,
And the frosts that come to wither,
Scattering gems upon the trees.

Leave me now, and don't be calling,
For I hear a holy strain
Like a harp from heaven falling,
Breathing still its sweet refrain.
How it swells like sound of sorrow,
Yet 'tis soft and strangely pure;
Now it tells of faith's bright morrow,
And it seems to say—"endure."

Leave me dwelling on my grieving,
For it teacheth lessons fair;
Tell me not of earth's relieving,
'Tis one scene of sordid care.
Joy is transient as the bubble
Sparkling on the ocean wave;
Earth is full of woe and trouble,
Earthly rest is but the grave.

'Tis not all that's fair and smiling
Beareth here the stamp of truth,
Fleetest joys are most beguiling,
Luring as the dreams of youth.
But there comes a RESURRECTION,
And a life that's true and pure;—
There the joys of blest affection
Shall for aye and aye "ENDURE."

C. H. FULLER.

Cheshire, Mass., Nov. 19, 1857.

Correspondence.

From Sr. C. E. Gierlow.

DEAR BRN. AND SRS.:—We are still here amid the dangers and perils of the "last days," and, no doubt, many of you, as well as myself, are sad and weary of waiting for the return of our long absent Lord. Let me say to you, my dear fellow pilgrims, cheer up! We have *no reason* to be discouraged *now*, or to relinquish our *hope*. The continued fulfillment of prophecy is sufficient to convince every candid mind that we are upon the right track, and very near the end of our journey. The present "distress of nations, with perplexity," it seems to me, is indicative that our deliverance is at hand. In the 2d and 46th Psalms, the coming of Christ is spoken of in connection with the raging of the heathen.—"The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted."

I am informed that a Methodist minister, who was formerly Presiding Elder of this circuit, preached in this city, two weeks ago, a sermon on the immediate coming or establishment of Christ's kingdom, and the restitution of all things, &c., citing his congregation to the condition of the world as *proof* that the judgment was at hand! Some who heard him were much interested, (a number of our pupils among the rest.) Oh that the Lord would send some more of his faithful watchmen this way, to [illegible] the [illegible] of their approaching [illegible]!

I have just [illegible] reading the last edition of Elliott's "*Horae Apocalypticae*," which helps to strengthen me in the position that we have not been following cunningly devised fables, but that it is *truth* which has led us out and distinguished us from the world. Else, why should we, who live so far apart, so nearly agree in regard to the expiration of the prophetic periods? Elliott thinks that they must terminate with A. D. 1864. Clinton, with other English writers, fixes their termination, together with the 6000th year of the world, at from '60 to '62—four years in the future, at the longest! But we have reason, thank God! to believe it much nearer than that. In view of these things, how ought we to live?

The financial crisis, through which our country is now passing, is, we must acknowledge, the result of extravagance and pride. The christian will not fail to perceive the justice of God in permitting sin to work out its own punishment. "Will a man rob God? . . . Ye have robbed me even this whole nation." How many millions of our [illegible] money are expended annually for what is not only useless, but, in many cases, decidedly injurious to both body and mind! I would that this sin were confined to the people of the world. Alas, the professed followers of the meek and lowly Jesus are as guilty as they! And, let us ask, how is it with us, who are looking and waiting for his return? Are we as a city set upon a hill, which cannot be [illegible] example [illegible] us? or, do [illegible] christians by conforming to [illegible] customs? We [illegible] the vanities and pleasures of the world, [illegible] also deny them [illegible] dangerous [illegible], with which to lure their wary footsteps down to perdition.

Let us remember that God will require a strict account of our stewardship, and try to do every thing in his fear and to his glory. I hope that the cry of "hard times" will not deter us from performing our duty to Christ and the world. Now, if ever, is the time to bring our tithes into the store-house, and God will pour us out a blessing. We may (and ought as far as possible) retrench our individual expenses, but let us not do less for God and his cause than we have hitherto done. This may be the time of trial to the church mentioned in Dan. 12: 10, by which her *true character* will be developed. I believe that we shall *soon* have to make our choice—Christ, or the world; and the sooner the better. We must take a position where we shall prove to all that we are willing to take Him at his word, who hath said,—"Trust in the Lord and do good, and he will exalt thee to inherit the land; and verily thou shalt be fed."

Many persons attach but very little importance to good works. "By faith," say they, "we are saved." True; but if your faith be correct, your works will prove it. Unless we have faith enough to do whatsoever God requires of us, we shall never hear from his gracious lips—"Well done, good and faithful servant, enter thou into the joy of thy Lord." Some of you, like myself, are poor, with no house or home in this dark world that you can call your own. I would say to such,—trust in God as a never failing portion. Do your part, and leave the rest to him. You can, at least, pray for yourselves and for others; and you will find many opportunities of speaking a good word for the Lord, who "doeth all things well." For my own part, I have always found him to be so faithful, that I have no anxiety about temporal things. I can look back some seventeen years to a time when I was suddenly brought into straitened circumstances by the death of my husband in a foreign land; by which event I was left, while yet in my youth, a widow. My parents were both dead, and I, with my only child, was boarding in a strange place, she lying at the point of death, my business unsettled, and my deceased husband's salary kept from me for a time. My board had become due, and you may well suppose that my troubles were great.

To my astonishment, a lady whom I had seen several times came to my boarding place, and slipping a bill into my hand said; "A lady requested me to give this to you, which seemed to me rather strange, since she is not wealthy, and has never *seen* you; though she is a very pious, good woman." I looked at the bill, and found that it was just enough to pay what I owed! But I never learned the lady's name, nor saw her, to my knowledge, afterward. I received it as coming from God, and am fully convinced that he sent it to me. This is not all. His providence has followed me all my days. I could name other instances as signal as the one I have already related; but I forbear, as we have been requested to write short articles for the Crisis. So I will bid you all farewell! hoping soon to meet you in the kingdom of God to part no more.

C. E. GIERLOW.

Knoxville, Tenn., Nov. 20th, '57.

From Bro. H. Bundy.

BRO. GRANT:—I am glad there is a medium through which we can communicate our thoughts to each other, though a great distance apart. I have often wished to speak to the brethren through the Crisis, but not having been accustomed to write for publication have a long time delayed doing so, and I now ask the aid of God, that I may do no harm.

In 1842 I became a convert to the Advent faith. I felt its power and lived in its enjoyment for about seven years. During that time I often felt it duty to preach, but as often would shrink from the cross. A few times I tried it and was greatly blessed and strengthened. After having all the evidence I asked that it was duty, I still was not willing to take up that great cross.

After a while I fell from my steadfastness. Passing of time never for a day caused me to waver in my faith. I mourned that others should fall because our Savior did not come at just such a point of time. A great light was still shining in my soul. Time was a small item in my faith. I still saw a beauty and harmony in God's word.

Oh, how often the whisper came to me —go and preach my gospel! How often upon my bed, vainly trying to sleep, has a congregation stood before me and I for hours tried in imagination to persuade them to be reconciled to God. I saw sinners stand in slippery places and fiery billows roll below.

But afterwards the Spirit ceased wooing me. Gradually I grew cold in my love, gave up my hope, lived for years like the world. I was in the most miserable of all conditions—a Jonah, a runaway from God and duty. O backslider! should this come under your eye I hope it may have power to move you at once to action. O God! my heart goes out in gratitude to thee to-day while I write, that I was not left forever. Once in a while the wooing Spirit would come and urge me back to God and duty. Oh, the long-suffering of God is salvation! Merciful God, I thank thee! How manifold is thy love!

Two years ago last month I was in Burlington, Vt. Had been there several months at work at my profession—portrait painting. A friend of mine came to me and said he wished me to go to the Methodist meeting; they were having a revival; God was there, &c. I got rid of my friend by partially promising to go, but I did not mean to do so. Had they not rejected the truth? were they not fallen?—I had no faith in them. Five times that faithful man came to my studio before he could get a definite promise that I would go. He finally broke down, weeping, and entreated. I promised. That night I went with the feeling that nothing there would move me; expected that human sympathy was the moving element of the meeting and God was not in it. But I went. Dr. Redfield was preaching. God was in the place. The arrows were flying in every direction, and in five minutes my armor of prejudice was pierced and I was bleeding. After five evenings of misery, I went forward to the anxious seats, and, like the poor publican, prayed—"Lord, be merciful to me a sinner! O God, restore to me the joys of thy salvation!" *Will you preach?*—that would throw me all back again. Oh how I wished God would bless me and leave that condition out! Struggle after struggle was passed, and yet all was dark. Finally, I came to a point. Yes, Lord, take wife and children; let poverty press and friends forsake; let me face the cold blasts of winter and endure the scorching suns of summer; let me be a worn, weary herald of Christ's cross, a messenger of glad tidings to the perishing.

Glory to God! it came; wave on wave of glory filled my soul. Pine St. Church rang with praise to God. Many were moved in that house. The work went on gloriously. The prodigal came home, and sinners, trembling, begged for mercy.

Sixty-three evenings in succession found me in the work with the exception of one evening. Four weeks after that evening I went home to North Springfield, Vt., and went into the work all alone; at first had a man to sing, or pray, or speak. God worked. In four weeks about seventy were rejoicing in God's pardoning love. Bro. Shipman, about this time, gave notice of it in the *Herald*. Since that time I have had the pilgrim spirit. In every place where has been made special effort, God has blessed to the salvation of souls, more or less.

God, up to the present hour, attends his word with power. Night before last I heard the cry, "God be merciful to me a sinner." Four were blessed; two backsliders and two sinners found peace.

A sister inquired of me last evening if I believed God was in the preaching of the time. I told her I thought he was; though definite time was an error, yet it brought men to make the requisite sacrifice. And every man that will to-day lay all on God's altar will find the same blessing. I have never seen richer displays of God's power in the conversion of wicked men than within the last two years. Oh! I am glad Christ to-day sits on the right hand of the Father, interceding for sinners. My soul is heavy laden for them yet.

I have felt for a long time, good might be done by pursuing a different course in our manner of labor. Many a time a good faithful minister will go to a place and hold a meeting two or three days. People just begin to feel and away it all goes as before. In these days of decline it takes a week to arouse brethren and bring them into a place where they can effectually labor for others. We want tools to work with. If a man was going about any other business, and should get his tools all sharpened up, and then go off and leave tools, work and all, we should at once say that man would never accomplish much. It is not enough to go to a place and warm up the hearts of the brethren. The great mass are going to hell; we must leave the ninety and nine and seek that which is lost. O God, give thy heralds power to lay hold of men and draw them out of the fire! It takes four weeks to throw out icebergs and beat a good passage for the old gospel ship in these *polar seas*—perilous times. A mighty effort must be made. The man of God wants humility enough to get right down on his knees to men, (which I have done more than once,) and beg of them to be Christians.

We have not half zeal enough. Come, brethren, let us wake up to this great subject. We want to be more humble; we want more small preaching; we shoot too high. Abstract theology will never do it; we want to press simple truth home upon the consciences of men, and make them feel we mean *them* and we mean *now*. If they want something to tickle their fancies, let them go to the theatre. If they want to hear large and eloquent preaching, let them go to the popular churches where sermons are measured at fifty dollars a yard. Preachers that get Paul's salary can't afford to write eloquent sermons. They don't get pay enough to induce them to run the risk of damning their own souls by trifling with the souls of others. Let the story of the cross be told in simplicity and it will yet be a savor of life. I am resolved, brethren, I will know no man by his name. Wherever I see a man that loves my Savior, I hail him as my brother among all denominations, sects and color. He that fears God and works righteousness, is my brother, my sister, and my mother.

While driving my horse this fall over a bridge crossing a part of Winnipiseogee lake or river, after getting nearly across he saw the breakers rolling upon the shore on one side, and came near running off the other where was equal danger. Too many, alas! are to-day in the same condition. While looking upon the errors of a dead church on one side, they are off the track on the other. O God, give us in these perilous times eyes like a vulture that can see on all sides of us; and give us the charity that not only says "save me," but, "save my neighbor!"

I commenced preaching in this place, Pomfret, Vt., last evening. The cause for the last two or three years has been on the decline here. I hope by the blessing of God and prayers of the few left, in a few weeks to see a different state of things. We expect to lay unyielding seige here, and must prevail, in the name of the Lord.

Monday, Nov. 30.—God is at work in this place. Bro. H. Munger has been with me here two or three days. He is a rough block, but of excellent material. Has struck some heavy blows here that will be felt hereafter. I regretted to part with him after the services yesterday. He is on his way home. God bless him and go with him! Bless God! we have here heard the prayer—"God be merciful to me a sinner." Sinners are being converted and backsliders reclaimed. An unusual solemnity was in the services last evening. One old gray-headed backslider started for home. A spirit rapper is doing what he can to hedge up the way; but God will run his car over him if he does not get out of the way.

Your Bro. in love,

H. BUNDY.

Pomfret, Vt., Nov. 26, 1857.

Choice Selections.

The Last Vials.

"NOT THIS MAN, BUT BARABBAS."

"*And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.*"—Rev. 16: 18.

Before the First Advent of the Son of God an opinion prevailed throughout the Roman world that some great and divine person was about to rise upon earth. The most pious and thoughtful of the Jews expected the Messiah, having calculated from the seventy weeks of Daniel that the time of the Messiah had arrived. The Romans themselves shared in this universal expectation; and the greatest of their poets, in his fourth Eclogue, foretells, in the most finished verse, the future happiness of mankind, and perfection of creation, under the government of this divine person. The result of these expectations was most remarkable. The Jews were right—their Messiah did actually come, but he came in an unexpected form; and, therefore, they renounced and crucified him! He came in the expected *time*, but not in the expected *form* and therefore they rejected him and perished. The Heathen, on the other hand, having waited for a while, fixed upon the Emperor Vespasian as destined to fulfill the hopes of the world (at least to some extent), and to rule over the whole earth. Thus it appears that both the Jews and the Gentiles were perfectly *right* in their expectations, and yet perfectly *wrong* in their practical effect. For the Son of God came just when he was expected, but both Jews and Gentiles conspired not to worship, but to crucify him. What a lesson is this to all mankind! Above all, to us who live in the very end of the age, and are looking for some great event and some superhuman interference. The Jews and Gentiles were right in their anticipations, and yet crucified the Lord of Glory as soon as he came. Why? Because he did not come exactly as they anticipated; because he came in humility when they expected him in power. They [illegible] prescribe even to God himself, and [illegible] "Let the Son of God come in glory, as we expect, and he shall be honorably received, let him come in humility and he shall be nailed to the cross." We often wonder at their perversity, and congratulate ourselves upon our superior enlightenment, and yet we are not, this day, one whit better than they, in proportion to the light that we have possessed. We are as ready to crucify him as even the Jews and Romans were.

Again the old circle of ideas has returned to the same point; again the world has come back to the period of the Cæsars.—By some marvellous impulse, some divine decree, mankind, after two thousand years, find themselves in the position of the ancient Gentiles. In vain science struts and swells—in vain the march of intellect has carried the world to the very verge of hell—in vain our small philosophers and monstrous impostors have provided a system of smattering education, which is to supersede the Word of God, and to make Christianity superfluous. In spite of all, the world has come round to the old point of the circle—the expectation of some mysterious person, some all-powerful man, who shall renovate the exhausted forces of the time and bring back the golden age. The ungodly, like the ancient Romans, look for some imaginary personage whom they call "The Coming Man." The religious world, like the ancient Jews, looks for the real Messiah, the Son of God. Both the world and the people of God, are in the same position as two thousand years ago—both looking for the same persons under different names, and under different attributes, as the ancient Jews and Gentiles did. Both expect a Messiah of their own imagination, and both are ready to crucify the Son of God when he really shall come.

"Not THIS man, but Barabbas" was the cry of the Jewish populace, when a choice was given them between the Lord of Life and a ruffian murderer. Was ever such a cry heard before on earth or under the earth? By what principle can it be accounted for? Nothing can be more easy than to account for this horrible choice. It was the principle of SYMPATHY. A lamb is better than a wolf; and yet a wolf never falls in love with a lamb, but with a fellow-wolf. The Jewish populace could sympathize with Barabbas, because they were all equally inclined to be murderers and robbers; but they could never sympathize with the divine spirit of the Son of God. Therefore it was perfectly natural in them to prefer Barabbas to Jesus. Even the most pious of the Jews expected a conquering Messiah, and, therefore, could not understand the appearance of the Messiah in humiliation. And so, between one false notion and another, the True Messiah fell to the ground, and all the blessedness of eighteen hundred years fell with him. Do you think this a singular case, one which can never occur again? You are greatly mistaken if you do. It *will* occur again, at the first opportunity, and that opportunity will soon arrive. You will then hear, once more, the same horrible, but most *natural cry*—"Not THIS MAN, but Barabbas." "We have no king but Cæsar."

A remarkable similarity prevails between the present age and the age of the First Advent—not in one point only, but in many—as if it were the design of God to *throw the two periods into one*, and to sink the whole interval between. At the time of the First Advent, the world was under the government of Cæsar, and in the form of the Roman Empire. It was a golden age of prosperity and earthly progress. Literature, arts, science, and luxury, were all carried to the highest perfection. Peace was spread over the whole civilized world, and war was unknown, except at the extremities of the empire.—What is still more remarkable, all depended upon ONE MAN. Augustus Cæsar was the sole pillar of the world's prosperity. Upon his virtues and his life mankind depended with a kind of trembling consciousness that beyond him they had no security. In this condition the world was found when the Son of God first appeared; and with no change but that from Augustus to Tiberius he left the earth, when he ascended up from the Mount of Olives. When he comes down again, he will descend on the same spot, "for his feet shall stand on that day upon the Mount of Olives." He who went up near two thousand years ago, shall come down himself unchanged—"the same yesterday, to-day, and forever." He shall come down on the "everlasting hills," which feel no change." We may believe on the very spot from which he went up. By this marvellous arrangement it seems the will of God to annihilate eighteen hundred years, and to bring back his Son into the world, to-morrow, as if he had but left it yesterday! And he will find the world the same as when he left it. The Jews in their own land—the temple built—the sacrifices renewed—all brought back to what they were when last he trod the streets of Jerusalem bending under his cross. Two thousand years shall sink into the eternal gulf, and the majestic steps of the Son of David shall move at one stride from the shame of Calvary to the triumphs of the Great Day of Almighty God. But more than this—he shall find even the government the same. The Roman empire restored—the world again subjected to Cæsar, either forcibly or willingly—the Jews conquered, and Jerusalem taken by the armies of another Cæsar—and both Jews and Gentiles in the last stage of apostasy and phrenzy, ready to cry out again, "Crucify him! crucify him!" The moral resemblance will be as great as the external, between the two periods of his advent.

The present subject, however, is not general, but particular. It is the resemblance between the two periods of the Lord's Advent, in the most momentous point—the hatred of Jesus Christ, the King of Kings. Other resemblances are of little importance in comparison with this. We all admit, that at the Lord's First Advent he met with nothing but hatred and contempt. And this enmity increased precisely as his miracles and beneficence became more and more conspicuous, until it reached its height in that monstrous cry—"Not this man, but Barabbas." Here spoke mankind through the mouth of a Jewish mob! Do you think it was only the Jews said this? It was ALL MANKIND:—Jews, Infidels, Papists, Protestants—laity and clergy! The whole concentrated breath of all ages, past and present—the whole popular voice of our own day, the whole voices of the Churches of Christianity were collected in the Judæan cry—"Not this man, but Barabbas." Enmity to the Son of God is the one family feature by which all men are known to be the sons of Adam. They may be Jews or Turks, Infidels or Heretics, Popists or Protestants, clergy or laity—but one family feature distinguishes the whole race—hatred to the royalty of Christ. Any king but the king Christ Jesus—any concession from the "Roman Governor" to the people, provided it have nothing to do with the presence of the Lord. A murderer, a robber, nay, even religion itself—all will be welcome, provided you do not offer them the personal presence of the Lord. The Jews had no love for Barabbas—no doubt they preferred the meekness of Jesus to the ruffianism of the murderer; but what they could not endure was the personal presence of the Son of God. He was *too near* to them—they shrank before his look—Their favorite schemes were blighted by his proximity. Had he kept away they might have preferred him to Barabbas—had he *only* interfered to heal them of their sickness, they would have begged for his life; but he was too near their doors—he interfered too much with their pride and their passions. They wished to make him a *convenience*, and he claimed to be a *king*. This was the unpardonable offence—for this they crucified him. It was the claim of *kingly power* which the Jews and Romans either ridiculed or abhorred. Pilate laughed at the claim—the Jews made it a capital crime! "Art thou a king, then?" said Pilate, with a sneer. "If thou let this man go, thou art not Cæsar's friend," said the Jews. And yet, both Pilate and the Jews were quite willing, all the while, to acknowledge the sovereign authority of some DISTANT GOD. Now, observe in this the unchangeable features of the human heart! It was the PERSONAL PRESENCE of a Divine King which neither Jews nor Romans could endure. It was the union of the Godhead with the man which shocked them so much. A God reigning at a distance—or a mere man, like themselves—they could understand; but that a Divine Man should come down from heaven and intermeddle directly with the affairs of the world, was an intolerable affront. As God, they wished him to keep his own place, and not to bring the divine scrutiny of his presence within eye-shot of human abominations. And with perfect consistency, when the choice was given, they preferred even Barabbas to Jesus, because the one was a mere man, the other was a God.

It has always been the fashion with the Christian world to hold up the conduct of Pilate and the Jews to the utmost reprobation. How much better are *we!* How *we* should have rejoiced had Christ offered himself as a king to *us*. How much better are we in these happy times! We are exactly the same as Pilate and the Jews. So long as God keeps at a distance, we consent, nominally, to his government. When we want health after sickness, plenty after famine, peace after war, or a "favorable and blessed change of weather," we are ready to acknowledge, in a careless manner, the sovereignty of God. So long as he can serve us at a distance, we are ready to assent to his claim; but there it ends: the very mention of his near approach is a terror to mankind. The promise of his permanent continuance is an abomination. Let us have any king but the King of kings, any neighbor but the Lord of Life. If he be a God, let him remain in his proper place, and not come down to interfere with our arrangements!

As for the world at large, this *is notoriously* the case. Our reformers, philosophers, and public lecturers, do not even keep up the decency of the pretence. They utterly renounce the Lord of Glory—they laugh to scorn the idea of the Kingdom of Christ. Long, indeed, has Christendom belied its name, and banished Christ from Christianity. In no one popular movement, in no one popular address, do you ever hear one allusion to the Great King! No public measure is directed by his will, no public speaker dares to assert his glory. As for his personal kingdom, the man who would venture to desire it would be driven at once from public life. A heathen may traverse the whole of Christendom, England included, without being shocked by one allusion to the great king for whom Christendom is named. Christendom, the "domain of Christ," will have no Christ to domineer over it. Some are like Pilate—they only laugh at the "King of the Jews," and ask, with a good-humored sneer,—"Art thou a *king*, then?" Others, like the Jews, rail against his sovereignty, and would infallibly crucify Him again, if they had the opportunity. And yet these men *call themselves* Christians—but what is their name in the register of heaven? Of this thing we feel perfectly assured—that were Christendom left to its secret choice, were every man allowed to vote in his own heart, the Devil would have the majority of votes, and the Lord the minority, in an election to the throne of Christendom. "Barabbas," in Hebrew, means "the son of his father," and Barabbas was preferred to Christ. The "son of his father," Satan was preferred to the Son of his Father God; and so it will be when the day of election shall arrive. Most assuredly, "No king but Cæsar," will be the cry, whenever the dread moment comes for that awful decision.

The day is coming for the GREAT ELECTION OF THE WORLD, when God and Satan shall each bring forth his king; when Christ and Antichrist will be the candidates, all the human race the electors, the kingdom of the earth the thing contested. In that election all will have a vote and all will have an interest. Life or death—heaven or hell. And yet the decision is inevitable; it will be for Antichrist. "Not this man, but Barabbas," will be the cry of the world, as it once was of the Jews; "And all they that dwell on the earth shall worship him whose names are not written in the Book of Life." (Rev. 13th.) Then will be discerned what we now assert—that the family feature of the human race is "hatred to the presence of God." Jews, Heathen, and Christians all agree in saying—"Not this man, but Barabbas." Prophecy foretells this; and the present day has seen the commencement of the decision.

To be continued.

THE WORLD'S CRISIS

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The World's Crisis

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HENRY V. DAVIS, JOHN COUCH, | MILES GRANT, GEO. T. ADAMS.

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All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. Miles Grant, Boston, Mass.

Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.* Over all communications for the paper, write *For the Crisis.* Over all business matters, write *Business.*

Poetry.

For the Crisis.

"LET HIM THAT IS FILTHY, BE FILTHY STILL."

Sleep on, guilty ones, sleep on as before,
The battle is fought and the conflict is o'er;
The Lord hath descended, the conquering One,
The Lord hath descended and judgment begun.

Move on, guilty sinner, move on as before,
From folly to folly—heed warnings no more;
Thy days now are numbered, probation is past,
And death, death eternal, awaits thee at last.

Move on, daring scoffer, with all thy base train,
Still bear the lone pilgrim deep sorrow and pain;
But hark! thou must fall, for thy triumph is o'er,
Unshielded and trembling the Throne stand before.

But enter, my people, now enter my rest,
And reign in the land of the good and the bless'd;
Thro' ages eternal now roam thro' "the land,"
While joys all celestial spring up on each hand.

Maria.

Hampstead, N. H.

Original Articles.

For the Crisis.

Pencilings by the Way.

NUMBER FOUR.

I gleaned some pleasant thoughts and interesting incidents at the recent Conference, which I will record for preservation. Said a minister, who was formerly a sea captain, "When I go into harbor, I do not want to go in scraping my keel: I want to have an *abundant entrance!*"

Said another, "*Entire consecration* prepares the soul for the exercise of faith, and faith brings us to the atonement."

Another: "You must do something more than stand at the brink of the all-cleansing fountain, and desire to feel its purifying efficacy; there must be a *plunging beneath* the flood in order to rise renewed in all the life of God."

ADDITION.

Another alluded to Paul's rule of *addition*, and remarked that *faith* was the *capital*, and all the other graces were to be added to that.

EPITAPHS.

In one of the social meetings a brother spoke of visiting a graveyard, where he found some singular epitaphs. Among them was the following:

"What I saved, I lost—what I spent, I squandered—what I gave, I now go to inherit."

"He transported his treasure to heaven before him, and he has now gone to possess it." More singular than Biblical.

ANSWER TO PRAYER.

Bro. F. related an instance which he had from the lips of the sister herself, who resides in P——. She is a widow, and has the care of two neices, the mother of whom is dead. She is very poor, and at one time, not having anything for breakfast, she spread the table with the cloth and dishes as usual; and then began to pray for food. Soon there was a rap at the door, and when she went to it there stood a man with a basket of nice provision for her breakfast. She placed it upon the table and then her attention was directed to the paper that had covered the food. There she found an article relating to remarkable answers to prayer, which, after perusing, she held up in her hands, and exclaimed, "*God in the food, and God in the wrapper, too!*"

One day a sister placed a dollar in Bro. F.'s hand, and told him it was for a woman in his vicinity *somewhere*, and wished him to search her out, and give it to her. It seems that she knew nothing about the woman, but had an impression that there was one, near his place of residence, who needed the money. He thought that the sister above referred to must be the one, and took it to her. She held it up in her fingers and said, "This is another answer to prayer." She had again become reduced to an extremity and sought God for help.

"THERE IS THAT SCATTERETH AND YET INCREASETH."

Bro. M. related an incident illustrative of the text. A minister was about to leave his circuit and was making his last calls. He called on a poor brother who had, unfortunately, lost his only cow, and some friends had contributed something towards getting him another. It lacked ten dollars of the necessary sum. This good minister had just that amount in his pocket, and it was impressed upon his mind to give it to his poor brother; but he reasoned thus with himself,—"I have but just ten dollars in my pocket—the brethren are poor, they have probably paid me all they can—I am going to move my family a long journey, and need this money to carry me through to my next station, and I do not see as I can give the brother anything, but I do pity him, and wish it was in my power to help him." He conversed with the family, and tried to pray, but had a hard time. He mounted his horse, and rode away, but it was with a heavy heart. At last, feeling so conscience-smitten he could bear it no longer, he turned his horse's head and rode back. As he approached the house, the man came out and inquired if he had forgotten anything. "Yes," said the minister, "I forgot to do my duty." He gave him the ten dollars, and with a light heart resumed his journey. As he was riding along a man accosted him, and after a few words had passed between them, offered him ten dollars. Much surprised, the minister inquired the meaning of it; and the man informed him that he heard him preach at such a place, and knowing that the brethren were generally very poor, he thought perhaps some money might not be amiss, as he was going a long journey. He thanked him and rode on. At a place where he tarried to see the friends, some one suggested that as the minister was going to remove to quite a distance, it might possibly be that he was not sufficiently provided for with means, and a subscription was at once started, and thirty dollars placed in his hands as the result. Thus, he gave ten dollars to a needy brother and received in return forty. "*There is that scattereth, and yet increaseth.*"

THE FIFTY CENT GIFT.

To-day, took up a paper and read an account of a man who had just recovered from a severe sickness and had but just fifty cents in the world. He was unsuccessful in his efforts to obtain employment, and at last he thought within himself that probably he might be withholding more than was meet, and he resolved to give his little all to a poor widow. He did so. In a few days he was furnished with employment. "And within the past five months," he says, "I have had more work and money than I have known what to do with."

Bessie.

For the Crisis.

Love to God.

All are justly required to love God supremely. The divine command is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Those who truly love God, earnestly desire to do his holy will in all things. Peter said, "Thou knowest all things; thou knowest that I love thee." Can we, dear Brn. and Srs., *in truth* say the same? Let us thoroughly examine our hearts and lives, and see if they agree with the requirements of God's holy truth. Jesus says, "If ye love me, keep my commandments." The duty of love to God is binding upon all; it is momentous! So much so that if we are found destitute of it when Christ comes again literally to this earth, we are assured by the holy apostle that a curse will be pronounced upon us! *Oh let us avoid the sad dilemma by fleeing to Christ for refuge!* Now let us for a moment look at the *evidences of love to God.*

1. If we love God, we do love his children. Christ's image is admired by the saints of God. If we love not the brother whom we *have* seen, how can we love God whom we have *not* seen? We cannot love God and hate our brother in Christ. "By this ye may know that ye have passed from death unto life, because ye love the brethren."

Another evidence of our love to God, is *love of his word.* The Holy Bible is the book of books to the real Christian. Berean-like, they search the scriptures *daily*, to see if these things are so. As the Bible is God's testament—the revelation of his will to man; it is of course very highly prized by his dear children.

3. The love of communion with God in secret prayer. The real christian does delight in secret communion with his heavenly Father. Such persons love to obey the divine injunction—"Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy father which is in secret shall reward thee openly."

4. Delighting to see sinners converted to God, and made happy in a Savior's love. Hence, we do truly say, that if we love the children of God, and love his word above all other books, and love to pray to God in secret, and are anxious to see sinners converted to God, we have good evidence that the Holy Ghost has wrought *special* work upon our hearts.

THE BENEFITS OF LOVE TO GOD.

All the benefits of this love cannot be expressed by human tongues. *It passeth knowledge.*

1. It is everlasting. Whom he loveth he loveth to the end. "Tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword; . . . neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

2. Our safety. He that dwelleth in this love, dwelleth in God. The Lord preserveth them that love him. Oh, what perfect safety is here!

3. We shall come off complete conquerors through Christ. "Be thou faithful unto death, and I will give thee a crown of life," says the Savior.

4. Boldness in the day of judgment. Solomon says, "The righteous are bold as a lion." They shall be quiet from the fear of evil.

5. It will make us happy forever and ever in the kingdom of God. There is nothing else in this world that will secure to us these benefits, but the love of God. Then let us be willing to sacrifice everything for this priceless gem! God help us to make a *wise* and *timely* choice, is my prayer.

Remark.—He who slights this love, does his soul the greatest injury.

P. Tandy.

For the Crisis.

The Work.

I find an increase of interest in the region where I labor a portion of the time, (Enfield and Somers,) where the Advent doctrine has been heard for several years, and some of the brethren, indeed, have been believers from the beginning. There are some tried souls who have not swerved from the way of faith and hope, through all the vicissitudes of the cause, and [illegible] others who, with a later experience, are steadfast in the truth,—and these love the good old-fashioned gospel with the power that ever has attended it.

Last Sunday we held a meeting in the Universalist church at Lanesville. A good congregation attended and listened with interest to the truths which the Lord in kindness enabled us to communicate.

For a number of weeks meetings have been held at a school house, near Bro. Parker's in Enfield, on Sunday evenings, which have been attended by every class of persons, and with good effect to some. Last Sunday eve., there was a house full, and many persons spoke, after a short sermon, giving the meeting a very interesting and profitable character. One young man said, he being a Methodist, "I like your meetings, because you love one another." Yes, brethren, that is the test! "If ye love one another," men will believe on the Son of God.

The brethren in this little patch were all warm-hearted and liberal, and feel the importance of *doing* to help forward the gospel, as well as to enjoy it. I am under obligations to them.

W. S. Campbell.

For the Crisis.

An Old Story.

What? Why, any doctrine that you preach to the exclusion of all others.—You may talk about the New Earth, the New Jerusalem, the everlasting kingdom or any of those glorious topics, until it becomes old and stale, to speaker and to hearer. The human mind may be charmed for a time with these things, they impart a vividness and reality to the anticipations of the believer, but they cannot *fill* the mind. They are but *parts* of the whole. They will not bear perpetual repetition. Men will be enchanted with the glories of the future, but external splendor fails to satisfy the heart. The man who preaches this perpetually will exhaust his language, and exhaust his imagination, and be compelled to travel in the same old track until the mind is jaded by the monotony, and the eye tires with the sameness of magnificence.

Again, we may lay hold upon the terrors of the Lord, at first they terrify, they impress, they startle, but at length the fear abates, the terror passes, the heart becomes hard, and all the thunders and lightnings of Sinai are powerless to arouse the man who has learned to sleep amid their rattle and their blaze. So, then, the story of mercy, and of the cross, in all its touching and melting sublimity, may be repeated until, losing its spirit, we sink in cold and careless indifference to the letter, and the cry that shook the earth and rent the rugged rocks of Calvary, will fall unheeded on our hardened and unbelieving ear; and so this truth which will bear more repetition than any other may be heard until we lose the impressiveness of its character, and regard it as old.

The Christian minister, therefore, must not shun to declare *all* the counsel of God. He must bring forth from the treasure house things new and old. He must search the treasury of truth, and from its rich and varied stores he must bring a portion for each. The thunders of Sinai must alternate with the melting prayers of Gethsemane. The glories of the world to come must contrast with the delusive charms of this present state. Over against "much tribulation" must be set "the kingdom" of glory,—over against the cross must stand the crown,—over against Calvary Zion must loom up in resplendent beauty,—over against the labor and toil of earth, must be placed that rest that remains for the people of God. So all things have their place, and from the rich variety provided in the word of God, there is an abundance to place, to comfort, to sanctify, to cheer, and to bless all who love the word of God, and all who strive to do his will.

But there is one course for the Christian minister which he must pursue if he would not have his preaching "an old story." He must study man. The human heart, with all its infinite windings and turnings, must be laid open before him. He must read the great volume of humanity. He must [illegible] "Know thyself." Knowing himself he will know *others*; and as he studies the windings of his own heart he lays a basis for a knowledge of humanity which is more precious than gold. No knowledge can be substituted for this. Men may know books, history, antiquity, divinity, poetry, oratory, art, science, invention,—anything and *everything* else,—but unless they know *man* their knowledge fails to make them effectual ministers of Christ's gospel. The physician must know the *patient*, his symptoms, and the influences that operate upon him; and without *this* all other knowledge will be misapplied.

Christ *knew* what was in man! Hence his ready, accurate and perfect adaptation of truth to the wants of those who heard. This has ever been a characteristic of all the most successful ministers of God. The heart must be laid bare, its deceitfulness discovered, its rottenness proved. Every evil device must be hunted out, and the two-edged sword must pierce it at every point. And in the intricacies of its labyrinths, in the multitude of its excuses, in the infinity of its subterfuges, the man of God may find a life-long study, and this story will never grow old. So long as sin, pride, lust, selfishness and vanity prevail, so long the man who tears away the refuges of lies and overturns the hiding places of human iniquity will have something appropriate to preach—it will not be "an old story."

Christian minister! make the trial. Study *man*. Let the gospel meet your own wants and penetrate *your heart*. Then tell to others the good that you yourself have known. Climb the hills of difficulty, and then pointing onward to the hills of light, invite others to "follow on!" Find out the sorrowing and the sad, and cheer their hearts by the same sympathy which has cheered your own in the dark and cloudy day. Oh! draw near to Christ, and in doing *this* you draw near to *man*—to his inmost *heart*. Then preach what you *know*. Read God's word for *food for yourself*,—and then give to others that which strengthens *you*. Examine your own heart by the Spirit's aid, then lay the truth that heals *you* upon the hearts and lives of those around. God will bless you. Good will be done, and your preaching will not become "an old story."

H. L. H.

For the Crisis.

"Joy Cometh in the Morning."

Amid the gloom and darkness which hangs over our pilgrim pathway; amid the perils and trials which await us here, we look forward with blissful anticipation to the morning of joy, which will dispel every fear, and bid every sorrow quickly flee away. This to the Christian is a strong incentive to action. It bids him toil on, suffer on, endure hardships and privations without murmuring, knowing that all these will work for him a far more exceeding and eternal weight of glory. The long, dark night is extremely fearful. Dangers seen and unseen beset our pathway. The road is rough and uneven. We have obstacles to surmount, difficulties to encounter, as we grope our way through the midnight darkness of earth, with no ray of light except that which streams from God's holy word, which is as a lamp to our feet and a light to our path. Oh, let us cherish it as a beacon light sent from God, to guide us safely into the harbor of eternal glory!

Pilgrim, cheer up! the light of morning sweetly dawns,—a morning without clouds,—"When the redeemed of the Lord shall come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Lord, let the morning of eternity quickly come, when all tears will be forever wiped away by God's own hand, "and the Lord of hosts will be for a crown of glory, and a diadem of beauty unto his people." When the meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." Welcome, delightful [illegible], sweet day of eternal [illegible]! We long to see the portals of heaven opened, revealing the glory which is to make the [illegible] ... prayer to God is, that you and I may be among the redeemed of the Lord, that shall sit upon the throne of his glory.

Weary pilgrim, cease thy sadness,
Cease thy sorrow and thy fear;
For joy awaits thee in the morning,
A joy to angels ever dear.

Weary pilgrim, press thee onward
Through the long and tedious night;
Though darkness covers now thy pathway,
The *morn* of *glory* will be bright.

The morning, oh, the glorious morning
Will burst in splendor on thee soon!
And darkness *then* will flee before thee,
While glory gilds the sacred tomb.

M. A. M.

Conesus Centre, N. Y.

For the Crisis.

The Temporal and the Eternal.

We are strangers in the earth; our home, our portion is not here; we are looking beyond this world of alternate clouds and sunshine, of mourning and rejoicing, to the land of life, and joy, and uninterrupted peace. We cannot mingle with the gay and thoughtless multitudes; we cannot join their festivities, or share their enjoyments. Their aim is not our aim; they are seeking for the wealth, the pleasures, the honors of this world, all transitory with their use.

We, too, seek for riches, but they are the durable riches in the kingdom of God; for pleasures, but they are the pleasures at God's right hand, which endure forevermore; for honor, but it is the honor of being called children of the Highest—of sitting with Jesus on his throne; and because we turn away from the unreal, the unsatisfying, to the true, the abiding, and confess that we are pilgrims to a better land, the world heaps its anathemas upon us. But we fear them not; let it despise and reproach us; it is our pilgrim lot until the absent Lord return. The patience of hope sustains us, the hope of soon ending the warfare victoriously, of exchanging the helmet for the crown of royalty, the well-tried sword for the palm of victory.

Oh yes, our day of sojourn, of sorrow and tears is almost over; our day of exaltation will come! We will throw off the garb of the pilgrim, and robed in raiment of unsullied purity, sit down with our King to the marriage banquet. We'll forget our trials in that day of glorious recompense; we'll forget our loneliness when we mingle with the ransomed host, when we wander amid the bowers of Eden, clothed in unwithering verdure, and know it shall be our home forever!

Oh for stronger faith, for clearer vision to look less at the temporal and more at the eternal; less at the trial and suffering, and more at the exceeding great reward! Let the world scoff at us, we'll be content to be counted as the refuse and offscouring in the midst of the people, if we may but gain the approval of the King of Kings, and stand with a joyful welcome on our lips when the opening heavens reveal his glory. We'll be content to be separated from the companionship of the world, but we want to enjoy the society of the holy of all ages in their day of triumph and rejoicing; in that day when the captives shall go free; when the down-trodden shall be exalted; when the meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

In anticipation of that day, we join the prayer that has ever been the language of the lonely, weeping bride,—"Let thy Kingdom come!" Oh come, and let thy voice resound throughout earth's vast charnel-house, and waken the [illegible] millions of thy people from their long, long sleep! Come, and take thy long-usurped [illegible]! Come, and sway thy sceptre in righteousness from the rivers to the ends of the earth! Oh, come quickly! [illegible]

Correspondence.

From [illegible] Southwick.

Bro. Gal[illegible] encouraged by the promises of G[illegible] recorded in his word for comfort, and encouraged by his grace, so manifestly conferred upon us, I feel called upon to report to the friends of Jesus scattered abroad the rich feast we have enjoyed here in Marysville, O., during the past week.

The Conference at North Fairfield closed with the blessing of God upon the efforts there put forth for the further advancement of the Gospel of Christ; all things having been accomplished according to the general desires and expectations of the brethren assembled. Bro. J. M. Judson was chosen and set apart to do the work of an Evangelist, and with this, a goodly sum of ready means to send him out into the highways and hedges to compel them, by the force of truth, to come to Christ, that the house of God may be full. By special request from worldly friends, in this place, who stand aloof from all popular theology, accompanied with the means to pay the laborer for his hire, I invited my dear brother home with me to preach God's word to all the people; that peradventure some might hear, and be converted, and be saved. He commenced his labors on Tuesday evening, the 10th inst. His first subject for discourse was, "The Bible the only rule of faith and practice." Second. "Restitution." Third "Inheritance of the Saints." Fourth. Took up the objections to eternal life only through Christ. Fifth. Eternal life only through Christ. Sixth. Sleep of the dead. Sunday, A. M.

Sunday, P. M., discourse by Bro. Barnes of Springfield, O. Subject. *Faith.*

Bro. Judson's seventh discourse was, "The final destruction of the wicked;" after which his labors took the form of a theological discussion, he having previously received a challenge from the New School Presbyterian order on the Immortality of the soul. Two evenings were occupied on this subject and his labors closed with a most signal triumph. I can safely say the great mass (and the attendance was large) acknowledge the truth whereof we affirm.

Bro. Judson is a man well calculated to perform the duties assigned to him by the church. Faithful to his charge, and to the grace already given, God will bless his labors. A branch of the church of God was organized in this place, of eight members, and others have offered their names, (since the organization,) to be enrolled with the church of God. My prayer is, may the blessing of God rest upon the efforts put forth in Marysville, till his church shall triumph over all error and become truly as a city set upon a hill that cannot be hid.

Oh, let us, dear brethren, be wholly dedicated to God and to his service; for his servants ye are to whom ye yield yourselves servants to obey.

Your Bro. in hope of eternal life,

E. R. SOUTHWICK.

Marysville, O., Nov. 29th, '57.

From Bro. H. T. Hart.

BRO. GRANT:—The Crisis comes to us, from week to week, laden as it were with rich perfumes. Its storehouse seems never empty; its several fountains seem to pour their inexhaustless waters in, until they all converge into one mighty stream. It is refreshing to the weary, way worn and thirsty pilgrim, to have the privilege of drinking of its pure and crystal waters. No point is left untouched. It has its word of comfort and encouragement to the weary and distressed. It speaks in tones of thunder to the sinner and the ungodly, saying, "Repent, for the kingdom of heaven is at hand." It takes the doubting, wavering one by the hand and bids him, "Look! yonder is thy rest." To the fearful and unbelieving it says, "Fear not; I am thy shield, and thy exceeding great reward."

Are these warnings and admonitions always heeded? Does the sinner heed the voice, as he travels on in his wayward course, which says, "now is the accepted time, now is the day of salvation?" We think not! Look on either hand, and we [illegible] that the "wickedness of the wicked is great," and we are often led to ask ourselves the question, why is it? The wise man solves the mystery. Eccl. 8: 11.—"Because sentence against an evil work [illegible] therefore the heart [illegible] fully set in [illegible] the reason [illegible] If [illegible]

If these lines meet the eye of any who have not the knowledge of their sins forgiven, let me say to them that two things are certainly taught in this language of the wise man; first, that sentence is pronounced against evil; second, though the execution thereof be deferred, yet it shall be effected. Listen to him still farther. "Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God. . . . But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." How explicit the language, and how much in harmony with the truth. For instance; a man is brought before a tribunal charged with murder. He is found guilty, condemned, and sentenced to be hung. But the execution of that sentence is deferred for six or nine months. How natural for that man, and his friends, to hope for some way of escape from that sentence ere the time shall elapse. So it is with the sinner. But his chances are not so good; there is no circumstantial evidence against him; it is all positive testimony. He is to be "judged" by that "word" which he has despised and rejected. He is to be judged by Him "who judges in righteousness;" not after the sight of his eyes, nor the hearing of his ears." By Him who looks not upon outward appearances, but upon the "secrets of men's hearts."

O, then, sinner! let me "beseech of you, in Christ's stead, be ye reconciled to God." Remember, "that he has appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Again. He has declared "that he will not contend forever, neither will he be always wroth, lest the spirit should fail before him, and the souls that he had made." God help you to believe. Amen.

Yours hoping for deliverance,

HENRY T. HART.

East Hartford, Sept.

From S. O. Westcott.

BRO. GRANT:—I hope you will excuse me for being so bold as to address you in so broken a manner. I have for some time had a great desire to express my gratitude to you, and Bro. Cross, of Machiasport. I have been a professor of religion for more than twenty years, but must acknowledge I was a stranger to the truths of the Bible until Bro. Lenfest came to this place and preached what I consider truth. By attending his meetings I became acquainted with our kind Bro. Cross, who gave me a copy of the *Crisis*, which I read, and found it food to my hungry soul. He has been so kind as to send them to me, after he has read them, ever since. As he teaches school, and has to go from place to place, it is sometimes four weeks that I don't get them. Then it seems as though one of my family was missing. When I am most discouraged—when poverty stares me in the face, I take one of your good papers and there find something to cheer me.

I often rejoice in the blessed thought of seeing our soon coming King. I live in a retired place; but have many to oppose me. I often send some of these friends the *Crisis*; and when I think they wont read the paper, I cut out such pieces as I wish them to read, and put them in an envelope and send them.

I hope God will bless you and your labors. Were it in my power, I would help you. If I could send you money for the paper, I would, so Bro. Cross could send it to some one else.

Yours in the faith of our soon coming King,

S. O. WESTCOTT.

Machias, Me.

We receive many letters like the above, and we hope that all, who can, will send means to supply the poor with the Crisis during these perilous and dark times. Oh let us bear one another's burdens and so fulfill the law of Christ. It is a great comfort to the poor pilgrims to hear from their fellow travelers on the way to the Kingdom.—ED.

From Bro. W. S. C.

DEAR BRO. GRANT:—Would it not be well for all who are indebted to Bro. H. L. H. to pay up, at once? Is it not demanded by every consideration which should appeal to the generosity of the brethren—their honesty, righteousness, sympathy? He has taken the front rank in publishing and pushing into new places—now, shall we neglect him in this affliction? Is it not bad enough to be sick and lack [illegible] not.

W. S. C.

The World's Crisis.

BOSTON, DECEMBER 16, 1857.

"What is Man?"—Ps. 8: 4.

NUMBER FOUR.

We have endeavored to show from the Bible, that in no case is it proper to call "the breath of life," which was breathed into Adam's nostrils at creation, and which returns to God at death, *the man;* but that "a *living* man is an organized being," made "of the dust of the ground," having "the breath of life;" and "a *dead* man is the same being *without* the breath of life."

The living man is frequently called, in the Bible, "a living soul," as in Gen. 2: 7, but *never* an immortal soul. The word immortal is found but *once* in the whole Bible, which is in 1 Tim. 1: 17, and is applied to our heavenly Father.—"Now unto the King eternal, *immortal*, invisible, the only wise God, be honor and glory forever and ever. Amen."

In relation to the phrase "living soul," in Gen. 2: 7, we would remark that it is an expression applicable to *all* living creatures, but no more to man than any other being. The words rendered "living soul," in Genesis, are from the Hebrew words *nephesh khayah*, and are *first* applied to animals in Gen. 1: 20. "And God said, let the waters bring forth abundantly the moving creature *that hath life*," (*nephesh khayah*,) or as in the margin, "living soul." Here we learn that all the animals in the waters are *living souls*. This is in harmony with Rev. 16: 3. "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every *living soul* died in the *sea*." This passage teaches us again, that the animals in the *sea* are *living souls*." The same fact is repeated again in Gen. 1: 21.—"And God created great whales and every *living creature* (*nephesh khayah*,) that moveth." In Gen. 1: 24, we learn that all the animals upon the *land* are "living souls." "And God said let the earth bring forth the *living creature* (*nephesh khayah*,) after his kind, cattle, and creeping thing, and beast of the earth after his kind." The same truth is expressed again in Gen. 1: 30. "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life (*nephesh khayah*,) or "living soul," as in the margin.) I have given every green herb for meat." These scriptures show us that it is no more proper to call *man* a "living soul," than every other animal. As we have before remarked, every living creature is called, in Bible language, a "living soul;" but we find *no* intimation in these scriptures that man is an *immortal* soul, unless we adhere to what Satan told our first parents, in Gen. 3: 4, when he said, "Ye shall not surely die."

We have now considered the account of the creation of Adam, as recorded in Gen. 2: 7, and have found that the *whole man*, except the "breath of life," was made "of the dust of the ground," and was called a "living soul," in common with all other living creatures. We have also found that "the breath of life" breathed into Adam's nostrils was not Adam, nor the intelligent part of the man, but that which sets the animal machinery in motion, not only in man, but in all living beings upon earth; and that when it is taken from them, "they die and *return* to their dust." "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all *one breath;* so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Eccl 3 19–20.

Christian Forbearance.

Yes, brother, sister, if you are truly joined to Christ, in fellowship with his spirit; your lives being a transcript of his holy precepts; you, in the midst of nature's weaknesses, and the uncongenial associations which may often accompany you, will find great occasion for the cultivation and exemplification of this distinguishing christian grace.—It can never be a solitary excellence. It feeds on love, and breathes the atmosphere of that gentle spirit which, in much long-suffering, carried the aggravated grievances and guilt of a world, to the summit of Calvary's rugged mountain and submitted to self-sacrifice. It dwells with hope, and faith, and pure benevolence. Its acts are all in [illegible] with every requirement of [illegible] and gospel [illegible] truly; but not at the expense of a single truth. It c[illegible] possessor to woo the erring one whom he would bring back to God and duty, instead of crushing and terrifying into despair, by words of harsh rebuke and scathing censure. It shows the fault, but, at the same time, leads to the right—lovingly, not chillingly, like the indifferent world.

Christians will forbear with each other. They will not aggravate, in their own eyes, or in the eyes of others, what may be undesirable and unwise, or even an error; on the contrary, they will exhibit,—what the blessed Jesus did, while a man of temptation upon earth,—heartfelt consideration and benignity—for each and all; gently, yet firmly reproving sin, at the same time attracting to purity,—by an irresistible power, the offending,—and thus strengthening the bonds of christian sympathy and affection.

All have their foibles. Our brethren must bear with us, and we with them,—the wide world over. The more intimately we become acquainted with our own spirit, temper or disposition, the greater necessity we shall discover for the indulgence of forbearance,—our own hearts testifying our great need of the like indulgence and consideration at the hand of others. Therefore, it is well that we inquire into the secret springs which actuate us,—examine the depths of motive and intention, which, hidden from the superficial multitude, are known to God and us only;—lest we injure, through an inexcusable ignorance of the human heart, those so dearly loved in the gospel,—both for its sake, and their works' sake,—and whom we are bound, by every holy tie, to encourage, build up and strengthen, even to the end.

Thus the Master instructs us by his spotless example, and in the pure words which fell from his lips, now committed to our trust.

Brethren and sisters, it is scarcely possible that we can be too forbearing; the rather shall we be found in the other extreme, than in this. Nature covets the former; grace would lead to the gospel exercise of the latter. And as long as nature remains unchanged, in its complete sense, so long will our plea before God be, from day to day, for especial grace to exemplify, in every act, word and look, the spirit of that prayer which the Savior gave to his disciples;—'Forgive us our trespasses as we forgive them who trespass against us." Amen.

☞We are happy to learn that our dear Bro. H. L. Hastings is improving in health.

BRO. GRANT:—Bro. D. E. Moulton is very sick and is destitute of the necessary comforts of life. We thought proper to apprise the church through the Crisis, that all may assist him who can.

In behalf of the Brethren,

NATHAN LAZELL.

P. S. Letters may be directed to D. E. Moulton, Ware, Mass.

From Bro. J. T. Dixon.

BRO. GRANT:—It is with heartfelt sorrow that the little flock in this place heard of the enfeebled state of health of our well beloved and tried Bro. Hastings. I do hope that some of the faith that loosed the Apostle Peter from his dungeon may be exercised by the praying ones; so that he may in God's strength triumph over disease, and go forth again scattering precious truth as in past days, by voice and pen, until the great Life Giver comes to give him life more abundantly.

That God's precious promises may console and cheer him and his dear companion, in their darkest hour of trial, is the sincere prayer of many who love them both for their works' sake.

I would here say, I hope those who owe Bro. H. for books and can pay him, even at a little *sacrifice*, will do it *now*, and thus relieve him from much embarrassment under which, I fear, he may be laboring. Yours for truth,

JOHN T. DIXON.

Peace Dale, Dec. 1st.

For the Crisis.

The Present Hour.

"So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand."

The God of the universe has been pleased in these last days to show especial mercy to man in timely warning him of an approaching judgment, in putting every truth in blazing light, in showing his faithfulness to his word in the past. And, as he said by the prophet Isaiah,—"What could have been done more to my vineyard, that I have not done in it?" God [illegible] ing to a guilty world. Many have tried to worship mammon, at the same time expecting to be justified. Warnings and entreaties were of no avail. "They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them." Hos, 5: 6. Thus has it been always with God. If people will obey and serve him, he is always nigh to bless; but if they serve other gods, or themselves, then they merit his displeasure, and he withdraws from them.

Now, in the few years that are past, we see the wonderful opening of the scriptures to the minds of men just previous to the day of accounts. And now we have the last items filling out as a merciful warning to faithfulness to Jesus. On every hand we hear the cry of distress, nationally; we find that failures are extending even to Russia, and far countries; thousands upon thousands are in destitution for want of employment; manufacturers are compelled to shut down their gates, thus throwing vast numbers into distress. Well, some are saying, "Oh! there will be better times soon." There may be, but I don't see how Jesus' words could have a better fulfillment. President Buchanan's message speaks as follows, in a few lines:—

"Since the adjournment of the last Congress, our constituents have enjoyed an unusual degree of health. The earth has yielded her fruits abundantly, and has bountifully rewarded the toil of the husbandman. Our great staples have commanded high prices, and, up till within a brief period, our manufacturing, mineral and mechanical occupations have largely partaken of the general prosperity. We have possessed all the elements of material wealth in rich abundance, and yet, notwithstanding all these advantages, our country, in its monetary interests, is, at the present moment, in a deplorable condition. In the midst of unsurpassed plenty in all the productions of agriculture and in all the elements of national wealth, we find our manufactures suspended, our public works retarded, our private enterprises of different kinds abandoned, and thousands of useful laborers thrown out of employment and reduced to want."

My dear brethren and sisters scattered abroad, it is time we should awake, for the Bridegroom approacheth. Soon every individual will be lost or saved. To your tents, O Jacob! Jesus is about to return to earth, to finish the great plan of redemption! Come and reign on thy throne, thou long absent Friend! Hasten thy chariot wheels, that we may see thee near!

W. C. STONE.

For the Crisis.

Tradition.

It is well known that the Jews had, and still have, many traditions, which are mostly the sayings and written opinions of the Rabbi and other learned men. These traditions are of more importance in the mind of a Jew, ancient or modern, than any book of the Old Testament, except the Pentateuch, which they call "The aw." These writings are, many of them, in direct contradiction to the Scriptures; and even "The Law" they interpreted by these traditions.

The Savior found a difficulty in teaching the Jews on this account. Thus we read, Matt. 15,—"Why do thy disciples transgress the *traditions* of the elders?" "But he answered and said unto them, why do ye also transgress the commandment of God by your *tradition?*" "But in vain do they worship me, teaching for doctrines the commandments (traditions) of men." "For laying aside the commandments of God, ye hold the *tradition* of men." "Full well ye reject the commandment of God, that ye may keep your own *traditions*." "Making the word of God of none effect through your *tradition*." Mark 7. To interpret scripture by Heathen, Jewish, or Papal traditions, is like gathering up the accumulated darkness of past ages by which to examine the sun.

But the worst and most unjustifiable use ever made of these traditions is, for public teachers to attempt to enlighten the people of these last days upon christian doctrine by them. He who attempts to teach doctrine by such authority (?) as Jewish tradition, at once acknowledges the weakness of his cause. He who proves too much, proves nothing, is a rule in Logic. And they who prove their points by Jewish traditions, prove too much; for they themselves will not believe half their own witnesses testify. The most extravagant vagaries that ever entered the addled brain of the wildest enthusiast, all find support in these traditions.

All this traditionary argument (?) then, should be put down by all who read upon any subject in controversy, as so much against the position of the one using it. Let us hear the voice of the good Apostle on this subject. Col. 2: 8,—"Beware lest any man spoil you through philosophy and vain deceit, after the *tradition* of men . . . and not after Christ."

EPSILON.

[illegible]or the Crisis.

Pure Religion.

While there is so much in existence styled pure religion, it is well that we be not deluded with any false view of what pure religion really is,—it is well that we deceive not ourselves by a vain self-righteousness. We are told that pure religion is to visit the widow and the fatherless in their affliction and keep one's self unspotted from the world. But by simply doing this we do not attain to the blessings of saving grace; this will not blot out our past transgressions nor give us the open sesame to the kingdom of heaven. A natural tenderness of heart may lead us to remember the suffering—a stern and uncompromising morality may keep us from contracting the vices and iniquitses of a perjured multitude. Selfish motives may lead us to bring forth good works. We may be led to do good, thinking that we can buy the favor of the Almighty. Micah-like, we may build a beautiful service to the Lord from stolen shekels, but the blessing of God will not come upon it. Pharisee-like, we may make clean the outside of the platter, but the all-searching eye of God will see the filthiness and rotteuness within. The shekels must be returned, the defrauded made whole, the wronged have justica done them, the sin must be rooted out and *confessed* as well as *forsaken*, ere we can feel that God accepts us. It is not sufficient for those who have sinned to sin no more, but we must repent of our past sins,—then, when our hearts are fully *purified*, the grace of God will be developed in us. Then it is that our good works are done to the glory of God,—not to self-glory. Then it is that pure religion dwells in the heart.

Again, let us not deceive ourselves with the idea that we have pure religion while our religion is but a system of bigoted sectarianism. Pure religion stretches forth its hand to help those who are struggling against the pressure of the world and endeavoring to enter the path of life—bigotry spits in their face, and like Jews would have spit on Jesus, and pushes them back into the way that leads to hell. Bigotry is puffed up and boastful—pure religion is self-distrustful. Bigotry is vindictive—pure religion is charitable.

Reader, let us not deceive ourselves by false or non-essential theories, by the "mint and the rue," and neglect the "weightier matters." Let us not look to the tests of men, but to the law of God. Let us remember that to be reconciled to man is one thing, and to be reconciled to God quite another. We must have our own consciences clear in His sight. May we all have that religion which "purifiies the *heart*."

J. H. T.

Boston, Dec. 1857.

For the Crisis.

Thoughts on Luke 20: 37-38.

"Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of the living; for all live unto him." Christ here proves to the Sadducees the resurrection of the dead. How? One popular writer says; "by showing that the fathers, though deceased, were still in existence." Now if they were alive when dead, how does it prove the necessity of a resurrection of the dead, to be their God? He is not a God of the dead; the dead have no God. In death there is no remembrance of God. Ps. 6: 5. Therefore they must be raised from the dead,—made alive; "for all live unto him" at the hour that all come forth at the command of his voice. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order." "But," says the writer, "the text says,—'all live unto him' *now*, present tense." Here, in my candid opinion, is the veil spread over all nations in regard to understanding the Scriptures. Most of the prophecies in regard to Christ's first coming, humiliation, suffering and death, were spoken in the present and past tense; when they referred to thousands of years in the future. Thus, it is so now. Promises to Abraham were put in the present tense. And Paul, in his epistle to the Romans, warns us of this very thing. He says,—"For the promise, that he should be heir of the world, was not to Abraham . . but through the righteousness of faith; . . . to the end the promise might be sure to all the seed; not to that only which is of the

law, but to that also which is of the faith of Abraham, *who is the father of us all*, (as it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." Here Paul tells us of things as though they were present or past which refer only to the future resurrection state. Things that are not, as though they were. And Abraham is the father of many nations only by promise yet, and the Lord is his God by promise. Therefore the necessity of a resurrection to fulfil both these promises.

Again, in John 11: 25–26,—"Jesus saith unto her, I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live. And whoever liveth and believeth on me shall never die." Some tell us the promises here are, (v. 25,) though he die, yet shall he live, nay; (v. 26,) he shall never die. As the soul, being in its nature *spiritual*, is therefore immortal, it shall never die. Now to me this teaching appears erroneous. First, Christ only hath immortality; and having risen from the dead, death hath no dominion over him. "The soul that sinneth, it shall die." "So death has passed upon all from Adam, for they all have sinned." How can Christ give "*the life*" unless man has forfeited and lost it? Here the promise is future. "Yet *shall* he live." But 'tis construed, yet he does live, when dead. Now to me this appears very plain, that Christ taught that the christian need not despair of hope, though he died like other men; he should be raised again and given life. And he that liveth, or is made alive by the power of Christ, and believes in him, shall never die (again.) Here we live in Adam, and all die. But when we live in Christ, if we believe on him, we shall have immortality given us and cannot die any more. Death will have no more dominion over us.

L. WILCOX.

Useful Remarks.

SELECTED BY P. TANDY.

1. They that are doing nothing, are in the way of doing less than nothing.

2. There is no imprudence in going all lengths required in the word of the Lord

3. How many a man hates his honest neighbor for no other reason than because he knows he deserves himself to be hated by him.

4. Nature teaches us that we are dependant; that we are like cog-wheels, pushing each other along by filling up mutual voids.

5. It is a cruel waste of precious time, to be continually complaining of other people's faults. The best thing we can do, is to correct our own.

6. Benefit your friends that they may love you more dearly; benefi your enemies that they may become your friends.

7. Truth overcomes falsehood, and suspicion cannot live before perfect frankness.

8. Give your children good instruction; then, though you leave them but little, (of this world's goods,) you give them much.

9. Never carry a sword in your tongue to injure the character or reputation of any person.

10. Please read the above remarks, and *practice them too.*.

From Bro. T. C. Mason.

BRO. GRANT:—I write a few lines to let the readers of the Crisis know how the church is prospering in this part of God's vineyard. In January last there was a funeral here, and Bro. J. Smith of Merideth preached. He spoke of the resurrection as the time when the dead should receive their reward, &c., which created an interest among us, and he was desired to come and preach to us. He came in April and preached, and has been here occasionally through the past season, and the Lord has blessed his labors. A number have come to a knowledge of the truth, both professors and non-professors; and the work is still going on. We hope that any of God's watchmen will visit us when they can. We desire to be built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone.

I for one have been enlightened in the truth; the scales have fallen from mine eyes. I have been a professor for a number of years, but the Bible never looked so good to me before. I have believed the traditions of men, but, glory to God that I have been brought to a knowledge of the truth. I believe Jesus is coming soon, and I desire to be clothed with righteousness, that when he comes I may not be found naked. I desire to live so that when he comes, instead of crying for rocks and mountains to fall on me, I may be caught up to the chambers with the prophet until the indignation be over and past. O brethren and sisters, let us be faithful—endure unto the end—run the race with patience looking unto Jesus, and so run that we may obtain. The prize is sure, and it will be given at the end of the race.

Your brother in Christ,

T. C. MASON.

West Sandwich, N. H.

Poetry.

For the Crisis.

THE EARTH.

The earth now clad in garments of gray,
Silently speaks of death and decay;—
All that I look on but saddens my heart,
To think that the lovely so soon should depart.

The dark shrouded skies seem ready to weep;
Chill blow the winds as they ever more sweep
The pale rustling leaves above their grave-bed,
An emblem too true of the loved early dead.

But hope often plumes her fluttering wings,
And sweet is the song she joyfully sings;—
The winter may come and storms round us beat,
Still hopeful, the chorus we'll ever repeat,—

'Till borne on the blast the melodious sounds
Shall echo through earth to its farthest bounds;—
"The earth, though clad in sadness and gloom,
With man shall be raised immortal to bloom."

A. M. STARK.

Health Department.

Tobacco.

No. VI.

Its effects. When we ask people why they use tobacco, we frequently hear the reply, "because it is good for the *teeth*." A few *facts* may correct this mistaken notion.

Says Dr. Shew, "The pernicious effects of tobacco on the *teeth* are easily proved, although it has been pretended by some that tobacco is a preservative of these useful organs. The delusion grew out of the fact, that tobacco is found sometimes to have the effect of benumbing the nerve of aching teeth. But the teeth of tobacco chewers, who have continued the practice for a considerable length of time, are generally bad, as any one may observe. It was once said in the presence of a clergyman of our acquaintance, that tobacco was good for preserving the teeth, upon which he answered, 'That is not true, for on one side my teeth are perfectly good, while on the other side, the one in which I have always kept my cud, there is not a stump left.'"

A distinguished dentist, Dr. D. A. Jones, informs me, that tobacco is *very injurious* to the teeth, and that he invariably advises his patients to leave off its use, if they wish to preserve them. He remarks that he frequently extracts teeth where tobacco has so absorbed the gums as to leave the roots of the teeth bare, upon the inside of the mouth, and thereby causing decay. He states that the tartar is more likely to collect upon the teeth of tobacco chewers, is much more difficult to remove, that it collects nearer the *roots*, thereby causing decay much sooner than in ordinary cases; and that in some examples of this kind, it is impossible to remove it so as to restore the teeth.

Says Dr. Shew, "The first and most prominent effect of tobacco on the teeth is that of *softening* them. In some instances they become literally worn to the gums, and in others decay. . . . The *gums* are, in many cases, made to recede from the teeth by the use of tobacco; and when this effect has once taken place, there is no possible way of making them adhere again. Persons often lose teeth in a perfectly sound state, merely by having the gums become loose around them."

Many facts, similar to the foregoing might be produced, if necessary, to show that tobacco is decidedly injurious to the teeth.

CANCERS. Dr. Warren observes, "For more than twenty years back, I have been in the habit of inquiring of patients, who come to me with cancers of these parts (the gums, tongue and lips), whether they used tobacco, and if so, whether by chewing or smoking. If they have answered in the negative as to the first question, I can truly say, that, to the best of my belief, such cases of exemption are exceptions to a general rule. When, as is usually the case, one side of the tongue is affected with ulcerated cancer, the tobacco has been habitually retained in contact with this part. The irritation from a cigar, or even from a tobacco pipe, frequently precedes cancer of the lip."

THE TASTE. Says Dr. Shew, and we think none can dispute the fact, "That tobacco injures the taste—I mean in a physiological sense—is almost too notorious to need mention. Every one must have observed the dull and almost obliterated taste of the tobacco chewer. Plain and wholesome food is utterly insipid to him. He must have every thing seasoned in the highest manner, and even then he often wonders that the food is so insipid. Luscious fruits, which are so pleasant to the undepraved taste, the tobacco chewer loses all relish for, and often entirely abandons their use. And the worst part of this whole matter is, that tobacco, by blunting the keen sensibilities of the parts concerned, leads men to an almost ungovernable desire for strong drink. And there is another evil, which is, that when inebriates, who have been users of tobacco, reform, they practice still greater excess in the use of the abominable weed, to answer in some degree the cravings of alcoholic stimulus. The bad habit of using tobacco, then, works evil in two ways: first, to cause the individual to desire a stronger stimulus; and, second, when the stronger stimulus is discontinued, to take more and more of the tobacco in order as far as as may be to make up for that stimulus."

TREATMENT OF THE HAIR.—We may venture on a delicate subject, perhaps, says the *Country Gentleman*, but the following brief extract from an old London magazine expresses our views too nearly to pass unnoticed:

If the ladies will trust to our science on the subject of hair, in the first place we can assure them, most confidently, that so far is it from being true that oils and pomatums increase the lustre of the hair, their effect is to diminish that polish which it naturally possesses; while, whatever gloss they may give to hair which is dull, is false, and, like all other falsities, disgusting. Absolute cleanliness, by means of water alone, to commence, followed by brushing in the direction of the hair itself, in a dry state, is the true method of giving to the hair all the polish of which it is susceptible; and it is the effect of oils of all kinds to disturb or injure this; to say nothing of the disgust and necessary dirtiness of greasy hair. It is the effect of oils also to prevent it from curling; and this object is most effectually obtained, if without artificial means, by curling it when wet, and suffering it to dry in that state. And as it happens that almost all hair has a tendency to curl in one direction rather than another, it is useful to study that tendency, so as to conform to it in the artificial flexure given. As to artificial applications, the whole of the so-called curling fluids are mere impositions; while one, which is really effectual, and at the same time inoffensive, is a weak solution of isinglass, by which a very firm and permanent form can be given to the hair.

Domestic Summary.

INTERESTING FROM UTAH.—St. Louis, Dec. 8.—A letter to the Republican, from the Utah expedition, the main points of which have been telegraphed, states that Col. Cooke's command was 150 miles west of Fort Laramie, Nov. 3d. "Thus far the travelling had been pleasant and easy, but now the weather is growing colder, provisions getting scarce, provender giving out, and it is apparent that great hardships are before us; still, notwithstanding the threats from Salt Lake City, the entire army will proceed as rapidly as the elements and the supply of food will permit, to the winter quarters marked out by Col. Johnston, on Honey Fork, Green River."

It is rumored to be the intention of Brigham Young to fight the troops this winter, as his best chance for an equal conflict; and then, before reinforcements can be sent to the army in the spring, to destroy all the Mormon possessions in Utah, and proceed to some other country.

LATER FROM MEXICO.—New Orleans, Dec. 11.—The steamship Tennessee has arrived at this port from Vera Cruz the 7th inst., bringing advices from the City of Mexico to the 4th inst. The position of the government was decidedly better than at the date of the last advices, the reactionary forces having been vanquished by the government troops at Puebla and other points.

The latest advices from Yucatan state that Campeachy was still besieged, and that the inhabitants were suffering severely for want of provisions.

THE REVOLUTION AT ST. DOMINGO.—New York, Dec. 7.—By the arrival of the British mail steamer, via St. Thomas, at Havana, later intelligence has been received from St. Domingo. Senor Baez maintained himself in the city, and, being master of the sea, there was no probability of his being expelled by his enemies. On the other hand Santana was in possession of nearly the whole country, and his troops occupied the capital.

THE MORMON DIFFICULTY.—The intelligence which reaches us from Utah seems to warrant a belief that the Mormons have decided to oppose the action of the general government to the utmost of their power. Indeed, their opposition has ripened into open rebellion, and they have crossed weapons with Col. Alexander. Their defeat may or may not induce them to assume a more peaceable attitude. Should it fail in doing so, we may safely anticipate important news from that region at an early day. Colonels Johnston, Alexander and Cooke are uniting their forces, and though inadequately provided to meet the severities of the season, would probably push for the Salt Lake City, and by their presence control, if they should not altogether break up, the style of government now existing there.

TWO WEEKS LATER FROM CALIFORNIA.

NEW ORLEANS, Dec. 12. The steamship Empire City, from New York 2d inst., via Havana, is ashore at the Belize.

Walker, who it will be remembered took his departure from Mobile bay on the 13th ult. in the steamship Fashion, landed at Punta Arenas, in Nicaragua, on the 15th ult. with one hundred and fifty men. Not the slightest attempt was made to prevent the landing, and in fact the purpose of the expedition appeared not to have even been guessed.

The U. S. sloop of war Saratoga was in the harbor, and the Fashion passed under her stern at full speed with only ten men on deck. The whole party were landed at Scott's wharf. Walker had, it seems, sent fifty men up the river by other entrances before making his appearance at Punta Arenas. After landing the expedition the Fashion took her departure for Aspinwall, where, at the departure of the Star of the West, she was taking in coal.

Commodore Paulding of the U. S. frigate Wabash attempted to seize her at Aspinwall, but on examination of her paper found them correct, and consequently could take no further steps against her.

The British and American naval forces had sailed from Aspinwall for San Juan, and would very probably take part in the scenes in that vicinity, or at least prevent the landing of any more fillibusters.

It was supposed that the difficulties between Costa Rica and Nicaragua, alluded to in previous accounts, would be settled without a resort to hostile measures.

MORMON REVENGE.—A California letter, in speaking of the probabilities that the recent massacre of the Arkansas train of emigrants was by Mormon instigation, says:

"Indeed, the common talk among the Saints who have conversed with persons passing through their settlements, is that the massacre of these people, coming as they did, for the most part, from Arkansas, was in retribution and in revenge for Parley Pratt's death, which took place in Arkansas."

Foreign News.

FOUR DAYS LATER FROM EUROPE.

ARRIVAL OF THE BALTIC.

SANDY HOOK, Dec. 7.—The Baltic passed here this morning.

The Banks of England and France were each gaining bullion rapidly.

The distillers of France were memorializing the government for a duty on foreign spirits, on the grounds that they cannot compete with foreign articles.

Nothing later had been received from India.

The money market was slightly easier. There was an improved feeling in mercantile circles, but more failures had occurred, chiefly on the continent. The largest of these are Ulberg & Crener of Hamburg, whose liabilities are about £1,000,000, and Carr, Josling & Co., of London, whose liabilities are £300,000.

The political intelligence by the Baltic is unimportant.

The pressure on the bank of England is gradually diminishing, and there are signs of a relaxation in the discount market.

Money is abundant at 6 a 7 per cent. on Stock Exchange.

It is said that the Spanish-Mexican question still portends danger. Lord Howden had gone to Madrid to urge the reception of the Mexican Envoy.

The financial crisis is beginning to sensibly affect Russia.

The Bank of Lisbon was about to raise its rate of discount.

Yellow fever was violent at Lisbon.

At Hamburg and Stockholm large money institutions had been formed to assist commercial men and sustain public credit.

Vienna advices note a continuance of the financial and commercial crisis in Austria. Money is scarce, and raw produce declining daily.

THE ENGLISH MANUFACTURING DISTRICTS.—The London Times of the 25th ult. has the following statements:

"The accounts from the manufacturing districts this week do not show much improvement, although the reports are not more unsatisfactory than might have been expected. At Stockport nearly all the mills are working either three or four days a week, while the rest are stopped entirely. Crowds of idle operatives lounge in the principal thoroughfares. The pawn-shops are driving an active trade, and there are more recruits for the militia than can be attended to.

At Preston from 20,000 to 25,000 people are wandering about the streets, wholly or in great part out of employment. Several married laborers have already deserted their families and entered the army. A movement has been commenced for the establishment of a public soup kitchen. The largest manufacturers in the town, Messrs. Horrocks, Miller & Co., are now working forty hours a week, being one hour a day more than of late, and Messrs. Horrocks & Jackson continue to run full time. The mills at Halifax are generally working short time, and many people are out of employment altogether. Messrs. Crossley, the large carpet manufacturers, who have for several years past been annually extending their premises, have had to commence running short time in consequence of the almost entire suspension of their trade with the United States. At Rochdale trade is becoming very depressed.

The silk weavers of Middleton are suffering severely from the prevailing distress, and have held meetings appealing to the public for relief. Several of the mills at Lancaster are running short time, and there is every prospect of a hard winter. Both the leading branches of the trade at Coventry are under pressure, and some agitation prevails among the weavers on account of their reduced earnings. The watch trade is almost crippled. At Barnsly the trade continues pretty steady, and there are considerably less symptoms of distress than at many places. There have been some disturbances at Nottingham in consequence of the sudden check given to the trade there, but things are now quiet. The board of guardians are giving out-door relief. In Staffordshire the manufacturers as a body are reducing their establishments."

THE PESTILENCE IN PORTUGAL.—In a letter received from Lisbon, dated Nov. 7, there is the following interesting account of a recent epidemic there, and the conduct of the King, Pedro II., in the distressing circumstances:

"On the young King's birthday, Sept. 16th, first broke out a pestilence, which has since stricken thousands of the inhabitants. Some call it yellow fever, some typhus; it is probably a mixture of the two, and has been very fatal. There is something very insidious in its nature—it advances to the various quarters of the town so slowly and surely, and carries off its victims so swiftly. The Portuguese are a timid nation, and over a hundred thousand persons have left the city. Cintra and the adjacent villages are full to overflowing, and there is scarcely a person of society in town. It is sad to go into the city, it is so silent and deserted; the shops are closed, business is suspended, and one meets only funerals, and litters carrying the sick to the hospitals.

The young King has behaved most nobly. He had gone to his country places for a month, but upon hearing of the appearance of the fever, he [illegible] since then has done all that he could. The physicians pronounce the disease contagious, but he has never hesitated in the path of duty, though implored by his old counselors, with tears in their eyes, not to risk his life. He visits the hospitals at all hours, and cheers the sick and dying with kind words and his own sweet smile. It is very touching to see him going about, so young in years, with all the care and anxiety of a father for his people. One of his aunts said to a Portuguese lady of our acquaintance, 'Poor boy! he is heart-broken; he goes to his room, and I believe it is to weep.'

For Portugal, such a cypher among the nations, to have yielded such a flower of majesty, is indeed a wonder and a portent."

Obituary.

Died, at Plymouth Hollow, Conn., Dec. 2d, 1857, Ann, daughter of Bro. William and Sister Alice Bassford, aged five years, lacking eight days.

It will be some time before the beloved parents of Annie, and her surviving brothers and sisters, realize their loss. But she sleeps quietly in Jesus, awaiting the sound of the last trump, when the enemy death will give up its prey, when that loved one will come forth, shouting victory over death and the grave. May the Lord give the sorrowing a double portion of his grace, and grant that these light afflictions, which are but for a moment, may work out for them a far more exceeding and eternal weight of glory.

SAMUEL MASON.

Fell asleep, on the 20th of Sept., at Kent Mountain, Ct., Bro. Hiram Brazee, aged thirty-five years.

Thus has fallen asleep another who had hoped to see the rolling together of the curtain of heaven. He is called to rest for a while, ere the Prince of Heaven descends, who will awake the sleepers. His last words to his wife were—"Be faithful!"

JOHN L. BASSETT.

Died, in Salem, Mass., Mrs. Ellen Ann Ally, aged seventy-seven years.

During the last sixteen years of her life she was devotedly pious. Sister Ally died the death of the righteous, and sleeps in peace. Her friends sorrow in hope. May the blessing of God rest upon them, is the prayer of the writer.

JOHN HOWELL.

Fell asleep in Jesus, April 27, 1857, Hannan B., wife of Dwight I. Smith, daughter of Asa and Louisa Robbins, Irving, Mass., aged twenty-nine.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will meet with the brethren and sisters as follows:

Prospect,	Dec. 31st.
Roxbury,	Jan. 5th.

JOSEPH GREGORY.

The Lord willing, I will preach at

York, North Ridge, Seneca Co.,	Dec. 20th.
Hartland, Huron Co.,	Dec. 27th.
Whetstone, Crawford Co.,	Jan. 10th.
Delaware, Delaware Co.,	Jan. 17th.
Caledona, Crawford Co.,	Jan. 24th.

It is expected that each of the above named appointments will commence on Saturday, at 11 o'clock, A. M. Evenings, as much earlier in the week as the brethren shall think best. Please write and let me know what evening of the week preceding the Sunday of the appointments you wish me to commence. P. O. address, North Fairfield, Huron Co., O.

J. M. JUDSON.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

Providence permitting, I will commence a second series of meetings at the Town Hall, in Rutland, Vt., Tuesday evening, Dec. 15th, to continue about two weeks.

MILES GRANT.

I will hold meetings as follows:

Collinsville,	Thursday, Dec. 17th.
Lovely Street,	Friday, Dec. 18th.
Cheshire Street, Ct.,	Dec. 19th and 20th.

Will the brethren meet me at Cheshire, 2d train, Saturday, from Collinsville.

HIRAM MUNGER.

Protracted Meeting.

Bro. D. T. Taylor will hold a protracted meeting at Cheshire Street, commencing Dec. 19th, and will continue about one week. Brethren and sisters from abroad are invited to attend.

For the Brethren, I. MORGAN.

Elder Thomas Smith, Eddington, Me., has on hand the different kinds of Dr. A. M. Higgins' valuable Family Medicines, and will act as Agent for them. Brethren in Maine, desiring any of these medicines, can obtain them by sending their orders addressed as above.

Western Mission.

Bro. S. G. Mathewson, Bakerville, Ct., and Miles Grant, Boston, Mass., are requested to act as agents for the Western Mission Fund.

P. B. MORGAN.

[We will gladly forward whatever we may receive for this purpose.—ED.

Canada Subscribers.

And all others in the British Provinces, will [illegible] they should send $2.14 a year.

C[illegible]

Those who send [illegible] books, will find [illegible] or second number af[illegible] erwise it may be kno[illegible] where.

The No. appended to [illegible] of the Crisis to which the money credited pays.

H H Arnold 117, E B Tallmadge 144, [illegible] ding 144, S G Smith 144, Geo Brackett 128, John Brackett 104, J Dudley 180, G M Wood 144, E Slayton 143, D B Salter 144, W H Wild 147, Mrs L Dudley 156, T W Haskins 122, Mrs S Rogers 130, E D Hutchins 156, L Storrs 130, Capt D Tripp 130, $1 each.

J Forsyth 170, Mrs E Marsh 170, H T Hunt 168, H Johnson 157, I Hodgkins 156, E E Hall 130, $2 each.

A S Sheldon 156, $3; Daniel Dole 128, 1.50; T B Fitch 119, 58 cents; D [illegible] 88; A Chapman 119, 57 cents.

For Tracts.—A Noble, $2.25; W H Wild 50 cents; J G Smith, $3; D Dole, 42 cents.

J L Odell—Money received.

Bro. A. Andrews—All right.

CORRECTION.—In the last number of the Crisis on page 58 in our "Response" to Eld. J. P., Jun., instead of reading "he supposed all shades" &c., read, *we* "supposed" &c.

Postage.

The postage on the Crisis, if *prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

HYMN BOOKS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old Hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

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DEATH NOT LIFE.—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred; 8 cents single; postage 1 cent.

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THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

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NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

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The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts.—postage 10 cents.

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Glad Tidings: or Bible proof that [illegible] are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and [illegible] By J. Blain. Price 8 cts.—pos. 1ct.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

Church Debts. By Wm. [illegible] D.D. A withering rebuke of the pride and worldliness of the present day. Price [illegible] cents—pos. 3 cts.

The Old Paths, or the Primitive [illegible] ture Life; embracing copious extracts from the apostolic fathers, with arguments and [illegible] Price 18 cts.—pos. 1 ct.

[illegible]

[illegible]

For the Crisis.

ON THE [illegible] EDDIE CLARK.

[illegible] parents' treasure,
[illegible] in death;
For it [illegible] Savior's pleasure,
To [illegible] mortal birth.

Friends surround thee, mourning, weeping,
Loved ones tremble o'er thy bier;
Yet they hinder not thy sleeping,
Till Christ our Savior doth appear.

Those beauteous eyes now closed in death,
No more will gaze with joy on thee;
Nor e'er wilt thou in all thy walks,
His tender infant footsteps see.

But oh! despair not in this stroke,
Which time perhaps will ne'er efface;—
Behind a frowning Providence
God hides a smiling, loving face.

If thou'lt love me, saith the Savior,
Thou shalt in my Kingdom sit;
And be crowned with Life Eternal,—
None but tried ones I'll admit.

Then cease thy mourning, stricken parent,
For thy darling now at rest;
Soon thoul't see him closely nestled
To his dear Redeemer's breast.

C. A. M.

Conesus Centre, N. Y.

Original Articles.

For the Crisis.

Thoughts on "the Present Hour."

We read, "All things work together for good" to the Christian. "But do you believe this 'hard time' is for any one's good?" Yes, I do. It is a kind, providential "chastening." It is a stronghold to the mighty tide of pride,—a check to the heedless, gold-loving people of the day.

Fashion has slain its thousands. It is fashion that prom pts some to buy needless ornaments instead of relieving the suffering destitute. 'T is fashion that takes the dollars entrusted you, my friend, to "do God service," and converts it into a yard of ribbon, or a box of cigars. And what shall I call it that attracts multitudes from the plain, simple, apostolic order and sound of the gospel? Fashion, fashion! And again, what is it that causes so many to domineer over their inferior brethren? What makes inferiority? What makes one human being so haughty, "high-headed?" It is pride! Fashion and pride go hand in hand; and the latter is the fruit of the former just as effectually as "death is the fruit of sin."

Here, then, is a stoppage to this, or at least, a warning, and I do hope and trust it will be for our good. Let it teach us economy, charity, simplicity, love, and benevolence. This is no time for hair-dressing, but a time for us to "trim our lamps," and fight the battle of faith. It is no hour in which to sit beclouded in tobacco smoke, but an hour in which our lights should shine brighter than ever. It is no time to prepare our persons and possessions to receive earthly, silk-robed guests, but a time for us to set our spiritual and *practical* "house in order," preparatory to the return of a long-expected, heavenly Guest. Christian, up, and be doing! Sleep no longer! Time waiteth for none, and the fast approaching future will never bring a returning. Are you *for us*, or not?—that's the question. If so, *go to work*. Our captain was, is, and ever will be diligent. He needs no idlers. He is a "Pattern" for all who would live godly lives. Do you know it? Then go forth into the world, 'mid wolves and goats. Take no delicacies. Let your spiritual and temporal adorning be suitable for your occupation and calling,—simple, plain and durable. Then can we *enjoy* religion,—not till then.

Go forth, Christian warrior, in battle array,—
Thy foes smite thee boldly;—be thou bold as they;
Their lights do all shine, they all power do assume;
Then trim up the lamp that *thy* path doth illume.
Fight on, thou brave soldier, while in thee is breath,
And the next stroke from thee will be fatal as death!

MARIA MATTHEWS.

[illegible]stead, N. H.

From Eld. J. Wilson.

[illegible]—Permit me to ask two [illegible] good christian [illegible] the answer. [illegible]braham "be[illegible] was counted to [illegible] Paul, in [illegible]

ing possession to Abraham and his seed. In Acts 7: 1–5, Stephen rehearses the above texts, in substance, and says, God had never given Abraham a place to set his foot on, but said he would give it to him and his seed for an everlasting possession.

Again, in Gen. 15: 15, God said he should sleep with his fathers, and be buried in a good old age. This address of Stephen was 1871 years from the death of Abraham. The same promise was given, or renewed to Isaac and Jacob, and no other was ever given to the children of men; so we see the possession or inheritance of all the people of God is an undivided inheritance with Abraham. Gen. 17: 1–9. Paul says, Abraham, by faith, became heir of the world. Rom. 4: 13.

Read Hebrews, chap. 11:—Christ's sermon on the Mount, (Matt. 5: 5,) where he says the meek shall inherit the earth; Zacariah 6: 12–13, where he says he shall rule on his throne; and Rev. 5: 10, they reign with him on the earth. These were the immortal saints under his reign on David's throne, on earth; for he never had one in heaven. Now for the questions.

1. If Abraham when rising from the dead comes into an everlasting possession of the land of Canaan, and stays his time out, will he ever go to heaven?

2. If a christian belonging to the kingdom of Christ should go to heaven when he dies, or any other time, would such a faith be counted to him for righteousness, or would he be looked upon as a deserter, from the government he was under in Christ's kingdom on the earth?

JONATHAN WILSON, the old Bibleite pilgrim, in good health, dismissed from his fifty years campaign in the ministry, in the ninetieth year of his age, like an old soldier lying in his tent, with strong faith of the final victory, waiting for his land warrant at the restitution, or new earth.

Brethren and sisters, write to me, for I have nothing to do but read.

Vermont, Chautaugua Co., N. Y., Nov. 8.

Choice Selections.

The Last Vials.

"NOT THIS MAN, BUT BARABBAS."

(Concluded.)

The decision of the Jews was to prefer Barabbas to Jesus. The character of the person preferred is given in Scripture—"Now Barabbas was a robber," "who for insurrection, and for murder committed in the insurrection, had been cast into prison." A beautiful character! especially for one who was preferred to the King of Glory! In our pure and heavenly-minded age, men wonder at the infatuation of the Jews. Yet we are now imitating their example. In dread of a writ of "præmunire," we dare not mention names; but, at this day, the whole of Christendom, and Protestant England above all, is raising the Judæan cry—"Not this man, but Barabbas." All are uniting heart and soul, in saying of the Son of God—"Away with this fellow from the earth, it is not fit that he should live." Renouncing altogether their allegiance to the King of Glory—independent of his existence—and, above all, hating the very mention of his PERSONAL PRESENCE. The laity will not hear of it—the clergy are afraid to speak of it. But it is worse than this. Not only do they cry, "away with Jesus," but they add the more horrible cry, "not this man, but Barabbas." There is a certain person *somewhere*, who, five years ago, was bound by oath to maintain the constitution of his country, and to govern according to law. He violated his oath—overturned the constitution—killed at least a thousand persons, in an insurrection created by himself—took by force the imperial throne, and holds it still. The same person made war upon a neighboring power for only threatening to seize one part of Turkey; yet he keeps full possession of another part of Turkey, stolen by a former sovereign. He went to war to save Constantinople from Russia; yet it is the open declaration of his troops that they have *captured* Constantinople for themselves. What do you call this? Insurrection, murder, and robbery (in private life); but glory and honor in public. Our glorious friend, our honorable comrade, has been guilty of all the crimes of Barabbas! One might think that Barabbas had been described by the Evangelists with a special view to a modern Emperor, the three crimes of Barabbas so exactly typify the crimes of his antitype. Insurrection, murder, and robbery, are the characteristics of both.

It is this MODERN BARABBAS whom the world prefers to JESUS. God sent his own Son to claim the government of the earth; the Jews crucified him. He then sent forth his apostles to bring the Gentiles into subjection to the obedience of Christ; the Gentiles pretended to submit, but have continued, ever since, as corrupt and ungodly as before. God revealed, in the plainest words that could be found, the future personal coming and kingdom of his own Son. Oh! that was worse than all! Even at a distance the world hated him—but the thought of his personal presence was enough to drive them mad. Yet some powerful mind, [illegible] [illegible]—

luxury and peace had made mankind so piteously enervated, that society began to fall to pieces. The Red Republic hung over the earth like a cloud of blood. The effeminate voice of our statesmen and philosophers was drowned in the roar of the water-spout. Some mighty hand and mind were wanting lest society should be overwhelmed. In this dread crisis what should men have done? They should have called upon God in reliance on his promise—"That he should send Jesus Christ, whom the heavens must receive *until* the times of the restitution of all things." That was the resource of a believing world; but the remedy seemed worse than the disease—anarchy, dissolution, the Red-men, anything, was better than the Son of God. Christendom, "the domain of Christ," hated the presence of its acknowledged sovereign; and then the Devil, like Pontius Pilate, left it to their choice—"Barabbas, or Jesus which is called Christ;" and they, like the ancient Jews, answered—"Not this man, but Barabbas."

Well! the choice has now been made, and made IRREVOCABLY. The world, enervated beyond recovery, could no longer exist without some powerful CENTRE—without one strong all-connecting point. It has found one strong mind upon earth, and only *one*. It has thrown out its cords on all sides, and bound itself to him. This country first set the example, being most especially enervated by the love of gold. Christendom at large is now doing the same; and the East has been forced to imitate the West. In half a dozen years all the Roman world bids fair to be collected round this common centre—all of it made fast to this one immovable point—all of it revolving around this common sun—and all repeating the same cry—"Not this man, but Barabbas."

You have already preferred Barabbas to Jesus, and what will you do next? What did the Jews do next? They cried out—"Crucify him, crucify him." So will you. Your very next step will be to crucify the "Son of God afresh, and to put him to open shame." You have first preferred Barabbas: you will next deliver up Jesus to be crucified. You will complete the apostasy by throwing off the Son of God, by a formal declaration, and taking the Man of Sin to be your God. Barabbas and Jesus could not both survive—one of them must die; and, as you have chosen Barabbas, you must inevitably slay Jesus.

We fully believe that the preference of Barabbas, on the part of the Jews, was a TYPE of the adoption of Antichrist on the part of Christendom. The Antichrist will be precisely what Barabbas was—a man charged with robbery, murder, and insurrection. He will be brought forward by the corrupted PRIESTHOOD of Christendom, as Barabbas was brought forward by the Jewish priesthood; and they will persuade the multitude to demand Barabbas and crucify Jesus. This choice is half made, even at this moment; for finding the absolute necessity of some powerful centre, Christendom has preferred a man stained with crimes, to the King of Glory, whose kingdom would long ago have been set up had the world been willing to receive him. The cry of "Barabbas!" had now fully commenced. Do you doubt it? Look at our national perfidy! We actually glory in our shame! For what reason did we go to war? For what reason have we shed torrents of blood, and caused such inexpressible sufferings? We reply—"In order to preserve the independence of the Turks, and to save the Turkish territory from aggression." Such is our only justification. But now, observe what we are doing. We compel the Sultan to grant concessions which reduce both him and his people to cyphers, and render them complete slaves of the Western Powers. This is taking a most ungenerous advantage of the confidence they reposed in us. But we are doing far more. We are about to occupy the Turkish dominions with foreign armies. All the most important positions are to be garrisoned by the allied troops. The Turkish Empire is broken to pieces *by its own Allies*. What we have killed myriads of Russians to prevent, we are doing ourselves with the most unblushing audacity! France, of course, will have the lion's share of this flagrant plunder. France, having by far the greatest military force, will, of necessity, become complete mistress of Greece, Constantinople, and the Bosphorus; while we ourselves shall be thrust by into some corner: so that we have only taken Constantinople from Russia in order to give it to France. And was it for this so many fought and fell? Is "Napoleon" for "Nicholas" an equivalent for so much blood? To bring our national guilt to its utmost height—we are bound by our treaty with the Sultan to evacuate all his territories within *forty days* after peace has been signed, and yet we are determined to remain. The French troops, indeed, make it their daily boast that THEY have captured Constantinople, and gained it without firing a shot! So that we have broken our own treaties—ruined our own Ally—and given the key of Turkey and the East into the hands of one who is more dangerous than the Russians—the Emperor Napoleon. Such is the first opening of the era of Barabbas; and its whole progress will be equally perfidious. One sickens at the cant and boastings of this nation, while it speaks of honor and christianity at home, and practices abroad the most unblushing deception. Our conduct in the recent occupation of OUDE has been still more perfidious, and has been admirably exposed by some of the public papers. The King of Oude was a tyrant. We had no right to interfere; or, at the utmost, we had only the right of substituting another King; but in the place of this, we have [illegible]

Hindostan, what we have been killing thousands of Russians to prevent in Turkey. If this be not the spirit of Barabbas, we know not what is! Is not this sedition, robbery, and murder—with treachery besides? It is *worse* than all the crimes of Barabbas, for it is perfidy added to *his* crimes. But it is in vain to speak of this; we are hardened in iniquity, and we have now only to wait until our sins have "found us out."

As the era of Barabbas has begun in the political world, so has it begun in the religious. Wherever you turn, you will see but one uniform barrier of opposition to the personal government of Christ. MAN is all in all—man is to do every thing. Money is the only instrument—man is the only agent. God has declared that nothing shall prosper upon earth until the personal presence of his own Son; and yet we have for years carefully noticed the principles of our religious societies, and have not met with one sentence that recognizes this Divine announcement. Noise, long speeches, begging for gold and silver, glorifying human energies, exalting public men into idols, the fidgetting of little men, the calm self-confidence of others not so little—all prove the same thing, springing from the same principle—that the King, Christ Jesus, has been thrown aside by Christendom; and every impostor, with Barabbas at their head, has been substituted in his place. Nothing now remains but to crucify the Lord of Glory, and that will be the next and the immediate event!

The era of Barabbas has been decisively marked out by a recent religious publication, the ROYAL SERMON. Who but Barabbas, and his patrons the high priests, could have endured such a production? Neither the Queen, nor her advisers, could have discovered its enormities. This SERMON is unscriptural and pernicious to the highest degree. The religion of Scripture brings down Christianity to the world, to purify men's actions, and to elevate their thoughts. Its motto is—"Do all to the glory of God." The religion of the Royal Sermon is exactly the reverse. It drags the world up into the holiest places of Christianity, with a vain attempt to purify corruption: and its motto is that parody of Scripture—"As long as thou doest good unto thyself, *God* will speak well of thee." It teaches men that while they devote their time and their hearts to worldly business, they are performing a religious duty; that while they are serving their own love of money, they are glorifying God. Henceforth, the most worldly, the most money-griping, will be the best model of a christian, and the most sure of heaven. St. Paul would say—"First become a christian, and *then* do all to the glory of God." But the Royal Sermon says the contrary—"First do all you can in your worldly business, and then, by that very act, you prove yourself a christian." Most execrable falsehood!—the very essence of the Devil's religion. It exactly turns the truth upside down. Instead of sanctifying worldly business with christianity, it makes the substance of christianity to consist of worldly business. Instead of purifying the world with CHRIST, it makes the business of the market and the manufactory the representative of Christ. It puts the effect for the cause, and the cause for the effect. Instead of sanctifying the world with christianity, it sanctifies christianity with the world! It takes the golden cup of truth and turns it upside down; the form of the cup remains, but the immortalizing wine flows out. Thousands will be hardened in their avarice and their covetousness by this abominable sermon—this Bible of the new Satanic gospel. How came it to be approved—how happens it that no voice is raised against it? We know not; but something we know—that the existence and approbation of this Satanic perversion of christianity is a certain proof that we have cast off even the outward profession of Christ, and are ripe for Antichrist. May God keep *us* from the influence of infidel Germany. Nothing but German influence in high places could ever have recommended to a whole nation the gospel of the Devil.

It is, indeed, a melancholy sight to see before our eyes the agonies of dying christianity, and the lusty growth of the coarsest apostasy. A nation practising abroad the very crimes for which it makes war upon other nations. At home, murders by the hundred—blasphemies by the million. Poisoning the amusement of the day—our very food poisoned. The love of money eating away every principle, not only of religion, but of honor. A nation loaded with these crimes—boasting, like the Pharisee, of its own righteousness, and despising others who *could* not be more corrupt. And then, to crown all, a miserable production, recommended by authority, to proclaim the monstrous heresy—"That the more we devote ourselves to the world, the more sure we are of heaven!" Thus, day by day, we witness the last agonies of Christianity, and the lusty growth of the Gospel of Perdition; but this can no longer last—the judgments of God cannot now be long deferred. The scourge is at hand, and our own ALLY is that scourge. The instrument of vengeance is like the crimes which it will avenge. It is the creation of our own folly.

It is the fashion at this day to make an enormous uproar about the advancement of religious knowledge. The meetings—the speech-makings—the collections—above all, the reports of progress, deafen the ear or exhaust the patience of the contributors. But it is a miserable thing to place any confidence in these efforts. They are becoming more and more GODLESS every day. Money, speech-making, and human activity, are the confidence of Christendom. Christ is the last thing in [illegible] [illegible]

dom are banished altogether. People contribute an hundredth part of their yearly income to the support of religious societies. They pay their *income-tax* to God, and then plunge into the most unscrupulous and flagrant worldliness. Is this Christianity? It is only heathenism, masked with hypocrisy. Feverish restlessness—unwholesome excitement—dependence upon men—a thirst for gold—and an utter forgetfulness of the Great Head, are the universal features of Christendom. It has become like Nebuchadnezzar's image—the head is still of gold, but the feet are clay.

It is a solemn thing, reader, to banish Christ from our Christianity. To serve the world with all the heart, and to atone for the sin by the subscription of a few superfluous pieces of gold! It is still more solemn to witness the alienation of Christendom from Christ. Of all the objects of desire, of all the hopes of the loftiest imagination, the brightest and the loftiest is the personal presence and the divine sovereignty of the King of Glory upon earth. The angels of heaven desire to "look upon it;" the devils tremble at it as the ruin of their empire. The whole CREATION, sinking under the agonies of six thousand years, lifts up its feeble hands to ask for its approach. Imagination, imprisoned in its narrow sphere, soars up into the illimitable glories of that day, and feels itself set free. "The heavens rejoice, and the earth is glad, the seas lift up their voice, and all that is in them." "The field is joyful and all that therein is, and all the trees of the wood rejoice before the Lord." But there is one spot upon earth where there is no joy—one part of creation which alone is silent—Christendom and Christian people! There, alone, the subject is denounced; the hope abhorred; the Divine Kingdom branded as an imposture. The people will not hear of it, and our timid preachers are afraid to speak of it. Therefore, without another word, Christendom has convicted itself—it has renounced its King, and preferred the vile expediences and clumsy machinery of the world, before the all-embracing power of the Divine WORD. Christendom is now thoroughly apostate—it has preferred Barabbas to Jesus, and is ripened for destruction. The first crucifixion of Jesus was followed by the ruin of Jerusalem; he has now been crucified again, and the ruin of Christendom is at hand.

To conclude—we observe some persons who make a great profession of *evangelism*, and yet are delighted when they think they have found a flaw in any prophetic writer. They are delighted to have an excuse for putting off the coming of the Lord. These persons, we observe, are notorious for the most unscrupulous worldliness; and let them be assured that when the time of judgment comes, they will know by experience that the reproach of Christ is better than the riches of Egypt; or, it may be still worse than this; they may be compelled to say—"What have I profited in gaining the world, when I have lost my own soul!"—*English Tract.*

"PASS ON, RELENTLESS WORLD."

BY CHARLES LUNT.

Swifter and swifter, day by day,
Down Time's unquiet current hurl'd,
Thou passest on thy restless way,
Tumultuous and unstable world!
Thou passest on! Time hath not seen
Delay upon thy hurried path;
And prayers and tears alike have been
In vain to stay thy course of wrath!

Thou passest on, and with thee go
The loves of youth, the cares of age;
And smiles and tears, and joy and woe,
Are on thy history's troubled page!
There, every day, like yesterday,
Writes hopes that end in mockery;
But who shall tear the veil away
Before the abyss of things to be?

Thou passest on, and at thy side,
Even as a shade, Oblivion treads,
And o'er the dreams of human pride
His misty shroud forever spreads;
Where all thine iron hand hath traced
Upon that gloomy scroll to-day,
With records ages since effaced,—
Like them shall live, like them decay.

* * * * * *

Thou hast thy friends,—I would have mine;
Thou hast thy thoughts,—leave me my own;
I kneel not at thy gilded shrine,
I bow not at thy slavish throne;
I see them pass without a sigh,—
They wake no swelling raptures now;
The fierce delights that fire thine eye,
The triumphs of thy haughty brow.

Pass on, relentless world! I grieve
No more for all that thou hast riven;
Pass on, in GOD's name, only leave
The things thou never yet hast given:
A heart at ease, a mind at home,
Affections fix'd above thy sway,
Faith set upon a world to come,
And patience through life's little day.

Book of Jasher.

EXTRACT NO. X.

CHAPTER XI.

36. And Terah entered the room and found all the idols fallen down and broken, and the hatchet in the hand of the largest, which was not broken, and the savory meat which Abram his son had made was still before them.

37. And when Terah saw this his anger was greatly kindled, and he hastened and went from the room to Abram.

38. And he found Abram his son still sitting in the house; and he said to him, what is this work thou hast done to my gods?

39. And Abram answered Terah his [illegible]

father and he said, not so my lord, for I brought savory meat before them, and when I came nigh to them with the meat that *they* might eat, they *all at once* stretched forth their hands to eat before the great one had put forth his hand to eat.

40. And the large one saw their works that they did before him, and his anger was violently kindled against them, and he went and took the hatchet that was in the house and came to them and broke them all, and behold the hatchet *is yet* in his hand as thou seest.

41. And Terah's anger was kindled against his son Abram, when he spoke this; and Terah said to Abram his son in his anger, what is this tale that thou hast told? Thou speakest lies to me.

42. Is there in these gods spirit, soul or power to do all thou hast told me? Are they not wood and stone, and have I not *myself* made them, and canst thou speak such lies, saying that the large god that was with them smote them? It is thou that didst place the hatchet in his hands, and then sayest he smote them all.

43. And Abram answered his father and said to him, and how canst thou *then* serve these idols in whom there is no power to do any thing? Can those idols in which thou trustest deliver thee? can they hear thy prayers when thou callest upon them? can they deliver thee from the hands of thy enemies, or will they fight thy battles for thee against thy enemies, that thou shouldst serve wood and stone which can neither speak nor hear?

44. And now *surely* it is not good for thee nor for the sons of men that are connected with thee, to do these things; are you so silly, so foolish or so short of understanding that you will serve wood and stone, and do after this manner?

45. And forget the Lord God who made heaven and earth, and who created you in the earth, and *thereby* bring a great evil upon your souls in this matter by serving stone and wood?

46. Did not our fathers in days of old sin in this manner, and the Lord God of the universe brought the waters of the flood upon them and destroyed the whole earth?

47. And how can you continue to do this and serve gods of wood and stone, who cannot hear, or speak, or deliver you from oppression, thereby bringing down the anger of the God of the universe upon you?

48. Now *therefore* my father refrain from this, and bring not evil upon thy soul and the souls of thy household.

49. And Abram hastened and sprang from before his father, and took the hatchet from his father's largest idol, with which Abram broke it and ran away.

50. And Terah, seeing all that Abram had done, hastened to go from his house, and he went to the king and he came before Nimrod and stood before him, and he bowed down to the king; and the king said, what dost thou want?

51. And he said, I beseech thee my lord, to hear me—now fifty years back a child was born to me, and thus has he done to my gods and thus has he spoken; and now therefore, my lord *and* king, send *for him* that he may come before thee, and judge him according to the law, that we may be delivered from his evil.

52. And the king sent three men of his servants, and they went and brought Abram before the king. And Nimrod and all his princes and servants were that day sitting before him, and Terah sat also before them.

53. And the king said to Abram, what is this that thou hast done to thy father and to his gods? And Abram answered the king in the words that he spoke to his father, and he said, the large god that was with them in the house did to them what thou hast heard.

54. And the king said to Abram, had they power to speak and eat and do as thou hast said? And Abram answered the king, saying, and if there be no power in them why dost thou serve them and cause the sons of men to err through thy follies?

55. Dost thou imagine that they can deliver thee or do any thing small or great, that thou shouldst serve them? And why wilt thou not serve the God of the whole universe, who created thee and in whose power it is to kill and to keep alive?

56. O foolish, simple, and ignorant king, woe unto thee forever.

57. I thought thou wouldst teach thy servants the upright way, but thou hast not done this, but hast filled the whole earth with thy sins and the sins of thy people who have followed thy ways.

58. Dost thou not know, *or* hast thou not heard, that this evil which thou doest, our ancestors sinned therein in days of old, and the eternal God brought the waters of the flood upon them and destroyed them all, and also destroyed the whole earth on their account? And wilt thou and thy people rise up now and do like unto this work, in order to bring down the anger of the Lord God of the universe, and to bring evil upon thee and the whole earth?

59. Now *therefore* put away this evil deed which thou doest, and serve the God of the universe, as thy soul is in his hands, and *then* it will be well with thee.

60. And if thy wicked heart will not hearken to my words to cause thee to forsake thy evil ways and to serve the eternal God, *then* wilt thou die in shame in the latter days, thou, thy people and all who are connected with thee, hearing thy words or walking in thy evil ways.

61. And when Abram had ceased speaking before the king and princes, Abram lifted up his eyes to the heavens, and he said, the Lord seeth all the wicked and he will judge them.

The best word in many books is "Finis."

THE WORLD'S CRISIS

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Poetry.

Selection.

THE GLORY OF GOD.

Since o'er thy footstool here below,
Such radiant gems are strown,
Oh! what magnificence must glow,
My God, about thy throne!
So brilliant here those drops of light—
There the full ocean rolls, how bright!

If night's blue curtain of the sky
With thousand stars inwrought,
Hung like a royal canopy,
With glittering diamonds fraught,—
Be, Lord, thy temple's outer veil,
What splendor at the shrine must dwell!

The dazzling sun at noontide hour,
Forth from his flaming vase,
Flinging o'er earth the golden shower,
Till vale and mountain blaze,
But shows, O Lord! one beam of THINE:
What then the day where thou dost shine!

Ah! how shall these dim eyes endure
That noon of living rays,
Or how my spirit, so impure,
Upon thy glory gaze?
Anoint, O Lord! anoint my sight
And robe me for that world of light.

—*Dr. Muhlenbergh.*

Original Articles.

For the Crisis.

Practical Christianity.

The term christian is used both in a general and particular sense. The former, referring to any person living in a christian community or country, whether professor or non-professor; the latter, to one who believes in the truth of the christian religion, studies to follow the example of Christ and obey his precepts.

The term christianity is used both in a nominal and practical sense. Nominal, when it consists in an assent to a profession of the doctrine and precepts of the gospel without any actual results; practical, when it secures a belief in and profession of the doctrine of Christ on the one hand, and the reducing of the precepts to practice on the other. *This* is practical, and therefore real; *that* is nominal, and therefore only in appearance. Christianity, nominally considered, is no better than any other system; but when reduced to practice, it is the best of all. It carries off the palm from all other religions. Christianity, as a system of truth, can never be surpassed. So long as we have any respect for a plan adapted to the various wants of suffering humanity, we must respect the glorious scheme of salvation revealed in the Bible. So long as men shall serve God, love truth, respect virtue, be regardful of moral purity, and have any relish for principle, they must look upon christianity as being invaluable, its worth as being inestimable. Practical christianity is the christianity of the Bible. It [illegible]

All christians, or nearly all, believe that faith and works are necessary to salvation, but differ in respect to the origin, extent, and real character of faith. By one class we are told that it originates with God; that it is the gift of God; that its gracious exercise is owing exclusively to the operations of the Holy Spirit; that it requires no mental effort on our part, and that the functions of the human mind are not called into requisition to secure it. In a word, that human instrumentality is not requisite to its realization. Hence, while it is considered necessary to salvation, the individual must wait very patiently, till God shall smile propitiously, till he shall impart the gracious principle, as no human aid can contribute in the least towards securing it.

We are assured by another class, that we must not only believe the Bible to be the word of God, that it contains an exact and perfect description of all moral duties, but we must believe their definition of terms and phrases. In a word, we must believe in their creed. This faith in some particular phase of speculative or scholastic theology, is made necessary to salvation. If a person is so unfortunate as to believe a little more than is contained in the creed, he renders himself obnoxious to the charge of heresy; if he fail to see all that is taught in the creed, he is considered obstinately blind. And hence,

"He must be stretched, if found too short,
Cut off, if found too long."

We are informed by another class that there are many kinds of faith. "A divine faith;" an "historical faith;" a "human faith;" a "temporary faith;" the "faith of miracles;" "faith in respect to futurity," and "faith in Christ." Here are as many faiths as there are days in a week. The main error in this arrangement consists in blending faith and its object. Faith should be considered one in kind, in object many. Faith may have many objects, but the principle itself is one. It requires the exercise of the same powers of mind to believe in human, as in divine testimony, in temporary, as in constant faith.

We have seen that the term christian defines one who believes in the truth of the christian religion, and studies to follow the example and obey the precepts of Christ. Believing this to be a correct definition, we shall address ourselves to an investigation of its various parts. The proposition contains three points. A belief in the christian system, an imitation of Christ's example, and a conformity to his precepts.

To believe in the truth of the christian religion is the first duty of man. Whence it is that we read,—"He that believeth and is baptised shall be saved;" "Believe on the Lord Jesus Christ and thou shalt be saved;" "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This, then, is the language of Revelation; language that we ought not to misapprehend. Much depends upon a right understanding of this question. Let us then betake ourselves to an investigation of this subject.

The main source through which we receive our knowledge of Christianity is the Bible. Whence it is that all, or nearly all, professed christians acknowledge this to be the foundation of faith and practice. This admission may be regarded as tantamount to believing in the truth of the christian system. It is a confession carrying upon its very face that ample and extensive faith that the proposition demands. It is an admission of the truth of Revelation; an acknowledgment of the genuineness of the Bible; which if we do not believe, we make God "a liar, because we believe not the record God gave of his Son." Our faith must not be partial. We must not select parts or portions of the inspired volume as matters of faith while we reject others. This were an argument against the [illegible] We may now [illegible] It [illegible]

[illegible] sanity, than to cast any reflections on the character of its author. Let God be true, though it involve all mankind in falsehood. This is the only safe ground for us to stand upon; the only tenable position for us to occupy.

That person who believes the Bible contains that information, which when received is able to make wise unto salvation, is a believer in the Christian system. It does not follow, because a person refuses to believe all that I may choose to assert, that he is, therefore, an unbeliever in the Bible. It is, however, on this very principle that the church of God has been divided and subdivided, rent and torn, scattered and peeled. This is the very source from which all the evil has proceeded, and this, of all others, is the one upon which we wish to be understood.

It is a well known fact, that while many of the principles contained in the Bible are characterized for their perspicuousness, others, on account of the ambiguity of language, are hard to be understood. There are some passages which have been investigated for years, upon which the mind is by no means settled. There are some things that make it morally impossible for men to agree in every sentiment. Some persons' minds are so constituted, that it takes as long to infuse an idea into them, as it does to infuse a whole volume into another class. To say that *these* are willing to receive the truth, but that *those* are obstinate, is judging very harshly. What right have we thus to judge motives? And if one is permitted to judge and determine in such cases, why not another? and if so, whose decision is right? Should we admit the possibility of understanding the whole Bible, upon a careful and critical analysis of its sacred principles, still we know that all are not capable of performing such a work. Where there is one capable of doing it, there are a hundred, who, on account of a lack of natural and acquired ability, cannot do it. If such persons are convinced, it must be through the instrumentality of others; and as others do not agree in their conclusions, there must be, as there always has been, a variety of opinion. Why the expression, "I wonder why the Savior, or the apostles were not more careful in explaining or qualifying some expressions," if every part can be understood? Why did they not do it if a union of sentiment is absolutely necessary to salvation?

It may be said that the writer of this article is a latitudinarian; that he teaches that it makes no matter what we believe if we only do right. This, however, is not the case. To admit such a sentiment is equivalent to saying that a man can do right before he knows what right is. To do right implies a knowledge of right. Knowledge implies faith and experience; the former receives the law that teaches the right, the latter is the record of such reception. Doing right is not an accidental act, but a principle of every day life. Correct faith implies correct action. Faith and action lie at the very basis of moral character. Whence it is that no countenance can be given to the sentiment, "that it matters not what we believe if we only do right." But while a correct faith is necessary to correct action, we must not overlook the main principle, which is,

That it is not the amount we believe, but the manner of believing that answers the requisition. The man who sees but five truths is equally justified with him who sees twenty-five, provided his faith be of a practical character. The truth of this is easily seen, if we take into the account the fact that the person who embraces Christ to-day cannot possibly know so much of truth as one who has made it his study for years; otherwise, we could not grow in grace and in the knowledge of the truth. We believe to-day, what we did not believe yesterday, because of a further advancement in knowledge. How then, in view of the progressive development of faith, can we judge those who may differ with us [illegible]

[illegible] for its assiduous application to study, and not that which is noted for its indolence. Who can not look back to the time when he or she did not believe many things which are now regarded as objects of faith; yet are confident that they have not changed as it regards the principle of honesty. They were as anxious to see the truth years ago as now; they were as careful and prayerful in their investigations then as at present. Why did they not see it? Why?

We have remarked that it was necessary to believe in the truth of the christian religion in order to be a christian. Our faith in this system is evinced in an acknowledgement of "the true and living God." The Bible teaches this truth in a lucid manner; this fact is evidenced in its universal reception. There is no sect nor party but what admits this great truth of Revelation. Another as universally received is that Christ is the "Sent of God." None think of denying this truth. Men differ as it regards Christ's nature, preexistence, &c., but all are ready to confess that he was commissioned and sent into the world to suffer and die, and ultimately to reign over all created intelligences. A practical acknowledgement of these two great truths of Revelation, constitutes the basis of a true gospel hope. He that really believes in God and in his Son Jesus Christ will make it his great concern to exemplify the principles of Christianity, and imitate the example of Christ.

(*To be continued.*)

For the Crisis.

A Reminiscence of the Past.

It was in the days of my first great sorrow, ere I could recognise the chastening hand of God in my affliction, or acknowledge the justice of that blow which dashed to the earth the beautiful dagon which I had raised in idolatry, in the inner sanctuary of my breast, and the Physician of souls had not yet laid the cicatrizing unction of Gilead's balm upon my lacerated heart. While writhing under the first scourge of my terrible bereavement, I broke from the tears, embraces and entreaties of those who loved me, and leaving home and friends far behind, I [illegible] rushed into the gay world, re[illegible] every thing but how I might obtain even momentary distraction of thought, or relief from the gnawing pangs of that sharp-teethed viper which was eating into my vitals.

Alas! I gained but sorry comfort from the mad excitement into which I plunged. With the morrow's waking came reflection, and with it smart twinges of remorse for the wild orgies of the [illegible] night. The plague spot was in my bosom—the fiery serpent had bitten me, yet my sullen eye refused to turn a glance of supplication to the brazen symbol of redemption upraised upon the pole—and I was dying! For nearly two long, weary years, I roamed a broken-hearted, isolated wanderer, far from home and far from God, seeking rest but finding none.

My strength was failing rapidly, and at length it appeared that I must hasten to my father's house and lay my bones beside my ancestors, or else a stranger's burial in some Potter's Field awaited me. I thought, and wept to think of my beloved mother. Often in the deep tenderness of her love she had named me her Joseph, the best beloved of all her children. And yet all this time I had not written a single line to tell her where or how I was. I thought of how her yearning heart and heaven-wearying supplications had followed her wayward child, and still were following him—if still she lived! IF! The bare idea that she might be dead, and I her slayer, drove me almost beside myself. The remembrance of her pale but lovely face, her mild, clear, love beaming eyes perhaps now quenched in death, came upon my heart like a knell.

[illegible]

could convey me to those kind hearts by me so long deserted. I had learned with joy ere I arrived that death had made no inroads in our family circle since last I left it; but my mother had had a severe attack of illness, from which she was but now recovering. I left my luggage at the village Inn, and in the afternoon of a summer's day, on foot and stealthily, I approached our home, as I wished to see, unseen, what the dear ones were about. I penetrated the garden unobserved, and stole through the thick foliage of a shrubbery which lay beneath the window of our back sitting-room. The window was open to let in the balmy air, laden with the perfume of rose, sweet-briar and mignonnette, which grew abundant in that little paradise. Upon a nearer approach I could distinctly hear my mother's voice, as she read a passage in the Sacred Book, preparatory to engaging in family prayer, which was her daily custom. Another step yet, and by crouching among the shrubs I became an unseen and deeply affected spectator of the family altar, and the worshipers. My father being almost constantly absent on duty, the onerous responsibility of family government devolved upon my mother, a task from which she did not shrink, although at times too much for her physical power.

My mother this evening sat at a table by the open window and read to the small but attentive audience, composed of my octogenarian grandsire and the servants. The voices of the handmaidens joined that of their kind mistress in that evening hymn, and then all knelt for prayer. It was the peculiar custom of my mother to pray for every member of the family, beginning with my aged grandfather, and so down, according to age, to the youngest branch, suiting her prayers to their especial wants. My next eldest brother's case had been laid before the Searcher of hearts. He was rising rapidly in his perilous and glorious profession, and she prayed that he might be preserved from pride of heart, &c. The supplicant here made a pause, and passed over my name to that of my younger brother! Oh! what a pang shot through my heart at this omission of my name! It was clear that she believed me dead, for only death had ever closed the prayer for those she loved. This prayer was also ended, and also that general blessing for her servants. Again there was a pause, and again the voice, now trembling, took up the supplication, as she broke forth with:—

And now I come to thee, the last,
And best beloved of all the rest:
The bitterness of death is past,
If thou no more upon this breast
Shall pillow thy poor aching head,
Where it so oft in peace hath laid!

*This verse was impromptu, for among other excellencies my mother possessed the spirit of poetry in no ordinary degree. Then followed a prayer for the poor wanderer, such as never yet ascended to heaven in vain. My heart was melted, and my tears fell as copiously as those which rained down the pale cheeks of my saint-like mother. The rock was smitten—the living waters gushed forth, and I was saved!

As soon as the prayer was ended I came out of my hiding place, and exclaiming "Mother!" sprang through the window; and, while clasped in that long, sobbing embrace, the setting sun threw his rays upon us in a flood of glory, and the Sun of Righteousness then and there arose upon the darkness of my heart with healing on his wings.

My bodily health was gradually restored, and I am now a living monument of the mercy of God, in hearing and answering the unwearied prayer of my righteous parent.

JNO. F. COTTON.

For the Crisis.

The Contrast.

[illegible]

is sure of victory [illegible] the great Commander [illegible] His weapons are [illegible] through God, to the [illegible] holds. He wrestles not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, and spiritual wickedness in high places.

Not so with the carnal [illegible] not sure of victory, [illegible] valiant or obedient. He [illegible] flesh and blood, and [illegible] fellow men.

The great Captain of our salvation during his warfare on the earth had no better fare than his soldiers; he had not where to lay his head; for our sake he became poor, that we through his poverty might become rich. He [illegible] the field of battle after having fasted forty days. He is always kind to his soldiers, and leads them on to certain victory.

Not so with earthly commanders. They fare much better than the poor soldiers. They treat them very unkindly, [illegible] are obliged to surrender all to the [illegible] The poor soldier gets a few dollars per month of the same metal which the christian soldier will tread under his feet shortly. Sometimes the carnal soldier gets a land warrant, but he has to locate it afar off among strangers and foreigners, and the land may not be very rich, and it costs him some of his hard earnings and some trouble.

Not so with the christian soldier: although he has many severe conflicts here, and is often buffeted and wounded by the enemy, and endures a great many hardships; yet, he has the promise of eternal life, and is heir to an inheritance which is incorruptible. His Commander has gone to prepare mansions for him, and to locate his land warrant near [illegible] and not among strangers and foreigners.

Now mark the last great contrast. Did you ever know an earthly soldier to gain a victory after he is once slain by the enemy? How is it with the christian soldier, after he has been captured by the enemy death? In the morning of the resurrection his Captain will lead him forth to certain victory. Let me be a soldier of the cross. [illegible]

Springfield, Mass.

For the Crisis.

"When I Awake, I Am Still with Thee."

When I first awoke from non-existence, the product of thy forming hand, O my God, thy presence surrounded me, and thy power and goodness sustained me.

"Unnumbered comforts to my soul,
Thy tender care bestowed,
Before my infant heart perceived
From whom those comforts flowed."

The path of childhood and youth, encompassed by numerous dangers, had been passed by thee, without which, [illegible] parental care and guidance would [illegible] unavailable.

"When in the slippery paths of youth,
My heedless footsteps ran,
Thy hand unseen, conveyed me safe,
And led me up to man."

When thy life-giving voice of [illegible] grace awoke my insensible heart to consider thy righteous claim [illegible] love and service; to feel the [illegible] sinfulness of my rebellion against thy goodness, in preferring the [illegible] carnal world to the [illegible] mercies; and to give [illegible] trusting in thy [illegible] [illegible] mess, O my [illegible] thee! [illegible] of eternal [illegible] where "in [illegible]

[illegible]

THE WORLD'S CRISIS

OFFICE OF PUBLICATION OVER GEO. T. ADAMS' STORE,

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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private*.

Over all communications for the paper, write *For the Crisis*.

Over all business matters, write *Business*.

Poetry.

Selection.

THE GLORY OF GOD

Since o'er thy footstool here below,
Such radiant gems are strown,
Oh! what magnificence must glow,
My God, about thy throne!
So brilliant here those drops of light—
There the full ocean rolls, how bright!

If night's blue curtain of the sky
With thousand stars inwrought,
Hung like a royal canopy,
With glittering diamonds fraught,—
Be, Lord, thy temple's outer veil,
What splendor at the shrine must dwell!

The dazzling sun at noontide hour,
Forth from his flaming vase,
Flinging o'er earth the golden shower,
Till vale and mountain blaze,
But shows, O Lord! one beam of THINE:
What then the day where thou dost shine!

Ah! how shall these dim eyes endure
That noon of living rays,
Or how my spirit, so impure,
Upon thy glory gaze?
Anoint, O Lord! anoint my sight
And robe me for that world of light.

—*Dr. Muhlenburgh.*

Original Articles.

For the Crisis.

Practical Christianity.

The term christian is used both in a general and particular sense. The former, referring to any person living in a christian community or country, whether professor or non-professor; the latter, to one who believes in the truth of the christian religion, studies to follow the example of Christ and obey his precepts.

The term christianity is used both in a nominal and practical sense. Nominal, when it consists in an assent to a profession of the doctrine and precepts of the gospel without any actual results; practical, when it secures a belief in and profession of the doctrine of Christ on the one hand, and the reducing of the precepts to practice on the other. *This* is practical, and therefore real; *that* is nominal, and therefore only in appearance. Christianity, nominally considered, is no better than any other system; but when reduced to practice, it is the best of all. It carries off the palm from all other religions. Christianity, as a system of truth, can never be surpassed. So long as we have any respect for a plan adapted to the various wants of suffering humanity, we must respect the glorious scheme of salvation revealed in the Bible. So long as men shall serve God, love truth, respect virtue, be regardful of moral purity, and have any relish for principle, they must look upon christianity as being invaluable, its worth as being inestimable. Practical christianity is the christianity of the Bible. It secures both faith and practice, the former not being genuine in the absence of the latter. "Faith without works is dead." The two must go together. The former without the latter is weak, is impotent; the latter without the former is ineffectual, is useless.

All christians, or nearly all, believe that faith and works are necessary to salvation, but differ in respect to the origin, extent, and real character of faith. By one class we are told that it originates with God; that it is the gift of God; that its gracious exercise is owing exclusively to the operations of the Holy Spirit; that it requires no mental effort on our part, and that the functions of the human mind are not called into requisition to secure it. In a word, that human instrumentality is not requisite to its realization. Hence, while it is considered necessary to salvation, the individual must wait very patiently, till God shall smile propitiously, till he shall impart the gracious principle, as no human aid can contribute in the least towards securing it.

We are assured by another class, that we must not only believe the Bible to be the word of God, that it contains an exact and perfect description of all moral duties, but we must believe their definition of terms and phrases. In a word, we must believe in their creed. This faith in some particular phase of speculative or scholastic theology, is made necessary to salvation. If a person is so unfortunate as to believe a little more than is contained in the creed, he renders himself obnoxious to the charge of heresy, if he fail to see all that is taught in the creed, he is considered obstinately blind. And hence,

"He must be stretched, if found too short,
Cut off, if found too long."

We are informed by another class that there are many kinds of faith. "A divine faith;" an "historical faith," a "human faith;" a "temporary faith," the "faith of miracles;" "faith in respect to futurity," and "faith in Christ." Here are as many faiths as there are days in a week. The main error in this arrangement consists in blending faith and its object. Faith should be considered one in kind, in object many. Faith may have many objects, but the principle itself is one. It requires the exercise of the same powers of mind to believe in human, as in divine testimony, in temporary, as in constant faith.

We have seen that the term christian defines one who believes in the truth of the christian religion, and studies to follow the example and obey the precepts of Christ. Believing this to be a correct definition, we shall address ourselves to an investigation of its various parts. The proposition contains three points. A belief in the christian system, an imitation of Christ's example, and a conformity to his precepts.

To believe in the truth of the christian religion is the first duty of man. Whence it is that we read,—"He that believeth and is baptized shall be saved;" "Believe on the Lord Jesus Christ and thou shalt be saved;" "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This, then, is the language of Revelation; language that we ought not to misapprehend. Much depends upon a right understanding of this question. Let us then betake ourselves to an investigation of this subject.

The main source through which we receive our knowledge of Christianity is the Bible. Whence it is that all, or nearly all, professed christians acknowledge this to be the foundation of faith and practice. This admission may be regarded as tantamount to believing in the truth of the christian system. It is a confession carrying upon its very face that ample and extensive faith that the proposition demands. It is an admission of the truth of Revelation; an acknowledgment of the genuineness of the Bible; which if we do not believe, we make God "a liar, because we believe not the record God gave of his Son." Our faith must not be partial. We must not select parts or portions of the inspired volume as matters of faith while we reject others. This were an argument against the sincerity of our confession. We may not question any part of the Bible. If we do not understand it, if we cannot comprehend many things therein contained, it were far more consistent to admit our ignorance, our want of perspicuity, than to cast any reflections on the character of its author. Let God be true, though it involve all mankind in falsehood. This is the only safe ground for us to stand upon; the only tenable position for us to occupy.

That person who believes the Bible contains that information, which when received is able to make wise unto salvation, is a believer in the Christian system. It does not follow, because a person refuses to believe all that I may choose to assert, that he is, therefore, an unbeliever in the Bible. It is, however, on this very principle that the church of God has been divided and subdivided, rent and torn, scattered and peeled. This is the very source from which all the evil has proceeded, and this, of all others, is the one upon which we wish to be understood.

It is a well known fact, that while many of the principles contained in the Bible are characterized for their perspicuousness, others, on account of the ambiguity of language, are hard to be understood. There are some passages which have been investigated for years, upon which the mind is by no means settled. There are some things that make it morally impossible for men to agree in every sentiment. Some persons' minds are so constituted, that it takes as long to infuse an idea into them, as it does to infuse a whole volume into another class. To say that *these* are willing to receive the truth, but that *those* are obstinate, is judging very harshly. What right have we thus to judge motives? And if one is permitted to judge and determine in such cases, why not another? and if so, whose decision is right? Should we admit the possibility of understanding the whole Bible, upon a careful and critical analysis of its sacred principles, still we know that all are not capable of performing such a work. Where there is one capable of doing it, there are a hundred, who, on account of a lack of natural and acquired ability, cannot do it. If such persons are convinced, it must be through the instrumentality of others; and as others do not agree in their conclusions, there must be, as there always has been, a variety of opinion. Why the expression, "I wonder why the Savior, or the apostles were not more careful in explaining or qualifying some expressions," if every part can be understood? Why did they not do it if a union of sentiment is absolutely necessary to salvation?

It may be said that the writer of this article is a latitudinarian; that he teaches that it makes no matter what we believe if we only do right. This, however, is not the case. To admit such a sentiment is equivalent to saying that a man can do right before he knows what right is. To do right implies a knowledge of right. Knowledge implies faith and experience; the former receives the law that teaches the right, the latter is the record of such reception. Doing right is not an accidental act, but a principle of every day life. Correct faith implies correct action. Faith and action lie at the very basis of moral character. Whence it is that no countenance can be given to the sentiment, "that it matters not what we believe if we only do right." But while a correct faith is necessary to correct action, we must not overlook the main principle, which is,

That it is not the amount we believe, but the manner of believing that answers the requisition. The man who sees but five truths is equally justified with him who sees twenty-five, provided his faith be of a practical character. The truth of this is easily seen, if we take into the account the fact that the person who embraces Christ to-day cannot possibly know so much of truth as one who has made it his study for years; otherwise, we could not grow in grace and in the knowledge of the truth. We believe to-day, what we did not believe yesterday, because of a further advancement in knowledge. How then, in view of the progressive development of faith, can we judge those who may differ with us, those who believe a little more or a little less than ourselves. This lack, or want of agreement, is not to be attributed to a lack of moral honesty. Persons may be strictly honest and differ in sentiment. I speak of an honesty characterized for its assiduous application to study, and not that which is noted for its indolence. Who can not look back to the time when he or she did not believe many things which are now regarded as objects of faith; yet are confident that they have not changed as it regards the principle of honesty. They were as anxious to see the truth years ago as now; they were as careful and prayerful in their investigations then as at present. Why did they not see it? Why?

We have remarked that it was necessary to believe in the truth of the christian religion in order to be a christian. Our faith in this system is evinced in an acknowledgement of "the true and living God." The Bible teaches this truth in a lucid manner; this fact is evidenced in its universal reception. There is no sect nor party but what admits this great truth of Revelation. Another as universally received is, that Christ is the "Sent of God." None think of denying this truth. Men differ as it regards Christ's nature, pre-existence, &c., but all are ready to confess that he was commissioned and sent into the world to suffer and die, and ultimately to reign over all created intelligences. A practical acknowledgement of these two great truths of Revelation, constitutes the basis of a true gospel hope. He that really believes in God and in his Son Jesus Christ, will make it his great concern to exemplify the principles of Christianity, and imitate the example of Christ.

(*To be continued.*)

For the Crisis.

A Reminiscence of the Past.

It was in the days of my first great sorrow, ere I could recognise the chastening hand of God in my affliction, or acknowledge the justice of that blow which dashed to the earth the beautiful dagon which I had raised in idolatry, in the inner sanctuary of my breast, and the Physician of souls had not yet laid the cicatrising unction of Gilead's balm upon my lacerated heart. While writhing under the first scourge of my terrible bereavement, I broke from the tears, embraces and entreaties of those who loved me, and leaving home and friends far behind, I insanely rushed into the gay world, reckless of every thing but how I might obtain even momentary distraction of thought, or relief from the gnawing pangs of that sharp-teethed viper which was eating into my vitals.

Alas! I gained but sorry comfort from the mad excitement into which I plunged. With the morrow's waking came reflection, and with it smart twinges of remorse for the wild orgies of the past night. The plague spot was in my bosom—the fiery serpent had bitten me, yet my sullen eye refused to turn a glance of supplication to the brazen symbol of redemption upraised upon the pole—and I was dying! For nearly two long, weary years, I roamed a broken-hearted, isolated wanderer, far from home and far from God, seeking rest but finding none.

My strength was failing rapidly, and at length it appeared that I must hasten to my father's house and lay my bones beside my ancestors, or else a stranger's burial in some Potter's Field awaited me. I thought, and wept to think of my beloved mother. Often in the deep tenderness of her love she had named me her Joseph, the best beloved of all her children. And yet all this time I had not written a single line to tell her where or how I was. I thought of how her yearning heart and heaven-wearying supplications had followed her wayward child, and still were following him—if still she lived! IF! The bare idea that she might be dead, and I her slayer, drove me almost beside myself. The remembrance of her pale but lovely face, her mild, clear, love beaming eye, perhaps now quenched in death, smote upon my heart like a knell.

I thought of those many acts of fond endearment which filled my heart with more than ordinary filial love, and my soul yearned to behold once more before I died my dearly beloved mother. I crossed the channel that divided me from my Island home, and sped as quickly as horses could convey me to those kind hearts by me so long deserted. I had learned with joy ere I arrived that death had made no inroads in our family circle since last I left it; but my mother had had a severe attack of illness, from which she was but now recovering. I left my luggage at the village Inn, and in the afternoon of a summer's day, on foot and stealthily, I approached our home, as I wished to see, unseen, what the dear ones were about. I penetrated the garden unobserved, and stole through the thick foliage of a shrubbery which lay beneath the window of our back sitting-room. The window was open to let in the balmy air, laden with the perfume of rose, sweet-briar and mignonnette, which grew abundant in that little paradise. Upon a nearer approach I could distinctly hear my mother's voice, as she read a passage in the Sacred Book, preparatory to engaging in family prayer, which was her daily custom. Another step yet, and by crouching among the shrubs I became an unseen and deeply affected spectator of the family altar, and the worshipers. My father being almost constantly absent on duty, the onerous responsibility of family government devolved upon my mother, a task from which she did not shrink, although at times too much for her physical power.

My mother this evening sat at a table by the open window and read to the small but attentive audience, composed of my octogenarian grandsire and the servants. The voices of the handmaidens joined that of their kind mistress in that evening hymn, and then all knelt for prayer. It was the peculiar custom of my mother to pray for every member of the family, beginning with my aged grandfather, and so down, according to age, to the youngest branch, suiting her prayers to their especial wants. My next eldest brother's case had been laid before the Searcher of hearts. He was rising rapidly in his perilous and glorious profession, and she prayed that he might be preserved from pride of heart, &c. The supplicant here made a pause, and passed over my name to that of my younger brother! Oh! what a pang shot through my heart at this omission of my name! It was clear that she believed me dead, for only death had ever closed the prayer for those she loved. This prayer was also ended, and also that general blessing for her servants. Again there was a pause, and again the voice, now trembling, took up the supplication, as she broke forth with:—

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As soon as the prayer was ended I came out of my hiding place, and exclaiming "Mother!" sprang through the window; and, while clasped in that long, sobbing embrace, the setting sun threw his rays upon us in a flood of glory, and the Sun of Righteousness then and there arose upon the darkness of my heart with healing on his wings.

My bodily health was gradually restored, and I am now a living monument of the mercy of God, in hearing and answering the unwearied prayer of my righteous parent.

JNO. F. COTTON.

For the Crisis.

The Contrast.

Let me look at the character and position of the soldier of the cross, for a while, and mark the contrast between the same and the carnal soldier, or the soldier of this earth.

In the first place the Christian soldier is sure of victory if he obeys the voice of the great Commander-in-chief, Jesus Christ. His weapons are not carnal, but mighty, through God, to the pulling down of strong holds. He wrestles not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, and spiritual wickedness in high places.

Not so with the carnal soldier. He is not sure of victory, let him be ever so valiant or obedient. He wrestles against flesh and blood, and seeks the life of his fellow men.

The great Captain of our salvation during his warfare on this earth had no better fare than his soldiers; he had not where to lay his head; for our sake he became poor, that we through his poverty might become rich. He once entered the field of battle after having fasted forty days. He is always kind to his soldiers, and leads them on to certain victory.

Not so with earthly commanders. They fare much better than the poor soldier. They treat them very unkindly, and often are obliged to surrender all to the enemy. The poor soldier gets a few dollars per month of the same metal which the christian soldier will tread under his feet shortly. Sometimes the carnal soldier gets a land warrant, but he has to locate it afar off among strangers and foreigners, and the land may not be very rich, and it costs him some of his hard earnings and some trouble.

Not so with the christian soldier. Although he has many severe conflicts here and is often buffeted and wounded by the enemy, and endures a great many hardships; yet, he has the promise of eternal life, and is heir to an inheritance which is incorruptible. His Commander has gone to prepare mansions for him, and to locate his land warrant soon in the new earth, and not among strangers and foreigners.

Now mark the last great contrast. Did you ever know an earthly soldier to gain a victory after he is once slain by the enemy? How is it with the christian soldier, after he has been captured by the enemy death? In the morning of the resurrection his Captain will lead him forth to certain victory. Let me be a soldier of the cross. G. L. B.

Springfield, Mass.

For the Crisis.

"When I Awake, I Am Still with Thee."

When I first awoke from non-existence, the product of thy forming hand, O my God, thy presence surrounded me, and thy power and goodness sustained me.

"Unnumbered comforts to my soul,
Thy tender care bestowed;
Before my infant heart perceived
From whom those comforts flowed."

The path of childhood and youth, encompassed by numerous dangers, was compassed by thee, without which, even parental care and guidance would have been unavailable.

"When in the slippery paths of youth
My heedless footsteps ran,
Thy hand unseen, conveyed me safe
And led me up to man."

When thy life-giving voice of sovereign grace awoke my insensible heart to consider thy righteous claim to my supreme love and service; to feel the exceeding sinfulness of my rebellion against infinite goodness, in preferring the things of a carnal world to the God of my being and mercies; and to give thee my whole heart, trusting in thy mercy in a precious Redeemer; in what a new and delightful sense, O my dear Father, was I then with thee! Then did I enjoy the sweet pledge of eternal companionship in thy presence, where "is fulness of joy."

When my treacherous, wandering heart has, by thine [illegible] from its [illegible] sliding, [illegible] spirit, how [illegible] of being still [illegible]

When [illegible] deep, [illegible] my [illegible]

waters shall not overflow thee." The fire "shall not hurt thee."

> "I only design
> Thy dross to consume;
> Thy gold to refine."

"When I awake," in the watches of the night and in the morning, "I am still with thee." My thoughts and desires are towards thee. And oh, "how precious also are thy thoughts unto me, O God! how great is the sum of them." O wondrous, condescending love, to hold endearing communion, dear Father, with thine unworthy child!

Blessed God! A still more glorious awaking, to be with thee, awaits thy ransomed ones. On the resurrection morn, "when I awake I am still with thee." "Then shall I be satisfied when I awake with thy likeness," to be forever with thee.

> "Through all Eternity, to thee
> A joyful song I'll raise,
> But oh, Eternity's too short
> To utter all thy praise!"

H. Grew.

Philadelphia, Dec. 8th, '57.

Correspondence.

From Bro. A. N. Seymour.

Bro. Grant:—The love of Christ constraineth me to acknowledge that I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth and meekly renders obedience to its heavenly mandates. And if such an unearthly proposition, so full of the love of God and eternal glory, will not arrest the attention of the careless sinner and lead him to ground the weapons of rebellion against so benevolent and merciful a God, I am ignorant of the means that will accomplish so desirable an object or end.

It appears that God in the beginning purposed in the economy of man's redemption, to *embody* in the term *gospel* every celestial blessing that infinite wisdom could desire, in order to man's ultimate exaltation and happiness, and also as a means to lead him over from his rebellion to wear the armory of heaven—even the Prince of life—and fight for a prize that will exist not for a moment like the bubble upon the surging deep, but will continue through all the successive ages of a vast eternity. And in the language of Isaiah, the gospel predictor, I would ask, what more can God do for his vineyard or man's salvation than what he has already done? Is it possible for God to extend man greater, higher, more noble and exalted motives to lead him to virtue and God? No, no. It seems that God has already impoverished his glory (if I may be allowed the phraseology) for the purpose of elevating man to an equality with the angels and to joint heirship with Jesus Christ our Lord and Lifegiver. A far more exceeding and eternal weight of glory is the sure inheritance of Christ and his church. And yet while we gaze upon, admire and wonder at God's infinite wisdom, goodness and manifold benevolence to the children of men, in rescuing them from the unnumbered evils of this earth caused by sin, we are smitten with astonishment and surprise to see so little wakefulness manifested by professor and non-professor touching the things of such infinite importance to our soul's eternal salvation.

May God arouse each brother and sister to redoubled energy in carrying forward the gospel, fraught so richly with heavenly endowments for the dying sons of men. The church being the pillar and ground of the truth, the moral luminary of the world should arise in the greatness of her strength and sway an influence in favor of truth and righteousness, that should cause Satan's empire to shake from centre to circumference. Oh for a reformation in the church of Christ! that our ears may be saluted with the penitent's cry, "What must I do to be saved?" and our hearts made to rejoice to see dying men made new creatures in Christ Jesus. O Lord, hasten the happy period! is my prayer.

Yours in hope,

A. N. Seymour.

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Lancaster City, Pa.

"Don't forget to put my Bible in my trunk," said a poor girl who was going to the city to find work. "I can do without you, mother, but I cannot do without the word of God."

That is it. Stand by your Bible, and the wickedness of a wicked city will never hurt you. The devil, who goeth about like a roaring lion, cannot face the sharp arrows of the word of God.

The World's Crisis.

BOSTON, DECEMBER 28, 1857.

"What is Man?"—Ps. 8: 4.

NUMBER FIVE.

We have brought some scripture, and purpose to bring more, in answer to the inquiry at the head of this article; and, thus far, it looks plain to us that the *whole man* was made "of the dust of the ground," except "the breath of life," which is not *the man*, nor the conscious, intelligent, and accountable part of man; but is "the breath of life" which is *common* to all living creatures. When the "breath of life" leaves the man, we believe he becomes unconscious, and remains so till the resurrection.

We will now compare this view with modern theology, to see how far we can harmonize the two. Says a popular writer:—

"The *soul* lives in the body just as a man lives in a house. When the house is carried away by a flood, or burned up, or it becomes old and falls to pieces, or any thing else happens so that the man cannot live in it any longer, he chooses a house somewhere else and goes to live in that. So your *soul* must move away at some time and leave the body."

Says a distinguished minister:—

"The *soul*, by its own inherent energy, triumphs over the decaying structure, which it inhabits. . . . It is this spiritual organism, which sees and hears and feels, which suffers and enjoys, which thinks and wills and executes; which is, in short, *the real man*."

There seems to be a wide difference between modern theology and the position we have taken, and we know of no way to ascertain which is right, only by an appeal to the *Bible*, which we consider as the *only* rule of faith and practice. Well, "what saith the scripture?"—"*Man dieth*, and wasteth away."—"*Man* lieth down and riseth not, till the heavens be no more, they shall not awake, nor be raised out of their *sleep*." Job. 14: 10, 12. We believe Job means a "*real man*," when he says, "*man* dieth." Hear the popular theologian once more.—"O listen, *man!* a voice within us speaks the startling word, '*man*, thou shalt never die!'" How well this last compares with what Satan said to our first parents,—"Ye shall not surely die." The *Lord* said, "*thou* shalt surely die." Which told the truth, the Lord or the devil? Both addressed the "*real man*;" not the "*house*" he lived in. Listen to the Lord, while talking to Adam after his transgression.—"In the sweat of *thy* face shalt *thou* eat bread, till *thou* return unto the *ground*; for out of it was *thou* taken; for dust *thou* art and unto dust shalt *thou* return." Gen. 3: 19. Does the word *thou* stand for the *house*, or the "real man?" Is a man's house guilty? Do we talk to a man's house, or the man in it? The answer is obvious. In this case, and all others in the Bible, we find that the conscious part, which is addressed as the accountable being, is represented as returning to the *ground* at death, instead of heaven, or a place of torment; and that no where in the Bible is the *man* said to be alive between death and the resurrection. Hear the word of the Lord to Abraham,—"*Thou* shalt go to thy fathers in peace, *thou* shalt be *buried* in a good old age." Gen. 15: 15. What does the word *thou* stand for in this passage? Certainly not for the *house* (body) if the theological description of man is correct, but for the "real man," Abram; then it follows, that when the time came that *he* "must move away," *he* was moved to a place where he was "*buried*." We see no way to avoid this conclusion; for it is certain the Lord does not address the "house," but the soul, or man in the house, if modern theology is correct, and hence, the conscious part to which he speaks is to be *buried*. But when we let *thou* represent the *whole man*, all is plain.

Let us look at a few records of death as given in the Bible. "For *David*, after he had served his own generation by the will of God, fell on *sleep*, and was laid unto his fathers and saw corruption." Acts 13: 36. From this scripture, we learn that whatever constituted *David*, "fell on sleep." Was this David's belief when alive? Said he,—"I shall be satisfied when I *awake* in thy likeness." Ps. 17: 15. This shows that he expected to fall asleep. Some tell us David is in heaven. Let Peter testify.—"Men and brethren, let me freely speak unto you of the patriarch *David*, that he is both *dead* and *buried*, . . . David is not ascended into the heavens." Acts 2: 29, 34. Can any thing be plainer? If David is *dead*, does he know any thing? Says the wise man, "The dead know not any thing." Is there a passage in the Bible which contradicts this plain statement, and shows that "a dead man" has any knowledge? We have not been able to find it. If a dead man knows nothing, then he cannot praise the Lord while in that state. Hear David on this point. "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17. When will man be raised from "the sleep of death? Job gives a plain answer. "So *man* ("the real man,") lieth down, and *riseth not till the heavens be no more*, they shall not awake, nor be raised out of their *sleep*." Job 14: 12. This harmonizes perfectly with the teachings of our Savior. He says, "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise *him* up at *the last day*." John 6: 40.

As we have looked at the simplicity and plainness of the Bible on this point, I have often wondered why all do not see it; for there is no truth in the Scriptures plainer to our mind, than that the *whole man* dies, and remains dead until the resurrection "at the last day." Hence it follows, as Paul says, if there is no resurrection of the dead, "they also which are fallen *asleep* in Christ are *perished*." Does *perished* mean "gone to glory?" *Perish* is defined by Webster to mean,—"to waste away," "to die," "to depart wholly," "to be extirpated," "to come to nothing." Such, then, is the condition of those who have "fallen asleep in *Christ*" if the dead rise not; but this can't be true if "the real man" "moves away" at death, and goes to his reward.

Take some more examples from the records of death in the Bible, and see if they teach any thing like popular theology.—"*Solomon slept* with his fathers, and *he* was *buried* in the city of David his father." 2 Chron. 9: 31. In this case, whatever constituted *Solomon*, "slept" and "was buried."—"And *Rehoboam slept* with his fathers, and was *buried* in the city of David." 2 Chron. 12: 16. Thus we have recorded the death of twenty-four kings—some good, and some of them wicked. We do not find a single intimation that they were *alive* in *sheol*, the grave; but we do find it expressly declared that, "there is *no* work, nor device, nor *knowledge*, nor wisdom, in the grave (*sheol*) whither *thou* goest." Eccl. 9: 10. This scripture forever settles the point in relation to the conscious state of the dead in *sheol*, and its corresponding Greek synonymn, *hades*, found in the New Testament. When it is thus positively declared that there is *no knowledge* in *sheol* or *hades*, all argument to prove the opposite must fall to the ground before this plain Bible statement.

Notes by the Way.

Rutland, Vt. We commenced meetings in this place Nov. 11th, and continued them until the evening of the 16th. Our meetings were held in the Town Hall, a very commodious room and an excellent place for public speaking. The first evening we had out between twenty and thirty, accompanied with a good degree of prejudice, and some curiosity. Our effort to preach was like one pitching hay against the wind, and judging from appearances, one would have reasonably concluded that our time and strength would be better spent in some other place, or calling. The ministers in the place manifested no interest in the meetings only to keep their people away. Those who did come, seemed to think they were disgracing themselves, for we found only *one*, a poor brother, through whose influence we were persuaded to come, that was in sympathy with the great truth we love so well. Some interest was awakened here in 1843 by the labors of Bro. Shipman, but it long since died away; and the remark was almost universal, "Rutland is a very hard place." We saw no reason to dispute the saying.

After the first evening, our meetings continued to increase in interest, until we had large congregations, which had "ears to hear," and hearts to receive the truth, and rejoice in its reception. They seemed like hungry children, who had been living on poor, stale bread and tainted meat till nearly famished. We took *comfort* in feeding them with the plain word of the Lord, while they rejoiced in its simplicity, treasuring it up, as something more valuable than gold; at the same time rejecting the *fables* that have been imposed upon them in these last days. They were astonished at the plain harmony of the Scriptures and wondered they had not seen it before. We left them with tears in their eyes begging us to return, which we promised to so if the way should open.

We came again to this place last evening and commenced meetings at the Town Hall, with a good prospect of seeing happy results,—of which we will endeavor to speak in due time.

New Britain, Ct. Nov. 24th, we commenced a series of meetings at the Advent Chapel in this place, and continued them every evening during the week and over the Lord's day. The cause of the Lord has been very low in this place and the brethren and sisters have become very much disheartened. We began with a very small congregation, and a faint interest, but closed with a crowded house and deep feeling. Adverse winds blew, but the Lord gave new strength to his children. The prospect looked encouraging for a revival of pure religion, when we left for our appointment at Danielsonville, Ct. On our way we took dinner with Bro. Crowell, in Hartford, and spent a couple of hours very pleasantly in his happy family. We learn that there is a growing interest in the congregation to which he preaches.

Danielsonville, Ct. Dec. 1st., we renewed our siege against the powers of darkness in this place, and continued it till the 13th inst., and, by the help of the Lord, achieved a great victory. We received a hearty welcome on our return, and found a large congregation assembled to hear and rejoice in the truth. We stopped with Bro. D. A. Jones,—one of the pilgrim-homes in the place. There are some of the excellent of earth in D—— and the region round about. Dr. Huntington, from Brooklyn, Ct., was present at nearly all of our meetings to assist in persuading the people to come to the Lord.

Our place of worship, a large hall formerly occupied by the Baptists, was too strait to accommodate those who flocked to hear; notwithstanding one preacher cautioned his people against coming, calling us the false prophets of the last days; and another minister said it was a *sin* to go to our meetings, and reported that we did not believe in a change of heart. But the people were determined to hear and judge for themselves, and after a candid examination of the subject, a goodly number of church members have embraced the great truths we preach, and are rejoicing in them like young converts, wondering why they did not see these things before. Said one, while tears were streaming from the eyes, "Why have we been kept so long in the dark?" Others remarked, "I now take delight in reading the Bible; it is a new book to me. Some of the best and most active members of the church are now believing and advocating the doctrine we preach. Some, who have been upon a sandy foundation, have now built upon the rock, and stand firm in the Lord, hoping for eternal salvation when Jesus comes. We have seldom seen better specimens of Christianity than some in this place.

Lord's day morning, Dec. 31st, we enjoyed a pleasant love feast together, and at noon, seven, who had passed from darkness to light, were buried with Christ in baptism, and received a rich blessing from the Lord. It was comforting, to hear them say when coming up from the liquid grave, "O how happy I feel!"—"praise the Lord!"—"glory!" Several others besides those baptized were happily converted, and feel determined to be Christians in deed and truth. A number were under deep conviction when we left, and we expect to hear that many more have become witnesses for Jesus. In the evening, about fifty sat down to the table of the Lord to commemorate his death and sufferings. It was a scene of happy remembrance, not soon to be forgotten by those present.

In conclusion, permit us to urge our preaching brethren, and all others, to labor for the conversion of sinners, and the reclaiming of backsliders, and we shall soon see all the churches in a more healthy condition.

Query.

A brother wishes to know our views of 1 Pet. 3: 19, which reads,—"By which also he went and preached unto the spirits in prison."

Before we can understand this passage, we must ascertain what is the antecedent of the word "*which*." Let us read the preceding verse. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the *spirit*; by *which* he went and preached," &c.

We now see that *spirit* is the word represented by "*which*." This is the Spirit that quickened Christ, or brought him from Joseph's new tomb, then it can't be Christ *himself*. This same spirit (the Holy Spirit,) was employed to preach "in the days of Noah, while the ark was a preparing." Who was employed to preach to the antediluvians?—Noah. We read in 2 Pet. 2: 5, that Noah was "a preacher of righteousness." But could Noah preach any better without the *Spirit* than we can now? We think not, and for this reason, it helped him to warn his wicked generation, who are *now* in the "prison"-house of the grave.

If Christ *himself* went down to hell and preached during the time he was in the grave, then he was not dead, as the Bible declares. And, besides, if he preached to them in hell after death, it follows that there is *probation* in hell; otherwise, he only tantalized them with an offer of salvation, when there was no mercy for them. Such an idea is too absurd to need a refutation.

We understand, then, by this scripture, that the same spirit which brought Christ from the dead, helped Noah to preach to the antediluvians, "while the ark was a preparing," and not while Christ was in the grave.

Watch-meeting.

We purpose to hold a meeting at Chapman Lower Hall, Boston, commencing the last night of the year, at 8 o'clock. The sacrament of the Lord's supper will be administered during the meeting. All serious minded persons are invited to attend.

☞ Letters sent to Mrs. Grant should be directed in our care, Crisis box; otherwise, they may not be received.—Ed.

For the Crisis.

"Satanic Delusion."

Dear Bro. Adams:—When in your office some weeks ago, and looking over the books upon your shelves, my eye rested upon a small volume entitled "Satanic Delusion, by Rev. Dr Ramsey." That little book has aided me much in exposing what is called "Spiritualism;" and in reading the works of Andrew J. Davis and some others of his class, I have found the statements contained in "Satanic Delusion" to be corroborated. Every minister of the gospel ought to know how absolutely opposed to the teachings of the Bible is "Spiritualism,"—nothing can be wider apart than the two systems, the one represented by the prophets and apostles, and the other by Davis and his *confreres*. The little book above noticed, which you sell for thirty cents in paper covers, and for forty cents in cloth gilt, ought to be on every minister's table.

Yours for the truth,

F. G. Brown.

West Townsend, Dec. 16th, '57.

For the Crisis.

"Irreverence."

At last I have been gratified by seeing in the columns of our instructive little paper a word on this neglected subject. I have long wished some one would speak out upon it, and now lest it should be dropped too soon, I will throw in my mite. One text of scripture I have wished might be engraven in large capitals on the walls of our places of worship,—"Holy and Reverend is His Name;" not the name of a poor, dying mortal, but the name of the great "I Am." One would think many professing christians, too many of our ministers, had either forgotten, or never learned that Jehovah has guarded his sacred name against profanation, by the most emphatic command, and the most solemn threatening. He distinctly taught his ancient people to fear the great and dreadful name of the Lord their God; and no less "great and dreadful" is his name now, though we are taught to call him "Our Father," and through Christ to view him as the God of Love. The present age is characterized by irreverence for sacred things,—a reckless daring in dealing with the most solemn and weighty subjects; and we need to beware of partaking of the spirit of the world in this as in other respects.

I will particularize some acts of irreverence particularly offensive to every well cultivated and truly devout mind. The too frequent and careless repetition of the sacred names in preaching or religious conversation.

Some erroneously adopt a style of sickening familiarity in addressing the Most High, as expressive of perfect trust and confidence. Sometimes the peremptory and commanding manner of an individual in prayer, to say nothing of unscriptural petitions, has caused a cold chill to creep over us. One habit, common to some pub-

waters shall not overflow thee." The fire "shall not hurt thee."

"I only design
Thy dross to consume;
Thy gold to refine."

"When I remember thee in the watches of the night and in the morning, "I am still with thee." My thoughts and desires are towards thee. And oh, "how precious also are thy thoughts unto me, O God! how great is the sum of them." O wondrous, condescending love, to hold endearing communion, dear Father, with thine unworthy child!

Blessed God! A still more glorious awaking, to be with thee, awaits thy ransomed ones. On the resurrection morn, "when I awake I am still with thee." "Then shall I be satisfied when I awake with thy likeness," to be forever with thee.

"Through all Eternity, to thee
A joyful song I'll raise;
But oh, Eternity's too short
To utter all thy praise!"

H. Grew.

Philadelphia, Dec. 8th, '57.

Correspondence.

From Bro. A. N. Seymour.

Bro. Grant:—The love of Christ constraineth me to acknowledge that I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth and meekly renders obedience to its heavenly mandates. And if such an unearthly proposition, so full of the love of God and eternal glory, will not arrest the attention of the careless sinner and lead him to ground the weapons of rebellion against so benevolent and merciful a God, I am ignorant of the means that will accomplish so desirable an object or end.

It appears that God in the beginning purposed in the economy of man's redemption, to *embody* in the term *gospel* every celestial blessing that infinite wisdom could desire, in order to man's ultimate exaltation and happiness, and also as a means to lead him over from his rebellion to wear the armory of heaven—even the Prince of life—and fight for a prize that will exist not for a moment like the bubble upon the surging deep, but will continue through all the successive ages of a vast eternity. And in the language of Isaiah, the gospel predictor, I would ask, what more can God do for his vineyard or man's salvation than what he has already done? Is it possible for God to extend man greater, higher, more noble and exalted motives to lead him to virtue and God? No, no. It seems that God has already impoverished his glory (if I may be allowed the phraseology) for the purpose of elevating man to an equality with the angels and to joint heirship with Jesus Christ our Lord and Lifegiver. A far more exceeding and eternal weight of glory is the sure inheritance of Christ and his church. And yet while we gaze upon, admire and wonder at God's infinite wisdom, goodness and manifold benevolence to the children of men, in rescuing them from the unnumbered evils of this earth caused by sin, we are smitten with astonishment and surprise to see so little wakefulness manifested by professor and non-professor touching the things of such infinite importance to our soul's eternal salvation.

May God arouse each brother and sister to redoubled energy in carrying forward the gospel, fraught so richly with heavenly endowments for the dying sons of men. The church being the pillar and ground of the truth, the moral luminary of the world should arise in the greatness of her strength and sway an influence in favor of truth and righteousness, that should cause Satan's empire to shake from centre to circumference. Oh for a reformation in the church of Christ! that our ears may be saluted with the penitent's cry, "What must I do to be saved?" and our hearts made to rejoice to see dying men made new creatures in Christ Jesus. O Lord, hasten the happy period! is my prayer.

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Says a distinguished minister:—

"The *soul*, by its own inherent energy, triumphs over the decaying structure, which it inhabits. . . . It is this spiritual organism, which sees and hears and feels, which suffers and enjoys, which thinks and wills and executes; which is, in short, *the real man*."

There seems to be a wide difference between modern theology and the position we have taken, and we know of no way to ascertain which is right, only by an appeal to the *Bible*, which we consider as the *only* rule of faith and practice. Well, "what saith the scripture?"—"*Man dieth*, and wasteth away."—"*Man* lieth down and riseth not, till the heavens be no more, they shall not awake, nor be raised out of their *sleep*." Job. 14: 10, 12. We believe Job means a "*real man*," when he says, "*man* dieth." Hear the popular theologian once more.—"O listen, *man!* a voice within us speaks the startling word, '*man*, thou shalt never die!'" How well this last compares with what Satan said to our first parents,—"Ye shall not surely die." The *Lord* said, "*thou* shalt surely die." Which told the truth, the Lord or the devil? Both addressed the "*real man*;" not the "*house*" he lived in. Listen to the Lord, while talking to Adam after his transgression.—"In the sweat of *thy* face shalt *thou* eat bread, till *thou* return unto the *ground*; for out of it was *thou* taken; for dust thou art, and unto dust shalt *thou* return." Gen. 3: 19. Does the word *thou* stand for the *house*, or the "real man?" Is a man's house guilty? Do we talk to a man's house, or the man in it? The answer is obvious. In this case, and all others in the Bible, we find that the conscious part, which is addressed as the accountable being, is represented as *returning* to the *ground* at death, instead of heaven, or a place of torment; and that no where in the Bible is the *man* said to be alive between death and the resurrection. Hear the word of the Lord to Abraham.—"*Thou* shalt go to thy fathers in peace, *thou* shalt be *buried* in a good old age." Gen. 15: 15. What does the word *thou* stand for in this passage? Certainly not for the *house* (body) if the theological description of man is correct, but for the "real man," Abram; then it follows, that when the time came that *he* "must move away," *he* was moved to a place where he was "*buried*." We see no way to avoid this conclusion; for it is certain the Lord does not address the "house," but the soul, or man in the house, if modern theology is correct, and hence, the conscious part to which he speaks is to be *buried*. But when we let *thou* represent the *whole man*, all is plain.

Let us look at a few records of death as given in the Bible. "For *David*, after he had served his own generation by the will of God, fell on *sleep*, and was laid unto his fathers and saw corruption." Acts 13: 36. From this scripture, we learn that whatever constituted *David*, "fell on sleep." Was this David's belief when alive? Said he,—"I shall be satisfied when I *awake* in thy likeness." Ps. 17: 15. This shows that he expected to fall asleep. Some tell us David is in heaven. Let Peter testify.—"Men and brethren, let me freely speak unto you of the patriarch David, that he is both *dead* and *buried*, . . . David is not ascended into the heavens." Acts [illegible] If David is *dead*, does he know any thing? Says the wise man, "The dead know not any thing." Is there a passage in the Bible which contradicts this plain statement, and shows that "a dead man" has any knowledge? We have not been able to find it. If a dead man knows nothing, then he cannot praise the Lord while in that state. Hear David on this point. "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17. When will man be raised from "the sleep of death? Job gives a plain answer. "So *man* ("the real man,") lieth down, and *riseth not till the heavens be no more*, they shall not awake, nor be raised out of their *sleep*." Job 14: 12. This harmonizes perfectly with the teachings of our Savior. He says, "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise *him* up at *the last day*." John 6: 40.

As we have looked at the simplicity and plainness of the Bible on this point, I have often wondered why all do not see it; for there is no truth in the Scriptures plainer to our mind, than that the *whole man* dies, and remains dead until the resurrection "at the last day." Hence it follows, as Paul says, if there is no resurrection of the dead, "they also which are fallen *asleep* in Christ are *perished*." Does *perished* mean "gone to glory?" *Perish* is defined by Webster to mean,—"to waste away," "to die," "to depart wholly," "to be extirpated," "to come to nothing." Such, then, is the condition of those who have "fallen asleep in *Christ*" if the dead rise not; but this can't be true if "the real man" "moves away" at death, and goes to his reward.

Take some more examples from the records of death in the Bible, and see if they teach any thing like popular theology.—"*Solomon slept* with his fathers, and *he* was *buried* in the city of David his father." 2 Chron. 9: 31. In this case, whatever constituted *Solomon*, "slept" and "was buried."—"And *Rehoboam slept* with his fathers, and was *buried* in the city of David." 2 Chron. 12: 16. Thus we have recorded the death of twenty-four kings—some good, and some of them wicked. We do not find a single intimation that they were *alive* in *sheol*, the grave; but we do find it expressly declared that, "there is *no* work, nor device, nor *knowledge*, nor wisdom, in the grave (*sheol*) whither *thou* goest." Eccl. 9: 10. This scripture forever settles the point in relation to the conscious state of the dead in *sheol*, and its corresponding Greek synonymn, *hades*, found in the New Testament. When it is thus positively declared that there is *no knowledge* in *sheol* or *hades*, all argument to prove the opposite must fall to the ground before this plain Bible statement.

Notes by the Way.

Rutland, Vt. We commenced meetings in this place Nov. 11th, and continued them until the evening of the 16th. Our meetings were held in the Town Hall, a very commodious room and an excellent place for public speaking. The first evening we had out between twenty and thirty, accompanied with a good degree of prejudice, and some curiosity. Our effort to preach was like one pitching hay against the wind; and judging from appearances, one would have reasonably concluded that our time and strength would be better spent in some other place, or calling. The ministers in the place manifested no interest in the meetings only to keep their people away. Those who did come, seemed to think they were disgracing themselves, for we found only *one*, a poor brother, through whose influence we were persuaded to come, that was in sympathy with the great truth we love so well. Some interest was awakened here in 1843 by the labors of Bro. Shipman, but it long since died away; and the remark was almost universal, "Rutland is a very hard place." We saw no reason to dispute the saying.

After the first evening, our meetings continued to increase in interest, until we had large congregations, which had "ears to hear," and hearts to receive the truth, and rejoice in its reception. They seemed like hungry children, who had been living on poor, stale bread and tainted meat till nearly famished. We took *comfort* in feeding them with the plain word of the Lord, while they rejoiced in its simplicity, treasuring it up, as something more valuable than gold; at the same time rejecting the *fables* that have been imposed upon them in these last days. They were astonished at the plain harmony of the Scriptures [illegible] before. We left them with tears in their eyes begging us to return, which we promised to do if the way should open.

We came again to this place last evening and commenced meetings at the Town Hall, with a good prospect of seeing happy results,—of which we will endeavor to speak in due time.

New Britain, Ct. Nov. 24th, we commenced a series of meetings at the Advent Chapel in this place, and continued them every evening during the week and over the Lord's day. The cause of the Lord has been very low in this place and the brethren and sisters have become very much disheartened. We began with a very small congregation, and a faint interest, but closed with a crowded house and deep feeling. Adverse winds blew, but the Lord gave new strength to his children. The prospect looked encouraging for a revival of pure religion, when we left for our appointment at Danielsonville, Ct. On our way we took dinner with Bro. Crowell, in Hartford, and spent a couple of hours very pleasantly in his happy family. We learn that there is a growing interest in the congregation to which he preaches.

Danielsonville, Ct. Dec. 1st., we renewed our siege against the powers of darkness in this place, and continued it till the 13th inst., and, by the help of the Lord, achieved a great victory. We received a hearty welcome on our return, and found a large congregation assembled to hear and rejoice in the truth. We stopped with Bro. D. A. Jones,—one of the pilgrim-homes in the place. There are some of the excellent of earth in D———, and the region round about. Dr. Huntington, from Brooklyn, Ct., was present at nearly all of our meetings to assist in persuading the people to come to the Lord.

Our place of worship, a large hall formerly occupied by the Baptists, was too strait to accommodate those who flocked to hear; notwithstanding one preacher cautioned his people against coming, calling us the false prophets of the last days; and another minister said it was a *sin* to go to our meetings, and reported that we did not believe in a change of heart. But the people were determined to hear and judge for themselves, and after a candid examination of the subject, a goodly number of church members have embraced the great truths we preach, and are rejoicing in them like young converts; wondering why they did not see these things before. Said one, while tears were streaming from the eyes, "Why have we been kept so long in the dark?" Others remarked, "I now take delight in reading the Bible; it is a new book to me. Some of the best and most active members of the church are now believing and advocating the doctrine we preach. Some, who have been upon a sandy foundation, have now built upon the rock, and stand firm in the Lord, hoping for eternal salvation when Jesus comes. We have seldom seen better specimens of Christianity than some in this place.

Lord's day morning, Dec. 31st, we enjoyed a pleasant love feast together, and at noon, seven, who had passed from darkness to light, were buried with Christ in baptism, and received a rich blessing from the Lord. It was comforting, to hear them say when coming up from the liquid grave, "O how happy I feel!"—"praise the Lord!"—"glory!" Several others besides those baptized were happily converted, and feel determined to be Christians in deed and truth. A number were under deep conviction when we left, and we expect to hear that many more have become witnesses for Jesus. In the evening, about fifty sat down to the table of the Lord to commemorate his death and sufferings. It was a scene of happy remembrance, not soon to be forgotten by those present.

In conclusion, permit us to urge our preaching brethren, and all others, to labor for the conversion of sinners, and the reclaiming of backsliders, and we shall soon see all the churches in a more healthy condition.

Query.

A brother wishes to know our views of 1 Pet. 3: 19, which reads,—"By which also he went and preached unto the spirits in prison."

Before we can understand this passage, we must ascertain what is the antecedent of the word "*which*." Let us read the preceding verse. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit; by which he went and preached," &c. [illegible] that quickened Christ, or brought him from Joseph's new tomb, then it can't be Christ *himself*. This same spirit (the Holy Spirit,) was employed to preach "in the days of Noah, while the ark was a preparing." Who was employed to preach to the antediluvians?—Noah. We read in 2 Pet. 2: 5, that Noah was "a preacher of righteousness." But could Noah preach any better without the *Spirit* than we can now? We think not, and for this reason, it helped him to warn his wicked generation, who are *now* in the "prison"-house of the grave.

If Christ *himself* went down to hell and preached during the time he was in the grave, then he was not dead, as the Bible declares. And, besides, if he preached to them in hell after death, it follows that there is *probation* in hell; otherwise, he only tantalized them with an offer of salvation, when there was no mercy for them. Such an idea is too absurd to need a refutation.

We understand, then, by this scripture, that the same spirit which brought Christ from the dead, helped Noah to preach to the antediluvians, "while the ark was a preparing," and not while Christ was in the grave.

Watch-meeting.

We purpose to hold a meeting at Chapman Lower Hall, Boston, commencing the last night of the year, at 8 o'clock. The sacrament of the Lord's supper will be administered during the meeting. All serious minded persons are invited to attend.

☞ Letters sent to Mrs. Grant should be directed in our care, Crisis box; otherwise, they may not be received.—Ed.

For the Crisis.

"Satanic Delusion."

Dear Bro. Adams:—When in your office some weeks ago, and looking over the books upon your shelves, my eye rested upon a small volume entitled "Satanic Delusion, by Rev. Dr. Ramsey." That little book has aided me much in exposing what is called "Spiritualism;" and in reading the works of Andrew J. Davis and some others of his class, I have found the statements contained in "Satanic Delusion" to be corroborated. Every minister of the gospel ought to know how absolutely opposed to the teachings of the Bible is "Spiritualism,"—nothing can be wider apart than the two systems, the one represented by the prophets and apostles, and the other by Davis and his *confreres*. The little book above noticed, which you sell for thirty cents in paper covers, and for forty cents in cloth gilt, ought to be on every minister's table.

Yours for the truth,
F. G. Brown.

West Townsend, Dec. 16th, '57.

For the Crisis.

"Irreverence."

At last I have been gratified by seeing in the columns of our instructive little paper a word on this neglected subject. I have long wished some one would speak out upon it, and now lest it should be dropped too soon, I will throw in my mite. One text of scripture I have wished might be engraven in large capitals on the walls of our places of worship,—"Holy and Reverend is His Name;" not the name of a poor, dying mortal, but the name of the great "I Am." One would think many professing christians, too many of our ministers, had either forgotten, or never learned that Jehovah has guarded his sacred name against profanation, by the most emphatic command, and the most solemn threatening. He distinctly taught his ancient people to fear the great and dreadful name of the Lord their God; and no less "great and dreadful" is his name now, though we are taught to call him "Our Father," and through Christ to view him as the God of Love. The present age is characterized by irreverence for sacred things,—a reckless daring in dealing with the most solemn and weighty subjects; and we need to beware of partaking of the spirit of the world in this as in other respects.

I will particularize some acts of irreverence particularly offensive to every well cultivated and truly devout mind. The too frequent and careless repetition of the sacred names in preaching or religious conversation.

Some erroneously adopt a style of sickening familiarity in addressing the Most High, as expressive of perfect trust and confidence. Sometimes the peremptory and commanding [illegible] of an individual in [illegible] One [illegible] to some pub-

lic speakers, is that of representing the Lord or Angels, as the case may be, in relating Bible incidents, as speaking in a kind of off-hand, common-place manner, as one neighbor might be supposed to address another. This is detestable. Why will not our ministers be guided by the Bible in sermonizing? Is the wisdom of man sufficient now to improve on the New Testament in the purity and simplicity of its style?

And here I may mention the irreverent forms of worship adopted by our congregations—retaining the seat, often in a position favorable to repose, while prayer is being offered, lazily sitting while the praises of God are sung. These and other modern innovations on primitive order are painfully annoying to many who love the "old paths."

Well, if these lines should stir up any one to reform, where reform is needed, the object in speaking of these things will be gained. Let us try to be just right, exhort one another—be long suffering;—the Judge standeth at the door!

M. T.

For the Crisis.

Logic!

"'I saw the DEAD stand before God;' and mind you, they were *dead* when they *stood there*." So said one man while covertly intimating that the wicked dead could never be raised. Amazing logic! Wonderful wisdom! The dead STOOD *before God*. Well, persons when they *are* dead do not *stand* till they are *raised up*; and the Greek word *anastasis*, translated *resurrection*, literally signifies a *rising up or standing up again*. But again; it seems that righteous and wicked STOOD before God. Now if the wicked could *stand* when they were *dead* and returned to *dust*, so could the righteous, and so there need be no resurrection of *either*.

"But it *says* the DEAD stood before God." Very well, so it says the *dumb spake*. Did he speak while he *was* dumb? It says the *deaf heard*. Did he hear while he *was* deaf? It says the *blind saw*. Did he see while he *was* blind? The man that *was dumb spake when cured*; the *blind* saw when *healed*; the *lame* leaped when *healed*; the *deaf* heard when *cured*; and on the same common sense principle the DEAD will "STAND" when RAISED.

H. L. H.

Health Department.

Tobacco.

No. VII.

Its effects on the voice. We presume that public speakers, who use tobacco, are not generally aware that instead of aiding, it is a great injury to them both mentally and physically. It causes a *dryness* and parched condition of the throat, which is very disagreeable, the saliva having been exhausted in consequence of using this strong excitant, so that there is not a sufficient flow to moisten the mouth.

Says Dr. Thomas Laycock, in an article published in the *London Medical Gazette*:—

"The first and simplest morbid result of excessive smoking, is an inflammatory condition of the mucous membrane of the lip and tongue, and this sometimes ends in the separation of the epithelium. Then the tonsils and pharynx (upper part of the throat) suffer, the mucous membrane becoming dry and congested. If the throat be examined, it will be observed to be slightly swollen, with congested veins meandering over the surface, and here and there a streak of mucous. The inflammatory action also extends upward into the posterior naris (openings to the nostrils,) and the smoker feels, from time to time, a discharge of mucous from the upper part of the pharynx, in consequence of the secretion from the mucous membrane of the nares collecting within them. The irritation will also pass to the conjunctiva (and I am inclined to think from the nares, and not by the direct application of smoke to the eye,) and the results are heat, slight redness, lachrymation (running of tears,) and a peculiar spasmodic action of the orbicularis muscle of the eye experienced, together with an intolerance of light on awakening in the morning."

Says Dr. Rush, who has paid more attention probably to investigations concerning the human voice, than any other physician,—

"Tobacco when used in the form of snuff seldom fails of impairing the voice, by obstructing the air."

CONSUMPTION. Says Dr. Shew:—

"It cannot be doubted that tobacco has an influence, in many cases, in causing and developing consumption . . . I have known of some cases, and heard of numbers of others, in which tobacco has been at least [illegible] cause in developing consump[illegible] This has been proved [illegible] fact, that on discontinuing the use of the drug, a great amelioration of the symptoms has taken place, and in some cases, a complete cure has been effected."

Dr. Rush says:—

"I once lost a young man, seventeen years of age, of a pulmonary consumption, whose disorder was brought on by the intemperate use of cigars."

Palpitation of the heart. Says Dr. Shew:—

"A nervous palpitation of the heart is *often* caused by the use of tobacco. . . . Many a man has been treated a long time for what was termed a *heart disease*, and without any good effect whatever. In many of these cases, the great and most important thing necessary has been *to abstain from all use of tobacco*. But here I must observe, also, that the use of strong *tea* and *coffee* very often produces the same results; so that if the disease had been caused principally by tobacco at first, and if this were discontinued, and not the former articles, the user of tobacco would, in many instances, fail of obtaining a cure. *Avoid tobacco, tea, and coffee*—in short, all narcotics—this is the rule; a practice which, followed faithfully and perseveringly, will in every case be attended with the best possible result."

Difficulty of breathing. "The use of tobacco, besides tending to cause and develop consumption, has sometimes the effect of impairing the functions of respiration. . . . I have seen, in numbers of instances, this difficulty exhibited in a remarkable degree. A great smoker is never a great pedestrian. There is also the sudden starting and choking sensation, with a feeling of weight and great oppression about the heart, with at the same time, an extreme difficulty in taking in the breath. That tobacco is the principal cause of these difficulties has been proved, as when the article is discontinued the symptoms soon vanish. It is to be observed, however, in this connection, that both *tea* and *coffee*, used in excess, do in some cases cause these last mentioned nervous symptoms of breathing and depression about the heart."

Dr. Clark remarks:—

"A person of my acquaintance who had been an immoderate snuff-taker for upward of forty years, was frequently afflicted with a sudden suppression of breathing, occasioned by a paralytic state of the muscles, which serve for respiration. The only relief she got in such cases was from a cup of cold water poured down her throat. This became so necessary to her, that she could never venture to attend even a place of public worship without having a small vessel of water with her, and a friend at hand to administer it. At last she abandoned the snuff-box; the muscles reacquired their proper tone, and in a short time after she was entirely cured of her disorder, which was occasioned solely by her attachment to her snuff-box, and to which she had nearly fallen a victim."

For the Children.

God's Work Must be Done.

A missionary in the West Indies having called on the colored people for a little help in spreading the gospel, a negro with a wooden leg came forward, and putting his hand in one pocket pulled out some silver, saying, "That's for *me*, massa;" and another parcel from another pocket, "That is for my *wife*, massa;" and another still, in all thirteen dollars, "That's for my *child*, massa." When asked if he were not giving too much, he said, "God's *work must be done*, massa, and I *may be dead*."

Boys, girls, and all the grown up people, let us do and let us give what we can, for "God's work must be done, and we may be dead."

HOW TO TREAT CALUMNIATORS.—Some author says: Two travelers started from the same place for a day's journey, one of whom reached his destination before sundown, wondering what had become of his companion. Long after dark he arrived, and being asked the cause of his delay, said, "I was obliged to stop at every house to whip off the small dogs that barked at me. Did they not bark at you also?" "Yes," replied the other, "but I did not stop to whip them. I drove on."

Foreign News.

THREE DAYS LATER FROM EUROPE.

NEW YORK, Dec. 14.

Steamship Europa, from Liverpool Saturday, 28th ult., arrived at this port this morning.

INDIA.

Fifteen troop ships, with 6000 men, had reached Indian ports.

The mutineers were defeated at Agra, with the loss of 43 guns, and a great amount of treasure. One thousand were killed.

Gen. Havelock was still safe at Lucknow.

There will be 7000 troops there by the end of October. The enemy was in great force in the vicinity.

The King of Delhi is to be tried by a military commission. Two more of his sons have been shot.

The fall of Delhi had a marked effect at Meerut.

Arrears in the revenue were coming in rapidly.

Reports were rife of threatening disturbances at Hyderabad. Nena Sahib was said to be near Bithoor again.

Maun Singlo, heretofore a friend of the British, had turned against them since the storming of Delhi was announced.

Part of a Bombay regiment had mutinied at [illegible].

The [illegible] Presidency, Scinde, and the [illegible] remained tranquil.

The Europeans at Saugor, above a thousand in number, were still in the fort and calling urgently for relief. Fears were entertained for their safety.

Part of the 32d Bengal Infantry had mutinied at Deoghur, and two regiments of the Kotah contingent had also mutinied and murdered the political agent.

Eighteen men of the Bombay Grenadiers were executed at Ahmedabad, for plotting an insurrection.

ENGLAND.

It is feared the assets of the Northumberland Durham Bank will prove bad.

There was great excitement at Newcastle, but the banks were extending assistance, and operatives were to be kept employed.

Other suspensions include Bohder & Bolderman, London, in German trade £100,000; J. R. Hubbard, Leeds, wool merchant, £60,000; and some half dozen Hamburg merchants.

Acceptable propositions have been made for the liquidation of Dennistoun's, and Naylor, Vickers & Co.'s liabilities.

The demand for money was diminishing, and the issues of the Bank of England were almost within limits again. Gold was flowing in steadily. The Bank of France had reduced its rates of discount 1 per cent.

The British government will not bring forward financial measures until February.

The Ministers will propose the total abolition of the East India Company's government as soon as Parliament meets, the Indian empire to be brought under the British Crown and Parliament.

Lord Clarendon announced to the Slavery deputation that the French negro immigration scheme from Africa would probably be abandoned.

It is reported that Spain has instructed Gen. Concha of Cuba to organize a force for Mexico, in case negotiations fail.

Turkey has officially intimated the probable necessity of moving troops on the Danube, on account of trouble in the Principalities. Troops are said to be already concentrating at Widdin.

FINANCIAL AFFAIRS.

On Wednesday 25th, another large provincial Joint Stock Bank stopped payment, viz: the Northumberland and Durham District Bank. The paid up capital of the bank and the reserved funds exceed £700,000, and the liabilities are estimated at about three millions sterling. The assets were thought to be unfavorable. The head office of the institution is at Newcastle-on-Tyne, and great excitement existed there, as the bank was connected with colleries, iron works, and ship building concerns, many of which, it was feared, would be compelled to stop.

The Branch Bank of England, however, had undertaken to assist some of the large colliers, so that the workmen would remain employed. The other banks in the vicinity were regarded as quite safe, and there had been no actual run upon them.

FRANCE.

On the 26th ult., the Bank of France reduced its rate of discount one per cent., by making it 7 a 9 per cent., in place of 8 a 10. It is stated that owing to the situation of affairs in Mexico, the French Charge d'Affairs had requested the French Admiral on that station to send some ships of war to the Gulf of Mexico for the protection of French subjects.

Some more Italians are understood to have been recently arrested in Paris, on a charge of conspiracy against the Emperor.

SPAIN.

It was reported that the government had sent orders to Gen. Concha, Captain General of Cuba, to organize a body of Infantry, with the necessary Artillery, in order to be ready at a short notice to commence hostilities against Mexico, in the event of the present negotiations failing.

ONE WEEK LATER FROM EUROPE.

HALIFAX, Dec. 18.

The Cunard steamship Canada, Capt. Lang, which left Liverpool at 11 A. M. of Saturday, 5th inst., entered this harbor at 2 A. M., 18th.

LONDON, Friday evening.—The demand at the Bank and in the Discount Market continues active, but the payments maturing today have been provided for in a much more satisfactory manner than had been anticipated.

Several failures are announced at Amsterdam and Rotterdam. They are respectable second rate houses.

Advices from Paris describe a calm and satisfactory state of the money market, and mention that there is even an expectation of a further reduction in the rate of discount.

The tea market is depressed and it is almost impossible to effect sales.

HAMBURG.

The greatest depression continued to be experienced. Hamburg and Altona despatches say failures are too numerous to specify names. In one day, twenty important houses failed, and business was suspended. It was believed that other houses would go. The aggregate liabilities of fallen and doomed concerns were reported to be 37,000,000 marks banco. The 15,000,000 provided for allowances on merchandise proved a mere drop in the bucket, and a rumor was in circulation that advances to the extent of 400,000,000 had been asked for. A general meeting of the Burghers of Hamburg had been convoked to devise means to allay the panic. Bills could not be negotiated and business was at a stand.

AUSTRIA.

The accounts from Vienna continue gloomy. It was reported that several large manufacturers intended to close their establishments and discharge their workmen in a few days.

SWEDEN.

Numerous additional failures are reported at Stockholm, and the commercial crisis there created great anxiety at Copenhagen.

The government had lent 5,000,000 francs to the Directors of the Bank to sustain its credit.

A dispatch from Stockholm of the 3d, says the crisis is becoming alarming.

RUSSIA.

(Correspondence of the London Times.)—BERLIN, Nov. 11.—The activity that has reigned through the naval departments of the Russian empire, and also in the ship-building yards of the commercial marine, with a view to repairing the loss inflicted on its naval resources during the last war, has been very great indeed.

CHINA.

SHANGHAI, Oct. 7.—We have had ten days of almost continuous rain at this most critical season of the year. The rice is rotting on the ground, and the cotton, in full flower, is soaked and spoils. Famine and poverty will fall upon the peasantry, and what we are pleased to call the rebellion will spread and strengthen.

It was rumored that the fleet will assemble around Canton, and commence operations towards the latter end of December. It is said by some of the Chinese that as soon as the gun boats arrive at Canton the city will be evacuated.

The tower of the citadel of Vincennes, Paris, fell on the 29th of November, burying under its ruins the entire military guard on duty at the time, numbering twenty, eighteen of whom were killed, and the remaining two so much injured that their recovery was considered doubtful.

Poetry.

For the Crisis.

OUR LIFE.

How swiftly do the moments pass,
They flit by one by one;
Ere we're aware we reach the last
And see our setting sun.

'Tis all a dream; yet not a dream,
So easily forgot, for
O'er life's wreck we've yet to stand,
And fill our vacant lot.

Our life, poor life, how soon 'tis done;
We're born, we live, and then we run
Into the silent tomb; O think,
My soul, how soon thy web is spun!

W. C. CLARK.

Portland, Maine.

Domestic Summary.

FROM THE UTAH EXPEDITION.

NEW YORK, Dec. 16. The *Times* has special news from the Utah expedition down to Oct. 28. The detachment under Capt. Marcy has captured two Mormon scouts, one a Col. Taylor, the other Adjutant Stowell. Important dispatches were found upon the person of Col. Taylor, from Lieut. Gen. Wells at Fort Bridger, directing all the parties in the neighborhood of Green River to return and concentrate in advance of the troops on Bear River, and the dragoons on their way to reinforce our command.

They were further directed to burn the grass, steal the animals, fell the trees in our path, and, in every possible manner annoy us by night and day. In consequence of this information Capt. Marcy was sent back Oct. 18, with two companies to meet Col. Johnston, as we apprehend that our expresses may have been captured; and it was also decided that we should return and go into winter quarters on Henry's Fork, on Green River, as the cattle and mules of the command were very weak.

Soon after, Capt. Marcy had word from Brigham Young, the purport of it being that he did not blame the officers and soldiers, as they were merely the tools in the hands of a corrupt government, and had to obey its orders, &c. He also advised us to place all the women and children with the command in a train separate from the others, as he wished by all means to spare them.

In the evening, two expressmen came in from Col. Johnston, who was at the last crossing of the Sweetwater, waiting for all the trains to come up. He sent orders for our command to return to Green River and there wait his arrival. An express was sent, recalling Capt. Marcy, who returned next morning.

We were visited by a severe snow storm the previous night, which continued until noon of the following day. The snow fell to the depth of about eight inches. Some thirty mules and horses died in the night from the cold. The next day, Oct. 19, we began our return march. On the evening of the 21st, one of the wagon masters, belonging to the ox trains, was taken prisoner by the Mormons, while out hunting cattle.

The next evening about thirty Mormons came to a hill near the camp, and sent in a note by the teamster, whom they had taken prisoner the previous evening, stating that they wished Col. Taylor in exchange. Their request was not complied with, and no answer returned.

ST. LOUIS, Dec. 18. The Leavenworth Herald of the 10th inst., speaking of the express messenger from Utah, says that he passed Col. Johnston's command, near Fort Bridger, and that the baggage and provision trains were all safe. The troops were in good spirits. This was the only news that had transpired relative to the Utah expedition.

THE Massachusetts farmers are suffering much from the nightly depredations on their stock. Cows, oxen, calves, sheep, and hogs are butchered in the night and the meat carried off. The same trouble is beginning to be experienced in our neighborhood. As the winter advances, and the necessities of the people increase, more of these depredations will be committed. Look out for your wood piles.

LOSS OF THE SCHR. NORTHERN LIGHT.

Capt. Cousens has kindly furnished us with the following account of the loss of his vessel and the rescue of himself and crew from the wreck by the British ship Star, Capt. McLennon, arrived at this port on Thursday, from Liverpool:

"The schr. Northern Light, of Bucksport, sailed from Hampton Roads on the 20th October, bound to Barbadoes.

"Nothing of any consequence occurred until the morning of the 9th November. At 12, midnight, of the 8th Nov., lat. 23, lon. 62, the watch was called as usual, then under double reef, tight ship, making a good course for our port of destination, wind N. E.

Immediately after 12 the wind freshened; balance reefed the mainsail; undertook to haul down the foresail; could not start it; the wind still increasing; sea running high, and breaking over the vessel. Cut the halyards and succeeded in furling the foresail. At this time, it being about 2 o'clock, the vessel surging heavily, careened over with the lee rail as far under water as the taffrail. The pump was started again—the mate and myself trying to cut the deck load clear. The sea coming over the stern as freely as over the bow, found that the vessel was filling; hauled down the mainsail; hove the wheel to in order to get before the wind, but soon found she would not mind her helm; put the wheel down and hauled balance reefed mainsail again. [illegible] to work them [illegible] in the cabin doors and filling the cabin; the wind continued to increase and veered to the eastward, which brought the vessel in the trough of the sea.

"She continued to lie so until five o'clock, when she capsized. The men at the pump with difficulty succeeded in getting into the main rigging. The cook—J. Jenkins, a native of Cape May, N. J.—being in the pantry, was washed away from the wreck in attempting to get on her side. The fore lanyards being cut, she laid on her side about five minutes, when both masts went by the deck and the vessel righted; deck level with the water. We found it difficult to abide by the wreck; at 6 the wind abated and the sea soon ceased to roar. We—five in number—continued in this condition for the space of sixteen days, and subsisted on three gallons of water and two quarts of flour, which was mingled together and served out in a tea-spoon. When we could get twenty teaspoons each we called it a good supper, and turned in content, hoping that the morning would either bring with it more water or a vessel to rescue us from starvation, which stared us in the face continually. For six successive days we had not a single drop of water. Saw five vessels pass during the sixteen days. Like the Levites and the priests, first on one side and then on the other, passing by on their course, when at length the good Samaritan hove in sight, steering for the wreck, which proved to be the British ship Star, of Liverpool, Capt. McLennon, which took us from the wreck, and administered unto our wants with his own hand and gave us nourishing food and drink. Capt. McLennon spared no pains in trying, and soon succeeded in making us comfortable. May he with his officers and crew be blessed with the choicest of heaven's blessings. Neither has his zeal ceased towards us—this being the tenth day he has been troubled with us. Every evening he inquires after our health, and every morning we are the objects of his care. My pen can not express my feelings toward Capt. McLennon.

WILLARD COUSENS."

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will meet with the brethren and sisters as follows:

Prospect,	Dec. 31st.
Roxbury,	Jan. 5th.

JOSEPH GREGORY.

The Lord willing, I will preach at

York, North Ridge, Seneca Co.,	Dec. 20th.
Hartland, Huron Co.,	Dec. 27th.
Whetstone, Crawford Co.,	Jan. 10th.
Delaware, Delaware Co.,	Jan. 17th.
Caledona, Crawford Co.,	Jan. 24th.

It is expected that each of the above named appointments will commence on Saturday, at 11 o'clock A. M. Evenings, as much earlier in the [illegible] as the brethren shall think best. Please write and let me know what evening of the week preceding the Sunday of the appointments you wish me to commence. P. O. address, North Fairfield, Huron Co., O.

J. M. JUDSON.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

Providence permitting, I will commence a second series of meetings at the Town Hall, in Rutland, Vt., Tuesday evening, Dec. 15th, to continue about two weeks.

MILES GRANT.

I will hold meetings as follows:

Collinsville,	Thursday, Dec. 17th.
Lovely Street,	Friday, Dec. 18th.
Cheshire Street, Ct.,	Dec. 19th and 20th.

Will the brethren meet me at Cheshire, 2d train, Saturday, from Collinsville.

HIRAM MUNGER.

Protracted Meeting.

Bro. D. T. Taylor will hold a protracted meeting at Cheshire Street, commencing Dec. 19th, and will continue about one week. Brethren and sisters from abroad are invited to attend.

For the Brethren, I. MORGAN.

THERE will be a Conference in Auburn, N. H., near Bro. Albert H. Welch's, commencing Wednesday evening, Dec. 23, and hold over the following Sunday. Elders James G. Smith and John G. Hook are urgently requested to attend and "preach the word." Other ministering brethren, and brethren in neighboring towns, are invited to attend, as the Lord may direct.

Those coming from the North will take the Haverhill stage at Manchester and inquire for Albert H. Welch. Those coming from the South will stop at Wilson's crossing and inquire for N. L. Robie.

For the brethren—

S. W. BISHOP.

By request, I appoint to preach in Worcester, Mass., the first Sunday in January, and stay through the week and over the following Sunday.

S. W. BISHOP.

I will preach as follows:

Nashua, N. H.,	Thursday eve., Dec. 17th.
Lowell, Mass.,	Friday eve., Dec. 18th,
as Bro. D. Churchill may appoint.	
Lawrence, Mass.,	Sunday, Dec. 26th.

S. W. BISHOP.

Bro. Edwin Burnham appoints to preach in Boston the last Lord's day in December.

Bro. E. Crowell appoints to preach at Chapman Hall, Boston, the second Lord's day in January.

Providence permitting, I will be with the church in Hartford, Ct., the second Lord's day in January. MILES GRANT.

I propose to visit and hold meetings at Bro. Wood's, Somers, (Bro. Munger attend,) from Dec. 28th to Jan. 1st.

River Point,	Jan. [illegible]
Peace Dale, R. I.,	Sunday, Jan. [illegible]
Lowell, Tuesday and Thursday,	Jan. 12 and 14.
Roxbury,	Friday eve., Jan. 15.

[illegible]

[illegible]

Cash Received.

Those who send us money for the paper or books, will find [illegible] the first or second number [illegible] otherwise it may be [illegible] where. The No. appended [illegible] Crisis to which [illegible]

E R Baker 129, C G[illegible] Sandemon 133, 50 cents each.

W Chapman 142, Mrs P C Chandler [illegible] Jones 130, G F Fowler 142, J [illegible] Waterhouse 119, Mrs. M. A. Norton 14[illegible] tle 145, C Bosley 145, Mrs. E. P. [illegible] Cram 130, W Low jun 145, M Smith 14[illegible] Leavett 145, E Hamblin [illegible] A Elliott 123, J O Pettengill [illegible] C Lawton 145, I B Smith [illegible] M M Flint 130, C W [illegible] J G Berry 146, Russel 146, M [illegible]

L G Ingalls 168, E Allen 1[illegible] W F Carpenter 159, T Glover [illegible] J Eaton 172, J Narramore (for [illegible]) F A Smith 179, M W Benham 182, $2 each.

A Andrews 156, $3; F V Bogues [illegible]

Bro. W. Flannigan should have been credited $1.50 in Crisis Nov. 11, instead of $1. He has paid to No. 130.

C. Hubbell—The money has not been received.

Postage.

The postage on the Crisis, if prepaid, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

HYMN BOOKS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

THE THREE KINGDOMS, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $5.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 33 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $6.00 per hundred,—8 cts. single. Postage 1 cent.

CRUDEN'S CONDENSED CONCORDANCE.—We can furnish this in best sheep binding for $1.40, postage paid. Every family should have a copy.

NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts.—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Discussion: between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 5 cts.—postage 1 ct.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price in neat and plain binding, 68 cents; pos. 8 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very interesting work, and will be read with interest by all. Price 50 cts.—postage 10 cents.

THE INFIDEL'S FATE.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price [illegible], including postage.

Glad Tidings: or Bible proof that [illegible] are to end in the universe by a [illegible] of wicked men and devils, [illegible] texts on Future Punishment collected [illegible] By J. Blain. Price 8 cts.—pos. [illegible]

The Voice of the Church on the [illegible] By D. T. Taylor. A most excellent [illegible] $1—pos. 18 cts.

Church Debts. By Wm. [illegible] ering rebuke of the pride and [illegible] of the present day. Price 50 cents—[illegible]

The Old Paths, or the [illegible] ture Life; embracing [illegible] apostolic fathers, [illegible] Price 13 cts.—pos. 1 ct.

Spiritualism a Satanic Delusion [illegible] Times. By Wm. [illegible] extant on the subject. [illegible] cts.—postage 3 cts.

[illegible]

lic speakers, is that of representing the Lord or Angels, as the case may be, in relating Bible incidents, as speaking in a kind of off-hand, common-place manner, as one neighbor might be supposed to address another. This *is detestable.* Why will not our ministers be guided by the Bible in sermonizing? Is the wisdom of man sufficient now to improve on the New Testament in the purity and simplicity of its style?

And here I may mention the irreverent forms of worship adopted by our congregations—retaining the seat, often in a position favorable to repose, while prayer is being offered, lazily sitting while the praises of God are sung. These and other modern innovations on primitive order are painfully annoying to many who love the 'old paths."

Well, if these lines should stir up any one to reform, where reform is needed, the object in speaking of these things will be gained. Let us try to be just right, exhort one another—be long suffering,—the Judge standeth at the door!

M. T.

For the Crisis.

Logic!

"'I saw the DEAD stand before God,' and mind you, they were *dead* when they *stood there.*" So said one man while covertly intimating that the wicked dead could never be raised. Amazing logic! Wonderful wisdom! The dead STOOD *before God.* Well, persons when they *are* dead do not *stand* till they are *raised up*, and the Greek word *anastasis*, translated *resurrection*, literally signifies a *rising up or standing up again.* But again; it seems that righteous and wicked stood before God. Now if the wicked could *stand* when they were *dead* and returned to *dust*, so could the righteous, and so there need be no resurrection of *either*.

"But it *says* the DEAD stood before God." Very well, so it says the *dumb spake.* Did he speak while he *was* dumb? It says the *deaf heard.* Did he hear while he *was* deaf? It says the *blind saw.* Did he see while he *was* blind? The man that *was* dumb spake when *cured*; the *blind* saw when *healed*; the *lame* leaped when *healed*; the *deaf* heard when *cured*; and on the same common sense principle the DEAD will "STAND" when RAISED.

H. L. H.

Health Department.

Tobacco

No. VII.

Its effects on the voice. We presume that public speakers, who use tobacco, are not generally aware that instead of aiding, it is a great injury to them both mentally and physically. It causes a *dryness* and parched condition of the throat, which is very disagreeable, the saliva having been exhausted in consequence of using this strong excitant, so that there is not a sufficient flow to moisten the mouth.

Says Dr. Thomas Laycock, in an article published in the *London Medical Gazette*:—

"The first and simplest morbid result of excessive smoking, is an inflammatory condition of the mucous membrane of the lip and tongue, and this sometimes ends in the separation of the epithelium. Then the tonsils and pharynx (upper part of the throat) suffer, the mucous membrane becoming dry and congested. If the throat be examined, it will be observed to be slightly swollen, with congested veins meandering over the surface, and here and there a streak of mucous. The inflammatory action also extends upward into the posterior naris (openings to the nostrils,) and the smoker feels, from time to time, a discharge of mucous from the upper part of the pharynx, in consequence of the secretion from he mucous membrane of the nares collecting within them. The irritation will also pass to the conjunctiva (and I am inclined to think from the nares, and not by the direct application of smoke to the eye,) and the results are heat, slight redness, lachrymation (running of tears,) and a peculiar spasmodic action of the orbicularis muscle of the eye experienced, together with an intolerance of light on awakening in the morning."

Says Dr. Rush, who has paid more attention probably to investigations concerning the human voice, than any other physician,—

"Tobacco when used in the form of snuff seldom fails of impairing the voice, by obstructing the air."

CONSUMPTION. Says Dr. Shew:—

"It cannot be doubted that tobacco has an influence, in many cases, in causing and developing consumption . . . I have known of some cases, and heard of numbers of others, in which tobacco has been at least a prominent cause in developing consumption. . . . This has been proved true from the fact, that on discontinuing the use of the drug, a great amelioration of the symptoms has taken place, and in some cases, a complete cure has been effected."

Dr. Rush says:—

"I once lost a young man, seventeen years of age, of a pulmonary consumption, whose disorder was brought on by the intemperate use of cigars."

Palpitation of the heart. Says Dr. Shew:—

"A nervous palpitation of the heart is *often* caused by the use of tobacco. . . . Many a man has been treated a long time for what was termed a *heart disease*, and without any good effect whatever. In many of these cases, the great and most important thing necessary has been *to abstain from all use of tobacco.* But here I must observe, also, that the use of strong *tea* and *coffee* very often produces the same results; so that if the disease had been caused principally by tobacco at first, and if this were discontinued, and not the former articles, the user of tobacco would, in many instances, fail of obtaining a cure. *Avoid tobacco, tea, and coffee*—in short, all narcotics—this is the rule; a practice which, followed faithfully and perseveringly, will in every case be attended with the best possible result."

Difficulty of breathing. "The use of tobacco, besides tending to cause and develop consumption, has sometimes the effect of impairing the functions of respiration. . . . I have seen, in numbers of instances, this difficulty exhibited in a remarkable degree. A great smoker is never a great pedestrian. There is also the sudden starting and choking sensation, with a feeling of weight and great oppression about the heart, with at the same time, an extreme difficulty in taking in the breath. That tobacco is the principal cause of these difficulties has been proved, as when the article is discontinued the symptoms soon vanish. It is to be observed, however, in this connection, that both *tea* and *coffee*, used in excess, do in some cases cause these last mentioned nervous symptoms of breathing and depression about the heart."

Dr. Clark remarks:—

"A person of my acquaintance who had been an immoderate snuff-taker for upward of forty years, was frequently afflicted with a sudden suppression of breathing, occasioned by a paralytic state of the muscles, which serve for respiration. The only relief she got in such cases was from a cup of cold water poured down her throat. This became so necessary to her, that she could never venture to attend even a place of public worship without having a small vessel of water with her, and a friend at hand to administer it. At last she abandoned the snuff-box; the muscles reacquired their proper tone, and in a short time after she was entirely cured of her disorder, which was occasioned solely by her attachment to her snuff-box, and to which she had nearly fallen a victim."

For the Children.

God's Work Must be Done.

A missionary in the West Indies having called on the colored people for a little help in spreading the gospel, a negro with a wooden leg came forward, and putting his hand in one pocket pulled out some silver, saying, "That's for *me*, massa;" and another parcel from another pocket, "That is for my *wife*, massa;" and another still, in all thirteen dollars, "That's for my *child*, massa." When asked if he were not giving too much, he said, "God's *work must be done*, massa, and I *may be dead.*"

Boys, girls, and all the grown up people, let us do and let us give what we can, for "God's work must be done, and we may be dead."

HOW TO TREAT CALUMNIATORS.—Some author says: Two travelers started from the same place for a day's journey, one of whom reached his destination before sundown, wondering what had become of his companion. Long after dark he arrived, and being asked the cause of his delay, said, "I was obliged to stop at every house to whip off the small dogs that barked at me. Did they not bark at you also?" "Yes," replied the other, "but I did not stop to whip them. I drove on."

Foreign News.

THREE DAYS LATER FROM EUROPE.

NEW YORK, Dec. 14.

Steamship Europa, from Liverpool Saturday, 28th ult., arrived at this port this morning.

INDIA.

Fifteen troop ships, with 6000 men, had reached Indian ports.

The mutineers were defeated at Agra, with the loss of 43 guns, and a great amount of treasure. One thousand were killed.

Gen. Havelock was still safe at Lucknow.

There will be 7000 troops there by the end of October. The enemy was in great force in the vicinity.

The King of Delhi is to be tried by a military commission. Two more of his sons have been shot.

The fall of Delhi had a marked effect at Meerut.

Arrears in the revenue were coming in rapidly.

Reports were rife of threatening disturbances at Hyderabad. Nena Sahib was said to be near Bithoor again.

Maun Singlo, heretofore a friend of the British, had turned against them since the storming of Delhi was announced.

Part of a Bombay regiment had mutinied at Deesa.

The Madras Presidency, Scinde, and the Nizam's dominions remained tranquil.

The Europeans at Saugor, above a thousand in number, were still in the fort and calling urgently for relief. Fears were entertained for their safety.

Part of the 32d Bengal Infantry had mutinied at Deaghur, and two regiments of the Kotah contingent had also mutinied and murdered the political agent.

Eighteen men of the Bombay Grenadiers were executed at Ahmedabad, for plotting an insurrection.

ENGLAND.

It is feared the assets of the Northumberland Durham Bank will prove bad.

There was great excitement at Newcastle, but the banks were extending assistance, and operatives were to be kept employed.

Other suspensions include Behder & Bolderman, London, in German trade £100,000, J. R. Hubbard, Leeds, wool merchant, £60,000; and some half dozen Hamburg merchants.

Acceptable propositions have been made for the liquidation of Dennistoun's, and Naylor, Vickers & Co.'s liabilities.

The demand for money was diminishing, and the issues of the Bank of England were almost within limits again. Gold was flowing in steadily. The Bank of France had reduced its rates of discount 1 per cent.

The British government will not bring forward financial measures until February.

The Ministers will propose the total abolition of the East India Company's government as soon as Parliament meets, the Indian empire to be brought under the British Crown and Parliament.

Lord Clarendon announced to the Slavery deputation that the French negro immigration scheme from Africa would probably be abandoned.

It is reported that Spain has instructed Gen. Concha of Cuba to organize a force for Mexico, in case negotiations fail.

Turkey has officially intimated the probable necessity of moving troops on the Danube, on account of trouble in the Principalities. Troops are said to be already concentrating at Widdin.

FINANCIAL AFFAIRS.

On Wednesday 25th, another large provincial Joint Stock Bank stopped payment, viz: the Northumberland and Durham District Bank. The paid up capital of the bank and the reserved funds exceed £700,000, and the liabilities are estimated at about three millions sterling. The assets were thought to be unfavorable. The head office of the institution is at Newcastle-on-Tyne, and great excitement existed there, as the bank was connected with collieries, iron works, and ship building concerns, many of which, it was feared, would be compelled to stop.

The Branch Bank of England, however, had undertaken to assist some of the large colliers, so that the workmen would remain employed. The other banks in the vicinity were regarded as quite safe, and there had been no actual run upon them.

FRANCE.

On the 26th ult., the Bank of France reduced its rate of discount one per cent., by making it 7 a 9 per cent., in place of 8 a 10. It is stated that owing to the situation of affairs in Mexico, the French Charge d'Affairs had requested the French Admiral on that station to send some ships of war to the Gulf of Mexico for the protection of French subjects.

Some more Italians are understood to have been recently arrested in Paris, on a charge of conspiracy against the Emperor.

SPAIN.

It was reported that the government had sent orders to Gen. Concha, Captain General of Cuba, to organize a body of Infantry, with the necessary Artillery, in order to be ready at a short notice to commence hostilities against Mexico, in the event of the present negotiations failing.

ONE WEEK LATER FROM EUROPE.

HALIFAX, Dec. 18.

The Cunard steamship Canada, Capt. Lang, which left Liverpool at 11 A. M. of Saturday, 5th inst., entered this harbor at 2 A. M., 18th.

LONDON, Friday evening.—The demand at the Bank and in the Discount Market continues active, but the payments maturing today have been provided for in a much more satisfactory manner than had been anticipated.

Several failures are announced at Amsterdam and Rotterdam. They are respectable second rate houses.

Advices from Paris describe a calm and satisfactory state of the money market, and mention that there is even an expectation of a further reduction in the rate of discount.

The tea market is depressed and it is almost impossible to effect sales.

HAMBURG.

The greatest depression continued to be experienced. Hamburg and Altona despatches say failures are too numerous to specify names. In one day, twenty important houses failed, and business was suspended. It was believed that other houses would go. The aggregate liabilities of fallen and doomed concerns were reported to be 37,000,000 marks banco. The 15,000,000 provided for allowances on merchandise proved a mere drop in the bucket, and a rumor was in circulation that advances to the extent of 400,000,000 had been asked for. A general meeting of the Burghers of Hamburg had been convoked to devise means to allay the panic. Bills could not be negotiated and business was at a stand.

AUSTRIA.

The accounts from Vienna continue gloomy. It was reported that several large manufacturers intended to close their establishments and discharge their workmen in a few days.

SWEDEN.

Numerous additional failures are reported at Stockholm, and the commercial crisis there created great anxiety at Copenhagen.

The government had lent 5,000,000 francs to the Directors of the Bank to sustain its credit.

A dispatch from Stockholm of the 3d, says the crisis is becoming alarming.

RUSSIA.

(Correspondence of the London Times.)—BERLIN, Nov. 11.—The activity that has reigned through the naval departments of the Russian empire, and also in the ship-building yards of the commercial marine, with a view to repairing the loss inflicted on its naval resources during the last war, has been very great indeed.

CHINA.

SHANGHAI, Oct. 7.—We have had ten days of almost continuous rain at this most critical season of the year. The rice is rotting on the ground, and the cotton, in full flower, is soaked and spoilt. Famine and poverty will fall upon the peasantry, and what we are pleased to call *the* rebellion will spread and strengthen.

It was rumored that the fleet will assemble around Canton, and commence operations towards the latter end of December. It is said by some of the Chinese that as soon as the gun boats arrive at Canton the city will be evacuated.

The tower of the citadel of Vincennes, Paris, fell on the 29th of November, burying under its ruins the entire military guard on duty at the time, numbering twenty, eighteen of whom were killed, and the remaining two so much injured that their recovery was considered doubtful.

Poetry.

For the Crisis.

OUR LIFE.

How swiftly do the moments pass,
They flit by one by one;
Ere we're aware we reach the last
And see our setting sun.

'Tis all a dream; yet not a dream,
So easily forgot, for
O'er life's wreck we've yet to stand,
And fill our vacant lot.

Our life, poor life, how soon 'tis done;
We're born, we live, and then we run
Into the silent tomb; O think,
My soul, how soon thy web is spun!

W. C. CLARK.

Portland, Maine.

Domestic Summary.

FROM THE UTAH EXPEDITION.

NEW YORK, Dec. 16. The *Times* has special news from the Utah expedition down to Oct. 28. The detachment under Capt. Marcy has captured two Mormon scouts, one a Col. Taylor, the other Adjutant Stowell. Important dispatches were found upon the person of Col. Taylor, from Lieut. Gen. Wells at Fort Bridger, directing all the parties in the neighborhood of Green River to return and concentrate in advance of the troops on Bear River, and the dragoons on their way to reinforce our command.

They were further directed to burn the grass, steal the animals, fell the trees in our path, and, in every possible manner annoy us by night and day. In consequence of this information Capt. Marcy was sent back Oct. 18, with two companies to meet Col. Johnston, as we apprehend that our expresses may have been captured; and it was also decided that we should return and go into winter quarters on Henry's Fork, on Green River, as the cattle and mules of the command were very weak.

Soon after, Capt. Marcy had word from Brigham Young, the purport of it being that he did not blame the officers and soldiers, as they were merely the tools in the hands of a corrupt government, and had to obey its orders, &c. He also advised us to place all the women and children with the command in a train separate from the others, as he wished by all means to spare them.

In the evening, two expressmen came in from Col. Johnston, who was at the last crossing of the Sweetwater, waiting for all the trains to come up. He sent orders for our command to return to Green River and there wait his arrival. An express was sent, recalling Capt. Marcy, who returned next morning.

We were visited by a severe snow storm the previous night, which continued until noon of the following day. The snow fell to the depth of about eight inches. Some thirty mules and horses died in the night from the cold. The next day, Oct. 19, we began our return march. On the evening of the 21st, one of the wagon masters, belonging to the ox trains, was taken prisoner by the Mormons, while out hunting cattle.

The next evening about thirty Mormons came to a hill near the camp, and sent in a note by the teamster, whom they had taken prisoner the previous evening, stating that they wished Col. Taylor in exchange. Their request was not complied with, and no answer returned.

ST. LOUIS, Dec. 18. The Leavenworth Herald of the 10th inst., speaking of the express messenger from Utah, says that he passed Col. Johnston's command, near Fort Bridger, and that the baggage and provision trains were all safe. The troops were in good spirits. This was the only news that had transpired relative to the Utah expedition.

THE Massachusetts farmers are suffering much from the nightly depredations on their stock. Cows, oxen, calves, sheep, and hogs are butchered in the night and the meat carried off. The same trouble is beginning to be experienced in our neighborhood. As the winter advances, and the necessities of the people increase, more of these depredations will be committed. Look out for your wood piles.

LOSS OF THE SCHR. NORTHERN LIGHT.

Capt. Cousens has kindly furnished us with the following account of the loss of his vessel and the rescue of himself and crew from the wreck by the British ship Star, Capt. McLennon, arrived at this port on Thursday, from Liverpool:

"The schr. Northern Light, of Bucksport, sailed from Hampton Roads on the 20th October, bound to Barbadoes.

"Nothing of any consequence occurred until the morning of the 9th November. At 12, midnight, of the 8th Nov., lat. 23, lon. 62, the watch was called as usual, then under double reef, tight ship, making a good course for our port of destination, wind N. E. Immediately after 12 the wind freshened; balance reefed the mainsail; undertook to haul down the foresail, could not start it; the wind still increasing, sea running high, and breaking over the vessel. Cut the halyards and succeeded in furling the foresail. At this time, it being about 2 o'clock, the vessel surging heavily, careened over with the lee rail as far under water as the taffrail. The pump was started again—the mate and myself trying to cut the deck load clear. The sea coming over the stern as freely as over the bow, found that the vessel was filling; hauled down the mainsail; hove the wheel to in order to get before the wind, but soon found she would not mind her helm; put the wheel down and hoisted balance reefed mainsail again. The deck load started fore and aft, it being staves; found it difficult to get forward or aft, or even standing to the pumps to work them. The sea bursting in the cabin doors and filling the cabin; the wind continued to increase and veered to the eastward, which brought the vessel in the trough of the sea.

"She continued to lie so until five o'clock, when she capsized. The men at the pump with difficulty succeeded in getting into the main rigging. The cook—J. Jenkins, a native of Cape May, N. J.—being in the pantry, was washed away from the wreck, in attempting to get on her side. The fore lanyards being cut, she laid on her side about five minutes, when both masts went by the deck and the vessel righted, deck level with the water. We found it difficult to abide by the wreck; at 6 the wind abated and the sea soon ceased to roar. We—five in number—continued in this condition for the space of sixteen days, and subsisted on three gallons of water and two quarts of flour, which was mingled together and served out in a tea-spoon. When we could get twenty teaspoons each we called it a good supper, and turned in content, hoping that the morning would either bring with it more water or a vessel to rescue us from starvation, which stared us in the face continually. For six successive days we had not a single drop of water. Saw five vessels pass during the sixteen days. Like the Levites and the priests, first on one side and then on the other, passing by on their course, when at length the good Samaritan hove in sight, steering for the wreck, which proved to be the British ship Star, of Liverpool, Capt. McLennon, which took us from the wreck, and administered unto our wants with his own hand and gave us nourishing food and drink. Capt. McLennon spared no pains in trying, and soon succeeded in making us comfortable. May he with his officers and crew be blessed with the choicest of heaven's blessings. Neither has his zeal ceased towards us—this being the tenth day he has been troubled with us. Every evening he inquires after our health, and every morning we are the objects of his care. My pen can not express my feelings toward Capt. McLennon.

WILLARD COUSENS."

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will meet with the brethren and sisters as follows:

Prospect, Dec. 31st.
Roxbury, Jan. 5th.

JOSEPH GREGORY.

The Lord willing, I will preach at

York, North Ridge, Seneca Co., Dec. 20th.
Hartland, Huron Co., Dec. 27th.
Whetstone, Crawford Co., Jan. 10th.
Delaware, Delaware Co., Jan. 17th.
Caledona, Crawford Co., Jan. 24th.

It is expected that each of the above named appointments will commence on Saturday, at 11 o'clock A. M. Evenings, as much earlier in the week as the brethren shall think best. Please write and let me know what evening of the week preceding the Sunday of the appointments you wish me to commence. P. O. address, North Fairfield, Huron Co., O.

J. M. JUDSON.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

Providence permitting, I will commence a second series of meetings at the Town Hall, in Rutland, Vt., Tuesday evening, Dec. 15th, to continue about two weeks.

MILES GRANT.

I will hold meetings as follows:

Collinsville, Thursday, Dec. 17th.
Lovely Street, Friday, Dec. 18th.
Cheshire Street, Ct., Dec. 19th and 20th.

Will the brethren meet me at Cheshire, 2d train, Saturday, from Collinsville.

HIRAM MUNGER.

Protracted Meeting.

Bro. D. T. Taylor will hold a protracted meeting at Cheshire Street, commencing Dec. 19th, and will continue about one week. Brethren and sisters from abroad are invited to attend.

For the Brethren, I. MORGAN.

THERE will be a Conference in Auburn, N. H., near Bro. Albert H. Welch's, commencing Wednesday evening, Dec. 23, and hold over the following Sunday. Elders James G. Smith and John G. Hook are urgently requested to attend and "preach the word." Other ministering brethren, and brethren in neighboring towns, are invited to attend, as the Lord may direct.

Those coming from the North will take the Haverhill stage at Manchester and inquire for Albert H. Welch. Those coming from the South will stop at Wilson's crossing and inquire for N. L. Robie.

For the brethren—

S. W. BISHOP.

By request, I appoint to preach in Worcester, Mass., the first Sunday in January, and stay through the week and over the following Sunday.

S. W. BISHOP.

I will preach as follows:

Nashua, N. H., Thursday eve., Dec. 17th.
Lowell, Mass., Friday eve., Dec. 18th,
as Bro. D. Churchill may appoint.
Lawrence, Mass., Sunday, Dec. 26th.

S. W. BISHOP.

Bro. Edwin Burnham appoints to preach in Boston the last Lord's day in December.

Bro. E. Crowell appoints to preach at Chapman Hall, Boston, the second Lord's day in January.

Providence permitting, I will be with the church in Hartford, Ct., the second Lord's day in January.

MILES GRANT.

I propose to visit and hold meetings at Bro. Wood's, Somers, (Bro. Munger attend,) from Dec. 28th to Jan. 1st.

River Point, Jan. 1st.
Peace Dale, R. I., Sunday, Jan. 3d.
Lowell, Tuesday and Thursday, Jan. 12 and 14.
Roxbury, Friday eve., Jan. 15.

Perfect arrangements next week.

W. S. CAMPBELL.

Business.

Cash Receipts.

Those who send us money for the paper or its books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

E R Baker 129, C Griffith 129, [illegible] 133, [illegible] Sanderson 133, 50 cents each.

W Chapman 142, Mrs P C Chandler 135, Betsey Jones 130, G F Fowler 143, J Blaisdell 119, M Waterhouse 119, Mrs. M. A. Norton 145, Dr G W Kittle 145, C Bosley 145, Mrs F P Smith 152, E F Cram 130, W Low jun 146, M Smith 144, Mrs B Leavett 145, E Hamblin 130, Mrs M A Joice 134, A Elliott 128, J C Pettengell 143, S Tibbetts 135, C Lawton 145, I B Smith 146, Mrs O Carpenter 156, M M Flint 130, C W Smith 146, H Hayes 146, I J G Berry 146, Russel 146, M Sperry 146, $1 each.

L G Ingalls 168, E Allen 156, E M Haggett 129 W F Carpenter 159, T Glover 130, S E Griffin 182, J Eaton 172, J Narramore (for Dr Childs) 172, P A Smith 179, M W Benham 182, $2 each.

A Andrews 156, $3; F V Bogues 112, [illegible] cents.

Bro. W. Flannigan should have been credited $1.50 in Crisis Nov. 11, instead of $1. He has paid to No. 130.

C. Hubbell—The money has not been received.

Postage.

The postage on the Crisis, *if prepaid*, quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

HYMN BOOKS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

THE THREE KINGDOMS, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

DEATH NOT LIFE.—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $4.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

CRUDEN'S CONDENSED CONCORDANCE.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

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The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts. —pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Discussion between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts. —postage 1 ct.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

THE INFIDEL'S FATE.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

Glad Tidings: or Bible proof that sin and sinners are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. [illegible]

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. [illegible] cts.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks. Price 18 cts.—pos. 1 ct.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, [illegible] cts.—postage 3 cts.; cloth gilt, 40 cts.—pos. [illegible] cts.

Tracts.—The Three Worlds—The Last Days—The New Heavens and Earth—[illegible] from the [illegible]—The Desire of [illegible]—State of the [illegible]—Truths—[illegible] pages. Price 5 [illegible]—Outline of [illegible] the Wicked—The [illegible] 8 cents [illegible] [illegible] 12 per hundred [illegible]

Poetry.

For the Crisis.

[illegible]

"[illegible] all things."

They call me poor—[illegible] house nor land
[illegible]
Nor place where I may lay my head,—
I have no friend or home.

No friends, but Christ's, such as the world
Account but little worth,
But owned and loved by God, the meek
And lowly ones of earth.

They call me poor—I naught possess
Of all the worldlings gain;
No costly gems, no rich array,
No sounding, titled name.

They call me poor—but he who trod
Judea's hills unknown,
The Heir of heaven, earth's King and Lord,
Had naught to call his own.

Yet he shall sway his sceptre soon
Far o'er this wide domain,
Earth's crown upon his glorious brow,—
And I shall share his reign.

Nay, call me rich—a wealth unseen,
Untold, is surely mine;
A world in God's own glory bathed,
And I shall in it shine.

MARIA T.

Original Articles.

For the Crisis.

National Sin and Punishment.

I hear an old man sometimes say of the financial revulsion in this country—"It is a judgment from the Almighty for our sins." It may be indeed, in part, a retributive infliction; as well as the legitimate consequences of our own pride, and desire to amass wealth,—doing business on credit,—the great latitude given by our whole financial system,—the sudden loss of all confidence in business men! Many still might keep along and pay their debts, and still employ their help, and ultimately come out sound; but now it has become popular to suspend or fail, and "is no evidence of unsoundness, insolvency, or dishonesty." Hence, many find that that is the readiest way to settle up, and make money by the operation; certainly, if they can make more by failing than by going on, they will do it. Here again is another part of the sin.

The loss of confidence is indeed the great difficulty; but why this loss of confidence? A few concerns were indeed rotten, but that does not account for the panic; that does not show a reason why nearly five hundred of the largest commercial houses in the United States should fail in these months, involving a capital of $90,000,000. There is no concert, yet there is a tendency in a given direction, from a fear that the great monied superstructure of the country will come to atoms. The sixty thousand merchants who rushed, in one day, to draw their deposits from the New York banks, did not act in concert, but through fear.

It is indeed the warning voice of the Lord; but, as usual with nations, he warns them by an infliction.—God has laid the snare for them; but it was their own chosen way. Their way was to secure wealth, rapidly, by means of credit which is based on confidence. Monied aristocracies were springing up in all directions. God had said that they that will be rich "fall into a snare." Have they not been completely entrapped? Confidence is gone, and they are lost in destruction and perdition—not final, but to a degree which shows that the Scripture apprehends the true elements of their condition. What were they not doing? Like the builders of Babel they were going to do what they were a mind to, without restraint. Their whole business language is confounded. The key-note—confidence—is still. They do not know the countersign. God overwhelms human plans that his own precedence may appear in the management of this world's thrones.

The government, which has sustained oppression, and favored interests against the great mass—as the end shows—and which has been dictated by the monied nobility of the land, has finally left them all in the lurch,—East, West, North and South,—and the very class who, by the government [illegible] their peculiar properties, hoped to [illegible] riches and power, for this [illegible] or desire, are left in the worse state, for "no man buyeth their merchandise [illegible]."

The [illegible] from their gradual [illegible] the mind [illegible] communi- [illegible] will all [illegible] the time of [illegible] The govern- [illegible]

are held in bondage. The rights of the poor are trampled upon. Government is perverted. Election frauds secure party ascendancy. Public treasure is squandered on the rich and profligate, and God's poor beg. A foreign religion is pampered for political ends. The greatest robbers and murderers go at large. Oppression thrives under the name of freedom. "Shall I not *visit* for these things, saith the Lord?" He does, and will be avenged!

W. S. CAMPBELL.

For the Crisis.

A Word of Exhortation.

The times in which we live are indeed perilous. Never have I so fully realised the tide of worldliness, in all its various forms, so powerful as at the present. We need a double portion of grace and strength to withstand the tide of iniquity, and raise us above its power and spirit. Oh the dangers that are surrounding us! Do we realize them? Do we realise that we are in danger of being *deceived*, in supposing we are ready for the coming of Jesus, when we are actually asleep in the cradle of carnal security? How many among us are indeed pilgrims and strangers on the earth? How many are not conformed to the world, but transformed, by the renewing of their mind? How many are those that might be recognized as christians by the observance of the command to adorn themselves, "not with broidered hair, gold, or pearls, or costly array?" or how many that mourn over the loss of precious souls, more than over the loss of their gold and silver that perisheth? What is the cause of this spiritual drought? It is because God has been robbed, in many ways. He has been crowded out of the heart by the letting in of idols and forbidden guests. And the "little foxes" have "spoiled the vines;" for our "vines have tender grapes." Let us take the word of God, and look at that, and then at ourselves, and see how they will compare. At the same time may our eyes be "anointed with eye salve that we may see" things in their true light, and have strength to act accordingly. God's word is to judge us at the last day.

We should not think that by bearing the name of christian, while we are going on heart and hand with the world, we shall be ready to meet the Lord! Beware of the sorcery of the world, in these last days! That professor of religion who is conformed to the world, and whose treasure is here, is no more capacitated for the pure and holy enjoyment of the heavenly kingdom, than the sinner. Oh! greater will be the condemnation of the professed christian, at the great examination day, which is just before us. For it had been better for him not to have known the way of righteousness, than, after he has known it, to have turned from the holy commandment delivered unto him. "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." "Strive to enter in at the strait gate, for many will seek to enter in and will not be able."

Are there not some among us who are looking for Jesus, that bear the name of Christian, that have reported slanderous stories against those they dislike, and perhaps, much to the injury of individuals? Oh, how cautious ought we to be in believing detracting stories! Oh, how sweet is the testimony of a good conscience! It is an impenetrable shield against all the poisoned arrows of reproach. When the soul can call in the heart-searching God to witness its innocency, well may it triumph. But how difficult is it to be of a meek and forgiving spirit, when despitefully used! To love an enemy, and forgive an evil speaker, is a higher attainment than is commonly believed. Christianity in theory and christianity in practice, are very different things. It is easy to talk of christian forbearance among neighbors, but to practice it ourselves, proves us to be christians indeed. The surmises of a few credulous persons need not trouble the individual who knows his cause is soon to be tried in court, and he openly acquitted. So the evil language of these evil times need not greatly disturb us since in the day of judgment, "my judgment shall be brought forth as the noonday."

While we pray for pardon for our slanderers, let us plead that their evil speeches may not be established in the earth. Ah! these things are of infinite moment, and demand all our energies, time, talent, property; yea, all we hold near and dear should be offered, and kept upon the altar, to be disposed of as Infinite Wisdom shall see best. We are not at our own disposal; we are purchased property; we belong to another; we have no right to use [illegible] purposes. We are too much inclined to lose sight of the great end of our existence. May the Lord strengthen our memory in this respect. It is too late in the day to daub with untempered mortar;" we need close searching work; let us dig deep, and lay our foundation on the rock.

RELIANCE E. WOOD.

Cheshire, Mass.

Correspondence.

From Eld. P. B. Morgan.

BRO. GRANT:—To continue the account of my experience with the cause in the West—which I regret is not of a more encouraging character—I would say, that my health has very essentially improved, and I am now fairly past the twenty-first of the days since my last chill, when our pathological savans pronounce me safe from said attack of chills and fever; for which I am exceeding thankful. Am once more in the field attempting the work I trust my Master has assigned me.

Nov. 19th. Left home to attend appointments in Dekalb Co., Ill., but with the painful fact resting on my mind that some of my family were ill, and all exposed to the shafts of death; but to fill my engagements, which I feel bound to do if possible—it seemed reasonable that I should go, committing them to God.

Reaching the Mississippi river, I had proceeded as far as the city of Leclaire, on my way to Lyons, when I became sensible of two formidable barriers that lay in the way of my meeting my engagement, and did not know but Providence would turn my feet back to my family. There was first the impossibility of crossing the river at Lyons to Fulton, where I should take the cars, on account of the ice that had so rapidly accumulated in the twelve preceding hours, that no ferry boats crossed, and no way presented itself but to return and cross by cars on the bridge at Davenporte to Rock Island, Lasalle, and Dixon, with a night's ride, possibly get to Dekalb in season, which in the Providence of God I did.

But the most threatening difficulty was a want of funds to meet my expenses; for all that I had was exhausted during our sickness, beside leaving me somewhat in debt. But finding in the person of Mr. W. S. B., a whole-souled friend, I was able to obtain the amount necessary at the Bank by paying four per cent a month—which I secured, believing God would put it in the heart of some one to help me meet the note the 20th prox.

Saturday, 21st. Reached Dekalb Centre in the midst of a terrible storm of wind and snow. Providentially met Bro. J. Fisher (formerly of Orwell, Vt.,) at the depot and after making a short call on Bro. C. Needham, (formerly from Addison, Vt.,) we set out at five o'clock P. M., for Shabbona Grove, fifteen miles distant. Before us was the prairie, without a single grove between us and our destination, and the wind blew terrifically. We immediately thought how many poor sufferers there were on the prairies, and on our lakes, on whose pitiless heads this storm would fall with dreadful fury. But we had not proceeded far before we learned that charity begins at home, and our cool thoughts were turned to the consideration how best we might take care of our own bodies. The clouds hung low on the horizon and the darkness became dense. Brother F. said he thought, however, he should be able to get across the prairie without getting lost. A fire on a distant prairie sending its red glare upon the sky but made the clouds look more angry as onward we drove, through the pelting, howling storm. Thank God, we did not perish! but in due time found ourselves,—with our noble horse well housed,—sitting by the fireside of our brother with our hearts filled with grateful good cheer, talking about the way, and the blessed home we will gain by and by.

22d. Met a warm reception from Eld. Spencer and many brethren. Commenced meetings.

26th. Being thanksgiving day in Illinois, had the pleasure of supping in due form and order per invitation of Bro. and Sr. Colton in company with Eld. Spencer and family and a group of Vermonters. The scene was very like those of by-gone days in old New England. This night two souls signified their desire to become Christians.

28th. Attended the covenant meeting and conferred with the church upon the matter of our conference arrangements, which they resolved to adopt.

Dec. 5th. Many hearts seemed a good deal [illegible], but owing to engagements I was to shortly leave, and it was resolved that to-day we would attend to the ordinance of baptism; when nine joyful disciples obeyed their Lord in this glorious ordinance.

Sunday, 6th. By the kindness of Bro. Marsh I rode to Somonauk, to preach to the remnant of Christ's flock in that place. The season was one of refreshing. Had also a conference with "the remnant," who heartily adopted the proposed arrangements, and took measures to sustain preaching regularly amongst them, and make their report at the ensuing Quarterly Meeting. After meeting we hastened to meet an appointment for the evening at Shabbona Centre, making in all a distance of twenty-five miles for the day, with the going very muddy.

Dec. 7th. The Lord willing, I preach in this place to-night. To-morrow I go (D. V.) to Earlville, where, if the way open, I shall hold a series of meetings; and if not, purpose going to Ottawa, Lasalle Co., and about the 20th will be under the necessity of returning home, and attending to some of the urgent calls in Iowa. But in leaving this region, I leave many places which I doubt not are ripe to harvest; regions where I could pleasantly spend the entire winter's time, and where with the blessing of God we might see a church raised up, perhaps every four weeks, but which, for ought I know, must perish for want of knowledge. The same may be said of regions north and south.

And I am, yours, etc.,

P. B. MORGAN.

P. S. Correspondents will please not forget that my P. O. address is, at present, *Wilton Junction, Iowa.*

Choice Selections.

The Dying Sinner's Prayer.

"*Lord, remember me, when thou comest into thy kingdom.*"

Let us analyze this prayer and its answer, and learn its practical lesson.

I. *The prayer.*

1. "Lord!" David, moved by the inspiration of the Almighty, called him Lord: but why should this wicked sinner, dying in his agony, call another apparent sinner in the same condition with himself, Lord? We cannot account for such faith only on the ground, that the same Spirit that inspired David, inspired him with an internal evidence of his character, and confidence in his power to save.

2. "*Remember me.*" This is an expression equivolent to—regard with favor: bestow upon me such benefits as your superior character and condition will allow. Joseph said to Pharaoh's degraded butler, Gen. 40: 14, "But think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and bring me out of this house." Sampson prayed, saying, "O Lord, remember me, and strengthen me this once." Nehemiah said, "Remember me, O my God." Job prayed and said, 15: 13, "O, that thou wouldst hide me in the grave, . . . that thou wouldst appoint a set time and remember me." Jeremiah prayed, saying, "O Lord, remember me, and visit me, and avenge me of my persecuters."

These examples explain what is meant by that comprehensive phrase—"Remember me."

Bring me out of this house, says Joseph. Give me strength for the occasion, said Sampson. Don't forget my good deeds, says Nehemiah. Visit me, says Jeremiah. Hide me in the grave, says Job; appoint a set time and remember me. Then thou shalt call and I will answer, Here I am. What did Job want more than to have a portion in the first resurrection? And what did this dying sinner want more than to have a part in the same, and share the reward of the righteous, when they get it, at the resurrection of the just?

3. "When thou comest in thy kingdom." If we, who have enjoyed the light of the 19th century had been there, could we have prayed more intelligently? The kingdom is the reward promised to the followers of Christ. To enter it will satisfy our desires, and realize our hope. None, that speak intelligently, expect to enter it, until Christ shall sit in the throne of his glory, and say to all the faithful, "Come, ye blessed; inherit the kingdom prepared for you from the foundation of the world." Christ "will judge the quick and the dead at his appearing and kingdom." 2 Tim. 4: 1.

Oh, what faith in the second Advent, and future reign of Christ is this, wrung from the lips of the dying sinner! Let it rebuke our infidelity and lead us to pray, "Lord, remember me, when thou comest into thy kingdom."

II. *The answer.*

1. "Verily I say to thee." The prayer was personal, and now the answer is the same; "I say to thee."

2. "Thou shalt be with me." What is it to be with Christ? Jno. 14: 2, 3. "In my father's house are many mansions; . . I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

"Then we which are alive and remain shall be caught up together with them (the [illegible] saints) in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. 4: 17.

Did this dying sinner expect, or ask anything more than is promised to all the saints?

3. "In paradise." Where and what is that? Many seem to think Paradise a state, and locate it in Hades or Sheol—which they render the place of the dead; the "intermediate state." The Catholics take this view of it and call it purgatory, where they say all souls go after death and are purged of sins that could not be forgiven. The High churchmen say, Christ "descended into hell, where" he preached to the spirits in prison. Hades is rendered hell in our version of the Bible, and I have seen of late that some boldly affirm that Paradise is in Hades, or hell. I have always thought I should like to go to Paradise, but if it is in hell, I had rather wait.

Paradise is not used in our version of the Old Testament. The word is of Hebrew origin and is rendered in our Bible, grove, orchard, &c. The Greek version does not translate the word from the Hebrew, but transfers it, so that the word is spelled nearly the same, in Hebrew, Greek, and English.

Paul was in some way caught up or caught away to Paradise. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God. Rev. 2: 7.

The tree of life we are told, Rev. 22; 14, is in the New Jerusalem, which is to come down from heaven. As the earth is to be the kingdom of Christ, the abode of the saints, is it not on the earth that they are to eat of the tree of life? And is not the earth renewed and beautified with the "fir-tree, pine-tree and box together," and all the splendors of God's handiwork, to be the Paradise of God? Now, in all candor, does it not appear, that Thy Kingdom and Paradise, were synonymous words to the mind of Christ and this sinner? I do think that candor, divested of its prepossessions, and an interest to sustain a theory at the expense of truth, will acknowledge the correctness of this conclusion. But the great objection to this position is,

4. "This day, or to-day." All intelligent Bible readers admit, that Christ did not enter into his kingdom that day, and as he himself declares he did not even go to his Father; there is a necessity to make Paradise a place differing from either, if entered that day.

The phrase to-day, or this day, is an adverb of time, and must qualify the phrase, "I say unto thee," or thou shalt be with me" and we would punctuate according to our understanding of which of these phrases is to be limited by it. If it limits "I say unto thee," we should put the comma after to-day, as it is in our version. The comma will take its natural position, when we settle in our own minds which way "to-day" is to go. Now the question is, does to-day limit "Verily I say unto thee;" or "thou shalt be with me?" The Bible use of the phrase alone, can settle it. Learned criticisms can do nothing for us in this matter. To the word, then; what say the Scriptures? How readest thou? In the Old Testament we find the terms "to-day" and "this day" used more than fifty times, and, with scarce a single exception, always qualifying the time of speaking, promising, commanding, &c., and not the time of performing the commands or fulfilling the promises. (Let the reader look into his concordance for day, and then look at the passages under to-day—and this day.) In the New Testament the phrase is used about thirty times, and always qualifying the time of speaking, promising, &c., but never the time of performing the acts. Now if Scripture use can settle any thing, it does settle this fact, that the phrase "to-day" in Luke 23: 43, limits the time of the Savior's promise, and not the time of his fulfilling that promise.

I know the cry of "ignorance," "weak criticism," &c., may be raised, but this will avail nothing with the Bible student, while more than eighty witnesses rise up from the Bible, beside the harmony of the whole Scriptures on the time of the reward, bearing testimony in favor of my position. As the Bible use of this phrase settles this question of which verb to-day limits, the place for the comma is also settled with it. Place it as in *all other places in the Bible.* Then it reads perfectly natural and in harmony with the whole tenor of the Scriptures. Verily I say unto thee this day, even after so long a time as to-day—even at this my dying hour, I promise you, what I before promised to all that believe on me, "Thou shalt be with me in Paradise."

O blessed Jesus, let me hear thy voice saying unto me, even to me, to-day, this day, now, even now, O my Savior, say to me, thou shalt be with me in Paradise, and I ask no more! Then I can die in peace, even on the cross or at the stake; or follow thee till the opening heavens reveal thee, coming into "thy kingdom."

E. CROWELL.

The Contrast.

In the whole scope of the biography of eminent personages, there is none perhaps, the review of which touches more painfully the Christian heart, than that of the German poet GOETHE. That he should have lived so long, even beyond the usually allotted term of human life, and still have failed in the one grand object of existence—that he should have dived so deeply into the very depths of human lore, and passed by unscanned that only blessed volume that maketh wise unto salvation—have gathered for more than half a century, in his varied and wondrous attainments, the fairest laurels of worldly applause, [illegible] from God only—have run the round of science and poetry, [illegible] of his own [illegible] lands in every land by the brilliant flashes of his giant intellect, and yet have groped on through life without the knowledge of God, and come down to its close, exclaiming [illegible], at his last hour, as if already realizing the blackness of darkness beyond, "Open the shutters, and let in more light!" Alas, for the vanity of human greatness at such an hour.

And how beautifully in contrast appears the poor Indian, who, stretched on a pile of leaves in his forest hut, his poor old body racked with anguish, yet the withered countenance lit up with hope divine, as he exclaims, "Me no have plenty booklearning like white man, me no can read good book like him, but Jesus teach poor Indian—he come in night time when all is dark, and then me have light and joy and happiness. And now me go soon to him; he come quickly, take poor Indian home, and then *there be no more dark, no more night there.—Am. Messenger.*"

THE EFFECT OF A WRONG WORD.

A WHISPER awoke the air,
A soft, light tone, and low,
Yet barbed with shame and woe;
Ah! might it only perish there,
No farther go.

But no! a quick and eager ear
Caught up the little meaning sound;
Another voice has breathed it clear,

And so it wandered round
From ear to lip, from lip to ear,
Until it reached a gentle heart,
That throbbed from all the world apart—
And that it broke.

It was the only *heart* it found,
The only heart 'twas meant to find,
When first its accents woke;
It reached that gentle heart at last,
And that it broke.

Low as it seemed to others' ears,
It came a thunder-crash to *hers*—
That fragile girl, so fair and gay.
'Tis said a lovely humming-bird,
That, dreaming in a lily lay,
Was killed but by the gun's report
Some idle boy had fired in sport;
So exquisitely frail its frame,
The very sound a death-blow came.
And thus *her* heart, unused to shame,
Shined in its lily, too;
Her light and happy heart that beat
With love and hope so fast and sweet
When first that cruel word it heard
It fluttered like a frightened bird;
Then shut its wings and sighed,
And with a silent shudder died.

KNEE WORK.—When Rev. J. Caughey's work, "Revival Miscellanies," was first published, its motto on the title page was, "Knee work! Knee work!" Some thought this was in bad taste, and it was left off the subsequent editions. For our part, we liked the motto. The fact is, we need more Knee work. We need it more among ministers and members—yes, we need more closet knee work.—Would that we could see more of it in the house or God on the Sabbath, instead of that irreverent practice of sitting in time of prayer. We saw an anecdote the other day on the subject that pleased us much. A clergyman saw a poor man by the road-side breaking stones with a hammer, and to get at his work better he put himself in a kneeling position. "Ah! John," said the clergyman, "I wish I could break the *stony hearts* of my hearers as easily as you are breaking these stones." The man replied, "Perhaps you do not work *on your knees.*"—*California Ch. Adv.*

IF I believe in the name of Jesus Christ, I must acknowledge his precepts as my rule of life. I must be poor in spirit; I must be pure in heart; I must be meek and forgiving; I must be temperate and self-denying. A different society must be lived in; new habits formed; old habits abandoned. There is one proof that must be evident in every man that has a Christian hope in him, viz: that the flesh is subdued to the spirit. It is a sure mark of a Christian, that he "walks not after the flesh, but after the spirit."—*Bishop B. Sumner.*

CHARACTER AND REPUTATION.—Care not so much for your reputation as for your character, for the former is only what the world think of you, while the latter is what you really are: the former comes, as it were, of itself, while the latter is made by the wisdom of your life.—*Ex.*

THERE is nothing innocent or good that dies and is forgotten. Let us hold that faith, or none. An infant, a prattling child, dying in its cradle will live again in the better thoughts of those who loved it; and plays its part, through them, in redeeming the actions of the world, though its body be burned to ashes and drowned in the deepest sea.

BE TRUTHFUL WITH CHILDREN.—Some people tell lies to children with a view of enjoying a laugh at their credulity. This is to make a mock at sin, and they are fools who do it. The tendency in a child to believe whatever it is told, is of God for good. It is lovely. It seems a shadow of primeval innocence glancing by. We should reverence a child's simplicity. Touch it only with truth. Be not the first to quench that lovely trustfulness by lies.—*Laws from Heaven for Life on Earth.*

THE first Sunday School in America was established in Albany, in 1820, by Mrs. Upfold, an English lady.

IT is the belief of millions in India that the Koh-i-noor diamond, [illegible] of Queen Victoria, will always be fatal [illegible] some public possessor.

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Poetry.

LINES.

Out of sore and deep distress,
Father, God, to thee I cry;
Foes pursue, but to thy breast
For help and peace I fly.

Thou my only helper art,
Thou my only steadfast friend;
Oh! to this my breaking heart,
Some relief and comfort send.

Unto thee my eyes I turn,
On thy word my hopes I stay,
For thy help I weep and mourn
While I sigh to see the day.

Lord, on thee I wait and trust,
Thou art still my shield and might;
I am weak and frail as dust,
Thou wilt turn my gloom to light.

M. L. H.

Rochester, N. Y., July, 1857.

Original Articles.

For the Crisis.

Practical Christianity.

[*Continued.*]

An example is a pattern, a copy. In a moral sense, a model for imitation. We see nothing of that excessive nicety, that scrupulous exactness, that extreme carefulness, for which many of his professed followers are noted, who "tithe mint and rue and all manner of herbs, and pass over judgment and the love of God."

Christ's morality was not mixed with ostentation. There was no vain show, no ambitious boasting, no selfish display of his virtues. He knew in order for an action to be good, it must proceed from right motives. That however good it might seem to be in the sight of men, however much praise it might call forth, it mattered not. Christ acted perfectly free. his acts proceeded from the heart; they were prompted by the purest motives; they were entirely free from selfishness, from taint of every kind. To imitate Christ's example, in this respect, there must be fixedness of purpose, purity of heart, sacredness of principle, devotion to truth, respect for virtue, constant love for God, and an unwavering faith in Revelation.

Christ manifested the greatest *patience*, without being stoical. It was that calmness of temper which arises from a consciousness of suffering for the truth, a submission to the Divine will. He exhibited nothing of that fretful spirit which is so often manifested by his professed people. His sufferings did not provoke a spirit of retaliation or revenge. He suffered according to the will of God. In this he was set "as an example that we should follow his steps. How worthy of imitation! What a model for us to copy after!

The Savior was noted for his *fortitude*. What strength of soul, what firmness of mind, he evinced when exposed to danger! How free from despondency while poverty and adversity stare him in the face! What forbearance while suffering the most ignominious treatment! What courage he displayed in his last sufferings! What nobleness of soul! What greatness of mind! What dignity of sentiments! What majestic mien! How opposite to that spirit of cowardice, timidity, feebleness, pusillanimity and meanness manifested by thousands!

His *zeal* was not mixed with rashness. What passionate ardor he manifested in the great work of benevolence, and yet, how considerate were all his acts! With what carefulness he weighed every act and every word, ever regardful of consequences! Every thing was done with promptness, at the same time he was distinguished for his deliberation. Every moment was occupied in the benevolent work of man's redemption. His humility was free from meanness. There was an excellence in that humbleness of mind; an honor in that self-abasement; a dignity in that extreme poverty.

We are under obligation to imitate that example. The obligation grows out of the particular relation in in which we stand to Christ, as our Savior and Redeemer. He set us the example that we might follow his steps. It is the most effectual method of impressing the minds of our fellow men. If we imitate his example, we set one worthy of imitation. There is much more force in example than in precept. Men cannot fail to be impressed. We are so constituted that certain things make a deep impression on our minds. This is the case with all of human kind. The conviction rests upon the mind universally, that man's actions are an index to the heart; that there is an intimate connection between the act and the motive that prompts it; whence it is that we regard one man as being virtuous and another as being vicious. It is for our advantage to walk as Christ walked. The more we practice virtue, the more we are like the Deity. Every progressive step in this direction brings us nearer and nearer the Source whence we derived our existence, and hence, nearer to perfection. To be virtuous is to be godlike; hence, to live a life of virtue is to live a life of *godliness*. We must, however, not only seek to imitate Christ's example, but we must obey his precepts. This brings us to the best part of this subject.

Obeying the precepts of Christ involves an important consideration. An investigation of this part of the subject is sufficient to show, to every unprejudiced mind, that it is a matter of infinite moment. Obedience and happiness are intimately, are inseperably connected. We cannot have the latter in absence of the former; both go together. Obedience may be considered the cause of which happiness is the result. Man, as a moral agent, is held amenable to certain laws; his conformity or nonconformity to those laws develops the nature of his acts; acts make character, character implies moral accountability, which indicates a perfect right on the part of God, as our Creator, to prescribe a rule, he being our absolute Sovereign. The law which has been given admits of no exception in obedience; there must be absolute and perfect conformity to its requisitions. To make up for what would otherwise appear injustice on the part of Jehovah—considering the great lack of moral stamina in his creatures—he has wisely introduced a dispensation of grace, so that "where sin abounds grace does much more abound;" and by this means has made perfect obedience attainable by all. He is just himself, and the justifier of him who believes in Christ. The law of God makes but little account of outward virtue; it regards no act as being really virtuous that does not proceed from the heart; and hence, instead of judging the act, it is governed in its decision by the motive that prompts the act. It does not accommodate itself to the interests or safety of individuals but it requires "that interest, honor, liberty and life should be rendered if required." The mind cannot be divided in this matter. "Ye cannot serve God and Mammon," is the declaration of the Son of God. Our recognition of God's authority must be of a practical character, it must be known and read of all men.

In illustrating the principle we may select some of the most prominent commands, one of which we find in Luke 10: 25. In answer to the question proposed by the lawyer, "Master, what shall I do to inherit eternal life," we have this as the result;—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." The Savior recognizes this, (Matt. 22: 37) as a summary of the law and the prophets. The manner in which he speaks of the duty of man in this instance—indicating that eternal life would attend the keeping of this command—shows that he intended it as a formal reenactment of that law instituted by Moses; (Deut. 6: 5.) and that it should under this, as it did under the preceding dispensation, constitute the basis of the moral law. It is, therefore, one of the precepts of Christ, and as such, is binding upon all. The character given to this precept shows its importance. It is called the "First and great commandment." Eternal life is staked upon its observance;—"This do and thou shalt live," is the language of the Son of God.

There are a number of considerations that give this subject the importance attached to it by the Savior, two of which may be noticed. Its great antiquity and its durability.

We have no instance where this command was submitted in a formal manner to Adam, but from its very nature he must have known it. All acceptable worship has for its moving principle the element which draws us to God as an object to be adored and obeyed; which does not consist merely in a feeling or sentiment of gratitude for past favors or present enjoyments, but it leads it to contemplate the "Divine nature," as the object of our affections; it draws us to God as the source of all good and the sum of all excellence. It leads us not merely to joy in God, but to delight in him as our chief good. It inclines us at all times to seek his glory in studying his will, and in a constant obediential submission to the same. It influences every motive of the human heart. It operates in a secret and certain manner, in controlling the elements of man's nature, bringing everything, by degrees, into subjection to the will of Christ. It is a principle whose power leads us to relinquish our hold upon the world; it detaches our affections from things of earth; it leads us to abandon all that is opposed to his will; and by these means become conformed to his moral image. This being the nature and work of this glorious principle, we may safely conclude that it was the first understood by Adam, that he, as our protoplast, was not ignorant of its importance. It must have been implanted in his mind at the time of his creation, otherwise, he could not have been pronounced perfect.

The durability of this precept is worthy of our attention. Not only was it written on the mind of man when created, but, subsequently, by the will of heaven, instituted by Moses. It was, as we have seen, re-enacted by the Savior, as a precept to be perpetuated through successive generations, and ultimately, when all things earthly shall have passed away, to link us to the Deity in a bond never to be broken.

The efficacy and power of this precept, insures obedience to other commands. Life being staked upon its observance, it must involve complete and perfect submission. As it regards the nature of this love we need not stand in doubt. We may know whether we obey the injunction, by acquainting ourselves with it as set forth in the Scriptures. We are assured that "this is love, that we walk after his commandments. Again; "He that hath my commandments, and keepeth them, he it is that loveth me;" "If a man love me he will keep my words;" If ye love me, keep my commandments;" "This is the love of God, that ye keep his commandments." How clear it is that the evidences of this love do not consist in mere feeling or sentiment, but in real, substantial acts, in keeping the commandments of God. Whence it is that we know we love God, from the pleasant emotions which result from a life of obedience, but we may have the more certain evidence, which consists in a christian character, the basis of which is christian deportment.

We are to love God with all the heart, which implies that our love to God is to be paramount to every thing else. Every emotion of the heart is to be controlled by this divine principle. No element is to rule there that is not submissive to the will and purpose of God. We are to love nothing in comparison with him. In him we are to delight continually.

We are to love him with all the soul, or, more literally, "*enolee tee psukee*," with all his life. Love him sufficiently to give up life if required. We should be willing to suffer the most intense pain, the most exquisite torture, rather than give up principle. If we are real christians we have the martyr spirit, and should hold ourselves in readiness at all times to suffer for Christ's sake.

We are to love God with all the strength. We are to exert every power of our physical being in his cause. Our health, our talents, our property and influence are to be used in his service and for his glory.

We are to love God with all the mind. Our intellect is to be engaged in his service. We are to have no purposes or designs contrary to the will of God. Our plans are to harmonize with the divine plan, his will to be our will. In all we do we are to seek to promote his glory. We are "to lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us."

To love God there must be something to draw us to God. In other words, something to excite action and call this principle into requisition. The sense of this term is defined to be prompt, leaning, willing, drawing forward; hence, to love God is understood to be that movement of the soul toward God which is produced by admiration, approval and delight. There must be something that we may admire, something that we can approve, something in which we can delight to produce this action. What can it be but the goodness of God towards us on the one hand, and his moral perfections on the other? Some have held up the latter as the only consideration to influence us in the exercise of this affection. But this is evidently an error. The language of an inspired apostle is, "We love God because he first loved us." Here the love which God has manifested toward us is represented as being the grand moving cause in prompting us to love him. It is the consideration of some good that we have received from the hand of the Lord that incites to obedience, and hence, excites us to love. That it is right to be moved by this motive is evidenced by the song sung by the redeemed, Rev. 5: 6,—"Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."

[*To be Concluded.*]

For the Crisis.

God Notices Little Things.

God said to Adam that he should not eat of the tree of knowledge. To taste might be thought by some to be a little thing; but their transgression brought death on all their posterity. Cain was not accepted. His countenance fell. God said by his looks that he was angry. It might be thought a little thing.

There was praying Hannah, who just moved her lips. God saw them move and answered her prayer. There was a little boy, Samuel, whom God noticed. It is best for little children to be good, for God notices them. There were five sparrows sold for a farthing, not one of them are forgotten of God. Every hair of our head is numbered; not one of them can fall to the earth without his notice. Every idle word that man shall speak he will give an account to God. God notices the words. He discerns the thoughts of the heart. God help us to have good thoughts. The eyes of the Lord are through the earth, beholding the evil and the good.

N. F. NASON.

For the Crisis.

Pure Religion.

No. II.

Pure religion is "not puffed up," it "doth not behave itself unseemly." It doth not consist in great "swelling words of vanity;" it is the same everywhere, and doth not need a marble pulpit to stand in, nor a golden clasped Bible from which to select its text; it doth not go "to church" with a quizzing-glass and spend sermon-time in squinting at the new bonnet that adorns the back part of Miss Vanity's head, or at Madame Pride's new dress, or at Madame Fashion's shawl, nor does it envy Madame Lofty those extensive hoops that slam to all the pew-doors as she ambles up the finely carpeted aisle. It doth not suck its sermon from the ivory head of a most delicate cane—though in some cases as much truth would be thus imbibed as though more attention were paid to the fashionable sermon—nor does it exhibit its satisfaction by twirling a sickly silken moustache, like a cat pawing its wiskers, when the distinguished preacher rounds off a point of truth and sofiens it, so that it will not hurt should it happen to hit you.

Nor is that pure religion that confines the speaking in the "social" meeting to a few licensed exhorters whose only right to monopolize the meetings consists in the fact, that they know the creed well, and will not quote plain Bible enough to appear heretical in the eyes of this enlightened nineteenth century.

Nor is that pure religion that prompts the pastor to make long calls on the Hon. Mr. Muchmoney,—distinguished more for the quality of his six-per-cents than for any goodness of he rt or character,—while he passes by the door that leads up to the widow's attic and quite forgets the homes of those who are poor.

Nor is that pure religion that subscribes large amounts for the erection of a taller steeple, or for the benefit of "our church," while it neglects the supplications of the needy beggar in the street. If your charities are confined to your own brethren only, what are you more than the nonprofessor? "Do not even the publicans the same?"

Nor is that pure religion that endeavors to smoothe down the Bible truth to a plane with worldliness instead of bringing up worldliness to the standard of the Bible truth—that strives to run the Bible through the world's tunnel instead of running the world through the Bible tunnel.

No! Richly carpeted aisles, finely cushioned pews, marble pulpits, oriental architecture, solemn-toned bells, deep-voiced organs, are no more the essentials of pure religion than is Miss Vanity's delicate head-gear, the dress of pride, the shawl of fashion, or the fops sickening airs. If God desired rich temples for his people to worship in, could he not raise up houses of pearl, carpeted with golden tapestry, lighted by miniature suns or stars, and whose architecture should baffle the skill and confuse the imagination of the most talented designer? If he had thought the words given by mouth of inspiration too stern and rigid for us to pattern, could he not soften them himself without the aid of a gentleman supposed to have a smattering of Greek and Latin? And if God wanted the exhortations in the "social" meeting confined to a few "licensed exhorters, why did he not make all the rest of creation tongueless?

J. H. T.

Boston, Dec. 20, 1857.

For the Crisis.

A Word About the Sanctuary.

If we turn to Ex. 25: 8–9, we see that sanctuary and tabernacle are the same; and in Heb. 9: 1–2, we see further proof that they mean the same thing. Therefore, if Christ is minister of the true tabernacle, he is the true sanctuary. I do not see how these words are used figuratively and applied to the church. Where is the proof that Christ's church is called the sanctuary? We do learn the church is called a priesthood. Now the priesthood is one thing and the place in which they minister is another. If we call sanctuary and tabernacle a figure, why not call the minister of the tabernacle a figure too? but who will say Christ is a figurative minister? Then the place in which he ministers cannot be a figure. It seems to me, that the figurative tabernacle was in the wilderness, and at Jerusalem, while Christ is the true minister of the true house of God, which is heaven and earth; heaven being the holy of holies, and earth the other part, where Christ and his people minister, where the candlestick, table, and show-bread are. We do not claim that heaven was ever trodden under foot, but we think that the part of the sanctuary in which Christ's people minister, was. The earth, which includes Palestine, has been trodden down six thousand years. If we look at Dan. 7: 23, we are introduced to a power that treads down the whole earth, instead of Palestine, and breaks it in pieces. Again, in Dan. 8th chap., we are introduced to three powers. Nothing is said of the first two treading down the sanctuary, but the third one treads down the sanctuary and host. Now it does seem to me, the one in the 7th chap., that treads down the whole earth, and the one in the 8th treads down the sanctuary, are one and the same power. The vision of the 8th chap. does not say the sanctuary shall be trodden down again for 2300 years; that power which did the work has not existed 2300 years; but the vision concerning the daily and transgression is 2300 years long.

I want to be a disciple indeed, a learner at the feet of Jesus. May the Lord help us all.

L. L. HOWARD.

"These Fast Times."

"*They are the work of God, making ready for the coming of Christ,*" From the *New York Herald*. Extracts from a sermon delivered before the Bethesda Baptist church, by the Rev. Mr. John Bray of Cumberland, Virginia. Text. 'O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?"

"For the last thirty years I remember that we have had annual excitements about some things—now the coming of the end of the world, then the coming of a comet. God has caused all these things to try men's consciences. These strange times! these fast times! these wonderful times! These are expressions in everybody's mouth which signify something like this—the great progress of men and things. Forty or fifty miles an hour is too slow for these times. I want, I must, and I will, is the word; hence the public cry is, 'Go ahead!' Put on the steam! till the smash up comes. The loss of time is more than the loss of life; hence the cry 'more fire,' 'more steam!' We must have the fastest men, the fastest horses, the fastest dollars and the fastest dying, till we all go tumbling into the grave crying, 'more fire' and 'more steam.' * * * *

That God is fast using the fast men and fast times is just as certain as that he used Haman to build a gallows on which to hang himself. As the unbelievers helped Noah to build the Ark, so the men of this fast age are building up the country to prepare for the millenium, or the second coming of Christ. You don't believe it. Well, pile in the wood, put on the steam, and drive on the end; for you are all doing it whether you believe it or not.

Now what is Sir Charles Seymour doing in China and what are the English troops and Sepoys doing in India? They are building up the fire, they are putting on the wood, they are getting up the steam, to drive the car of God through the world. They are opening up the nations, opening up the people, opening up the world, for the second coming of Christ. Just as soon as you know that the gospel is preached in all the world to every people, just then you may expect the second coming of Jesus Christ. * * * Then let us improve the fast times, and fast men, and fast money, and let them build their railways across every continent, and let them lay their submarine telegraphs across every sea, and let them build their great steamers and Great Easterns; and let them send off their armies, and overturn dynasties, and peoples and nations, for God hath need of all this. My impression is that these fast times are not going to end, but that we are going to have faster and faster, and faster times. The fire will be burning, and the steam will be at its height, when the whole [illegible] its terminus, and God will [illegible]

[illegible]

From M. H. Morrison.

Bro. Grant:—With your permission, I would lay before the readers of your valuable sheet a few practical remarks. O that the writers and readers of the Crisis may be able to ever let their actions and dealings correspond with the principles of the Bible. Then, they will give no occasion to the adversary to speak reproachfully of the glorious advent of the coming King. None reproach Christ so much as those who profess his name and in works deny him. It is evident that many who talk much of the kingdom, daily persist in many of the evils of the day. Some after fashions—some in backbiting—some in evil speaking—some in heaping up riches, and some in self-indulgence, and many are overcharged with the cares of this life. Let not such deceive themselves. God's word says, "Such shall not inherit the kingdom of God." Gal. 5: 21.

I would ask, is it Christlike for us to follow the fashions of the world? Let us, dear sisters, be consistent. The future glorious crowns will be of more value than a few paltry vanities. We must bear the cross before we can wear the crown. Let us be crucified to the world and its fashions. A christian's ornamenting is to be that "of a meek and quiet spirit." 1 Pet. 2: 4.—Love dwells richly in their hearts and influences all their actions. They abide in that which they have heard from the beginning; viz., that ye should "love one another." 1 Pet, 1: 22; 1 John 3: 14. Their love to God is paramount to all earthly love. They have forsaken all for Christ, and live a life of self-denial, abstaining from "fleshly lusts, which are against the soul." Luke 14: 33; 1 Pet. 2: 11. They "live soberly, righteously and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ;" by whose blood they are redeemed from all iniquity. They are not citizens of this world, neither are they conformed thereto; but are chosen out of it, being transformed by the renewing of their minds. They are the temples of the Holy Ghost,—"an habitation of God through the Spirit." Eph. 2: 22; 1 Cor. 6: 19. They have passed from death unto life—become new creatures, old things having passed away and all things having become new. 2 Cor. 5: 17. The Spirit of God testifies with their spirits that they are the "children of God." Rom. 8: 16. They are the light of the world, and the salt of the earth. They "have crucified the flesh, with the affections and lusts." Gal. 5: 24. By faith they enjoy a present salvation, and are freed from condemnation. Eph. 2: 8; Rom. 8: 1. Let none of us deceive ourselves. If Christianity is anything, it is everything.

May we all, with J. H. T., think enough of the weekly expense of publishing the Crisis, to pay our dues for the same, and thus lessen the care of Bro. Grant. It is as strict a command as any—"owe no man any thing."

Your sister in the Lord, looking for eternal life at the appearing of Jesus Christ.

M. H. Morrison.

New Glasgow.

From Bro. R. J. Landreth.

Bro. Grant:—Permit a stranger to you, although I humbly trust a brother in Christ Jesus, washed in the same blood and purified by the same Spirit, and anxiously waiting for the appearing of Messiah to take possession of his kingdom, to address a few words to the church through your worthy paper. Although belonging to another branch of the great vineyard of Christ, I have not been an idle observer of the times. In my native land, across the wide Atlantic, I beheld the falling of the stars from heaven in 1833, which lasted nearly five hours; a sight the most sublime and awfully grand that can be conceived. Thousands and tens of thousands beheld this great sign of the coming Jesus, but regarded it with no more concern than an every day occurrence, reminding me of that scripture—"None of the wicked shall understand; but the wise shall understand." So it is at the present time; when we are passing through the ordeal of the last sign, the distress and perplexity of nations, they see no sign of his speedy coming.

My heart exults to believe that my Jesus is near, to sit upon his throne, and that he will not leave one of his faithful followers behind; but with them will take me to himself, that where he is I may be also. Blessed thought! that when this earth is purified, and sin's blighting curse removed from it, we shall reign with Jesus in righteousness; that we shall see him as he is, and be like him. O matchless love divine, to show a worm of the dust this heavenly wisdom!

Come, brethren and sisters, come
And sing Messiah's praise;
He soon will come to lead us home,
And then we'll shout his praise.

Your brother in Christ anxiously waiting his approach,

Robert J. Landreth.

North Adams, Mass., Nov., '57.

Letter from "Carrie."

Elder Grant:—It is about eight months since I commenced reading the "Crisis." My husband is a believer in the immediate coming of Christ, and enjoys exceedingly the reading of your paper, as it is the only preaching he really loves; and *I* have *often felt* that the "end of the world" is near,—that the Lord will soon come and put an end to the works of the Devil and reign himself, King of kings and Lord of lords. I have long desired to write to express my feelings to you and receive your advice, and beg your prayers.

I once met with a change of heart, as I trust. After mourning for long weeks and months, I gave myself up fully to Christ and felt the joy of sins forgiven. Jesus, all the day long, was my joy and my song. I could then point sinners to the Lamb of God, and had the pleasure of seeing many of my young friends embrace the Savior—that Savior so precious to me. The Bible, which I seldom read before, and which had no charms for me, become then my *dearest treasure*, and its pages were filled with blessed promises which I could claim as all my own, and I felt that I was indeed a new creature in Christ Jesus. Seven long years have passed since that blissful period, and I find myself, instead of "growing in grace," going further and further from home, and can not tell where I am, or whence I am bound. I feel, at times, that I am *lost, forever lost*,—that the mercy of God is clean gone forever,—that he has hid his face from me and careth not for my cry.

I attempt to pray, but I can not *feel* that God *hears* me; there is no peace for me. I am miserable and wretched,—not enjoying religion, and hating the world. My greatest desire is to be a *true christian*—a follower of the Lamb. What induced me to write at this time was, seeing the love and sympathy manifested by the brethren and sisters, in the columns of your paper, I was led to hope that you, or some of your correspondents, knowing the state of my mind, might give me one word of *advice*, offer one *prayer* in my behalf, or at least *shed one tear* for an erring, wayward sister.

Carrie.

Rochester, N. Y.

Extracts from Letters.

Sr. C. Tuttle writes from Freedom, O.:—"I am still on the Lord's side, striving to overcome this present world. It does seem to me the world is about as bad as it can be; just as it was in the days of Noah, when they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away.

We are alone here, in our faith—have no preaching, but are earnestly desiring and praying the Lord to direct the steps of some of his faithful, spiritual servants to this place. We feel that good may be done. May the Lord strengthen and bless his people, and soon give his chosen ones rest."

—:o:—

Bro. C. F. Churchill writes from Aroostook, Me.:—"We have had but one Advent preacher in our land, who preached the glorious truth of the resurrection from the dead as the only hope of immortality and eternal life, through Jesus Christ. I bless God some have received the truth. There are some who cry out against it; but truth will finally prevail.

Dear Brn. and Srs., we want help; we want Bible truth and Bible men; men that have the glory of God's great name in view, and the good of their fellow men."

—:o:—

Bro. C. Goodrich writes from South Farms, Ct.:—"Within the last few weeks the Lord has been very good to me. Have held meetings in Sharon, Pawlings, N. Y., and Harwinton. God has been glorified. The church has been comforted. I have never felt so much like being the Lord's as at present. I have concluded to cease from my own work, and work for the Lord. May the Lord help us all to stand at our post, ready to do his bidding. Brother pilgrim, labor on a little longer, and Zion will soon be gained."

The World's Crisis.

BOSTON, DECEMBER [illegible], 1857.

"What is Man?"—Ps. 8: 4.

NUMBER SIX.

It is said that "the real man" goes to *sheol* or *hades* at death, and remains there in a *conscious* state until the resurrection at the last day, when he is reunited with his body, and receives his final reward or punishment. *Sheol* or *hades* is said to be divided into two principal parts; one of which is for the righteous, and called paradise, and the other for the wicked, called hell, gehenna, or tartarus.

In paradise, the righteous are said to be waiting for the resurrection of the body, at the coming of the Lord, when they enter upon their full reward. They enjoy considerable in their present situation, but it is very far from what they will experience when they get into their bodies again.

The wicked, who are said to be in the other part of *sheol* or *hades*, are more unhappy than they were in this world, but will suffer infinitely more, after they come out of hades and enter their bodies.

Let us examine this theology in the light of the Scriptures. Where does the Bible locate paradise? We are agreed as to the location of the paradise in the days of Adam, that it was not *in* the earth, but *upon* it. But this is not the one where the righteous go at death. In Rev. 2: 7, we read he "that overcometh will I give to eat of the tree of life, which is in the midst of the *paradise* of God." We learn that there was a "tree of life" in the garden of Eden, but Adam was driven from paradise, "lest he put forth his hand, and take also of the tree of life, and eat, and live forever." The passage in Rev. 2: 7, intimates that there is to be a "restitution" of the primitive state of man, as it was before he sinned; and in keeping with this, we read in Acts 3: 20–21, "And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of *restitution* of all things, which God hath spoken by the mouth of all the holy prophets since the world began." This shows that we are to look for the *restoration* of paradise. Will it be in *sheol* or *hades*? The idea is absurd. Where will it be? In Rev., chap. 21 and 22, we have a description of a "new heaven and a new earth," and the "new Jerusalem," wherein is said to be "the tree of life, which bear twelve manner of fruits, and yielded her fruit every month." Rev. 22: 2. We have now found the location of paradise, where the thief is to be, which is in the kingdom of God; for "the tree of life" "is in the *midst* of the paradise of God," Rev. 2: 9; and it is also in the new earth; but the new earth is not in *sheol* or *hades*, consequently paradise is not there. Then it follows as a matter of course that the righteous do not go to paradise at *death*, for the new earth, or paradise, is not prepared till after "the first resurrection."

Sheol and *hades* represent the place where men are put between death and the resurrection. All admit that the *body* knows nothing, but the conscious part which we *address* by the word *thou*, is said to be conscious in *sheol*. Let us hear from the Bible on this point. "There is *no* work, nor device, nor *knowledge*, nor *wisdom*, in the grave (*sheol*) whither *thou* goest." Eccl. 9: 10. This scripture forever settles the point, that the dead are *unconscious* between death and the resurrection, while they remain in *sheol*; for where there is *no knowledge*, there is no consciousness, and if no consciousness, there can be no happiness or misery. Then we must conclude that man receives no part of his reward, or punishment, in *sheol* or *hades*, between death and the resurrection.

We will now give a few facts in relation to *sheol*. This is the *only* word in the Old Testament which is rendered hell. It is found sixty-five times in the text, and twice in the margin, making sixty-seven in all. It is rendered *hell* thirty-one times, *grave* thirty-three times, two of which are in the margin, and *pit* three times.

The following are the *theological* definitions of *sheol*. "The infernal regions of the dead." "The final and eternal receptacle of all the ungodly and impenitent." "The eternal, invisible state of the wicked."

Let us apply these definitions to the Scriptures. The first passage in which the word *sheol* occurs, is in Gen. 37: 35, where Jacob's feelings are expressed concerning the supposed loss of his son Joseph.—"And he said, for I will go down into the grave (*sheol*) unto my son mourning." It would read strangely, if we should put "infernal regions," or "hell," in the place of grave.—Take another example in Job 14: 18. "O that thou would hide *me* in the *grave*," (*sheol*.) Did Job wish to be hid in "the final and eternal receptacle of all the ungodly and impenitent?" In Psalms 16: 10, where David is prophesying of Christ, he says, "thou wilt not leave my *soul* in *hell*," (*sheol*.) Does he mean the place where the wicked will be punished? When we examined Eccl. 9: 10, we found it declared that there is *no knowledge* in *sheol*—the grave. This is in harmony with Ps. 31: 17. "Let the *wicked* be ashamed, and let them be *silent* in the grave," (*sheol*.) Are they *silent* in the theological hell, or place of torment? When Jacob was speaking to his sons about taking Benjamin to Egypt, he says, "My son shall not go down with you; for his brother is *dead*, and he is left alone; if mischief befall him by the way in which ye go, then shall ye bring down my grey hairs with sorrow to the grave," (*sheol*.) Did he mean "the eternal invisible state of the wicked?" We see that the *theological* definition of *sheol* makes strange sense. We think a further examination of this subject will make all plain.

Question.

"Bro. Grant:—Please inform me through the Crisis, when the Sabbath was changed from the seventh to the first day of the week; and by whose authority."

Anson Little.

In answer to our brother's questions, we remark that the *Sabbath*, properly speaking, is still the *seventh* day, and has never been changed to the first day. But we suppose our brother wishes to know when the day set apart for the *worship* of the Lord was changed from the seventh to the first day, and by whose authority, and for what reason? We will answer these queries by quoting a few passages from the pages of history.

Says Mosheim, in his church history, vol. 1, p. 85, "The *Christians* of this (1st) century assembled for the *worship* of God on the *first* day of the week, the day on which Christ re-assumed his life; for that this day was *set apart* for religious worship by the *Apostles* themselves; and that after the example of the church at Jerusalem, it was *generally observed*, we have *unexceptionable* testimony."

In a note in Mosheim, it is said, "The Church in Bithynia mentioned by Pliny, devoted but *one stated day* to their public worship; and beyond *all controversy*, that was what we call the *Lord's day*, or the *first* day of the week."

In the second century, "They met on the *first* day of the week; and here and there also on the seventh day, which was the *Jewish* Sabbath." *Mosheim* vol. i. p. 134.

"Wherefore, if they, who were brought up in ancient laws, came nevertheless to newness of hope, *no longer observing Sabbaths*, but keeping the *Lord's day*, in which our life is sprung up by him, and through his death, whom yet some deny."—[*Ignatius*, who became bishop of Antioch about A. D. 67, and continued till A. D. 107. *Old Paths* by H. L. Hastings, p. 72.

Says Barnabas, chap. 13: 10—"For which cause *we* observe the *eighth* or (first) day with gladness, in which *Jesus rose from the dead*."

"They (the *Christians*) did not therefore regard circumcision, nor observe *the Sabbath*, neither do *we*; neither do we abstain from certain foods, nor regard other injunctions which Moses subsequently delivered to be observed in types and symbols; because such things as these do not belong to *Christians*." [*Eusebius* pp. 26—27.

It will be clearly seen in these extracts from history, and we know of nothing in the New Testament to the contrary, that the *Apostles*, and *Christians* in the *first* century, set apart the *first* day of the week for the worship of God, instead of the *seventh*; and that they did it in commemoration of the resurrection of Christ; but the *Jews* will not observe this day: for if they should, they would thereby acknowledge that our Saviour is risen from the dead, which fact they deny, and continue to keep the seventh day, looking for a Savior yet to come.

☞ The outside page having fallen into pi and been re-arraged in great haste, some typographical errors may have occurred.

Pickings.

Well, the field has been somewhat thorny and stony since I left the Western soil, but it is still receiving seed; and where the *good* soil is, there the good seed will take *root*, and if it roots well, it will bear some fruit. Give us *honest hearted* people to listen, and the word of God to speak; then we shall make some impression—convert somebody; we shall have some fruit of the labor, even in the old wheat field. But it is a sad fact that the harvest has been expected too soon, for various reasons; either the work and the elements employed are not pure and deep, or the season allowed has been quite too short. Mind! it will have—the harvest, understand me—good soil, good breaking up, good seed and good seeding,—good culture, and enough of that labor. Then, "*first* the blade, *then* the ear; *afterward*, the full corn in the ear." A season too short, and you get the ear frosted before it ripens. Poor seed, and you have to plant over; that's been done several times in our *patch*. Too little labor, and the weeds and thorns will trouble. Il-appointed culture, and half the wheat will be torn up; and still further; put the best truth among the stony, stoical feelings of many persons, and the sun will burn the plant all up. Scattered among thorns and the cares of life will choke it out.

What shall we do? Dig out the old thorn-roots first. Blast out the stones, pick them up, and then get down to the ground. It is not half the preaching that gets down to the ground of the sinner's conscience, or the professor's either, if he has any. I see the field in just the condition that these indications present, and feel sorry that I cannot discover more glorious results; but surely there are many instances of grain ripening in the ear.

What am I to do? *Dig, dig; plant, plant; water, water; weed, weed*. And here, by the way, it takes all the diversified talent and skill in the ranks to sustain the mighty enterprise,—to keep this field on its course of perfection, and plant new ground. Don't trust to a "*sod-crop*"—'tis not sure! Break up the old fallow ground! "Sow in righteousness, reap in mercy."

C.

For the Crisis.

Information Wanted.

In the Crisis for Dec. 9th, I observe a note from a brother, who expresses a fear that the opinion "entertained by a large portion of Adventists," concerning the "constitution, history and destiny of man," be not correctly apprehended by the readers of the Crisis. The writer intimates it to be different from other opinions specified, and requests that the *pith*, the exact position of "*our* division on this much controverted question," be stated.

In that request I heartily concur. For my own part, I will give any man a dollar out of the depths of my poverty, if he will give me the exact position of this "large portion of Adventists" on the question. Especially *on the question of the state of man in death*. Whether he is in heaven or *hades*? whether in Jerusalem above, or in the Paradise beneath? whether his conscious soul goes to God, or to Abraham's bosom? whether it is in the *third heaven* or only just across a great gulf, within speaking distance of the damned? whether saints when they die are "with Christ" in *hades*, where he was *not left*, or whether they are with Christ in *heaven* where no man hath ascended?" Also, whether the *altar*, under which slain souls were, is in *heaven*, or on earth? whether *hades* is wide enough to take into its compass both the *Tartarus* of the heathen, and the *Paradise of God*? whether, when men die, they go *down* to *sheol* to their friends, as Jacob said; or *up* to *heaven* as men say now? Whether they are hidden in the *sheol* as Job desired to be; or whether they are with Christ, who sits at God's right hand? Also, whether there is any work device, or knowledge, or wisdom in *sheol*, whither men go, or not? whether the host of demons, (*knowing ones*,) who are held to be spirits of dead men, are in *sheol* where there is *no knowledge*? And if so, how do they get out and rap and communicate?

And, finally, who is the author of that *forged* yarn purporting to be "Josephus' Discourse Concerning Hades," a work which should be *honored* on account of its eminent usefulness to the supporters of certain positions on the subject. As I have recently seen it stated that it was written by a *Jew*, if not by Josephus; and as I noticed some dozen quotations *from*, or allusions *to* the *New Testament* writings in it, I should like well to know who that wonderful *Jew* is, who thinks so much of the New Testament? (Can it be "The Wandering Jew?")

I have been attentively perusing the lucubrations of a certain brother of the *Congregational* order, on "the intemediate state," until my mind is in a most hopefully chaotic condition on the above question, and perhaps the opinion, "entertained by a large portion of Adventists," will just settle my mind, as I can find out what it is. Who will tell me, and save me from falling into error? Perhaps Bro. "J. P. Jr." will do it, having had his attention called to a "critical review of the whole subject." If so, I shall be glad to sit at his feet and learn the pith of the matter. Can it be that *these lines* express it?

"And when these lips shall cease to move,
When death shall close these eyes,
My soul shall then to nobler heights
Of joy and transport rise.

My powers shall then *in lofty strains*,
Their grateful tribute pay;
The theme demands an angel's tongue
An everlasting day."

Harp, Hymn 141.

I hardly think if this be the opinion, that it would coincide *precisely* in sentiment with a verse in a certain excellent old song which I once learned, which reads thus:—

"The *dead praise not* Jehovah,
Neither *any* that go *down into silence*,
But we will bless Jehovah
From this time forth and forevermore:
Praise Jehovah!"

Ps. 115: 17–18.

There is another scrap of antique poetry which is somewhat similar. It is this:—

For *sheol cannot praise thee;*
Death cannot celebrate thee;
They that go down into the pit
Cannot hope for thy truth.
The living, the living, he shall praise thee
As I do this day:
The father to the children shall make known thy truth."

Isa. 38: 18–19.

I should rather fear that if the two *harps*, the old "Harp of Israel," and this *new one*, were played on *together*, there would be some slight discord. But perhaps this opinion "entertained by a large portion of Adventists" would fetch it all right. Who will give it? If our Congregational brother does n't exhaust the subject giving *his* views, I shall be glad to hear those of *others*.

Wishing my good Congregationalist, Methodist, and Advent brethren all good success in their discussions of divine truth, I remain "in pursuit of knowledge under difficulties," yet in hope of finding some wisdom sometime,

A Learner.

For the Crisis.

"I, too, Must Die."

Where is there a sensitive individual, the language of whose heart has not been similar to this as the tearful eye gazeth long and sadly down upon the "narrow house" of some human being? It matters not whether stranger or acquaintance.

Since the awful sentence—"Thou shalt surely die," mounted the Eden zephyrs of long ago, to the present hour, these words have frequently come home to the human soul. Look back, if you will, to the days of our forefathers. Behold the devoted and sainted "Father of faith" reasoning on the bed of death. Ere the glassy eye is closed forever, and those lips by death are forbidden to speak again, or that oft-uplifted hand is stilled—that sweet voice hushed in the depths of darkness itself—he speaks to rising generations, and, mingled with other mighty truths, we hear—"Ye, too, must die!"

Behold that man standing near where a culprit boweth lowly at his feet. For what doth he plead? For food? for money? for a home? For none of these. He pleads,—aye, on bended knee, with down-cast eye—he asketh pardon for some offence given his neighbor. O mighty God! Dare that man, thine own image, so degrade his nature as to refuse to confer pardon upon his brother, and still pray thee to forgive him as he forgives others? Can he expect to enter that land where all are pure and peaceful? Ah! He does not fully realize that "he that loveth not his brother whom he hath seen," cannot love and adore the God of heaven whom he hath not seen.

But follow him on in his career. Methinks I stand by a murmuring stream. It is at twilight's latest hour. The storms beat heavily about me, and the solemn autumnal winds seem to moan and sigh among the faded forest leaves. Blast after blast sweeps "wailing by." Hark! what do I hear? What said that passing breeze? Methought it spoke of death. Its successor cometh, and lo! I hear sad converse. "Wilt thou forgive a dying man? wilt thou not heed my latest prayer?" The same stern, cold, selfish man is there. But oh, how changed! Where once cold disdain reigned, now the pearly tear-drop sits proudly enthroned as king. Instead of answering the penitent with curses, and "I forgive you not," he clasps him fraternally and lo! above those heartfelt sighs arise the loving tones of forgiveness. "You are dying; I too must die; I freely forgive you all."

From M. H. Morrison.

Bro. Grant:—With your permission, I would lay before the readers of your valuable sheet a few practical remarks. O that the writers and readers of the Crisis may be able to ever let their actions and dealings correspond with the principles of the Bible. Then, they will give no occasion to the adversary to speak reproachfully of the glorious advent of the coming King. None reproach Christ so much as those who profess his name and in works deny him. It is evident that many who talk much of the kingdom, daily persist in many of the evils of the day. Some after fashions—some in backbiting—some in evil speaking—some in heaping up riches, and some in self-indulgence, and many are overcharged with the cares of this life. Let not such deceive themselves. God's word says, "Such shall not inherit the kingdom of God." Gal. 5: 21.

I would ask, is it Christlike for us to follow the fashions of the world? Let us, dear sisters, be consistent. The futnre glorious crowns will be of more value than a few paltry vanities. We must bear the cross before we can wear the crown. Let us be crucified to the world and its fashions. A christian's ornamenting is to be that "of a meek and quiet spirit." 1 Pet. 2: 4.—Love dwells richly in their hearts and influences all their actions. They abide in that which they have heard from the beginning; viz., that ye should "love one another." 1 Pet, 1: 22; 1 John 3: 14. Their love to God is paramount to all earthly love. They have forsaken all for Christ, and live a life of self-denial, abstaining from "fleshly lusts, which are against the soul." Luke 14: 33; 1 Pet. 2: 11. They "live soberly, righteously and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ;" by whose blood they are redeemed from all iniquity. They are not citizens of this world, neither are they conformed thereto; but are chosen out of it, being transformed by the renewing of their minds. They are the temples of the Holy Ghost,—"an habitation of God through the Spirit." Eph. 2: 22; 1 Cor. 6: 19. They have passed from death unto life—become new creatures, old things having passed away and all things having become new. 2 Cor. 5: 17. The Spirit of God testifies with their spirits that they are the "children of God." Rom. 8: 16. They are the light of the world, and the salt of the earth. They "have crucified the flesh, with the affections and lusts." Gal. 5: 24. By faith they enjoy a present salvation, and are freed from condemnation. Eph. 2: 8; Rom. 8: 1. Let none of us deceive ourselves. If Christianity is anything, it is everything.

May we all, with J. H. T., think enough of the weekly expense of publishing the Crisis, to pay our dues for the same, and thus lessen the care of Bro. Grant. It is as strict a command as any—"owe no man any thing."

Your sister in the Lord, looking for eternal life at the appearing of Jesus Christ.

M. H. Morrison.

New Glasgow.

From Bro. R. J. Landreth.

Bro. Grant:—Permit a stranger to you, although I humbly trust a brother in Christ Jesus, washed in the same blood and purified by the same Spirit, and anxiously waiting for the appearing of Messiah to take possession of his kingdom, to address a few words to the church through your worthy paper. Although belonging to another branch of the great vineyard of Christ, I have not been an idle observer of the times. In my native land, across the wide Atlantic, I beheld the falling of the stars from heaven in 1833, which lasted nearly five hours; a sight the most sublime and awfully grand that can be conceived. Thousands and tens of thousands beheld this great sign of the coming Jesus, but regarded it with no more concern than an every day occurrence, reminding me of that scripture—"None of the wicked shall understand; but the wise shall understand." So it is at the present time; when we are passing through the ordeal of the last sign, the distress and perplexity of nations, they see no sign of his speedy coming.

My heart exults to believe that my Jesus is soon to sit upon his throne, and that he will not leave one of his faithful followers behind; but with them will take me to himself, that where he is I may be also. Blessed thought! that when this [illegible] we shall reign with Jesus in righteousness; that we shall see him as he is, and be like him. O matchless love divine, to show a worm of the dust this heavenly wisdom!

Come, brethren and sisters, come
And sing Messiah's praise;
He soon will come to lead us home,
And then we'll shout his praise.

Your brother in Christ anxiously waiting his approach,

Robert J. Landreth.

North Adams, Mass., Nov., '57.

Letter from "Carrie."

Elder Grant:—It is about eight months since I commenced reading the "Crisis." My husband is a believer in the immediate coming of Christ, and enjoys exceedingly the reading of your paper, as it is the only preaching he really loves; and *I* have *often felt* that the "end of the world" is near,—that the Lord will soon come and put an end to the works of the Devil and reign himself, King of kings and Lord of lords. I have long desired to write to express my feelings to you and receive your advice, and beg your prayers.

I once met with a change of heart, as I trust. After mourning for long weeks and months, I gave myself up fully to Christ and felt the joy of sins forgiven. Jesus, all the day long, was my joy and my song. I could then point sinners to the Lamb of God, and had the pleasure of seeing many of my young friends embrace the Savior—that Savior so precious to me. The Bible, which I seldom read before, and which had no charms for me, become then my *dearest treasure*, and its pages were filled with blessed promises which I could claim as all my own, and I felt that I was indeed a new creature in Christ Jesus. Seven long years have passed since that blissful period, and I find myself, instead of "growing in grace," going further and further from home, and can not tell where I am, or whence I am bound. I feel, at times, that I am *lost*, *forever lost*,—that the mercy of God is clean gone forever,—that he has hid his face from me and careth not for my cry.

I attempt to pray, but I can not *feel* that God *hears* me; there is no peace for me. I am miserable and wretched,—not enjoying religion, and hating the world. My greatest desire is to be a *true christian*—a follower of the Lamb. What induced me to write at this time was, seeing the love and sympathy manifested by the brethren and sisters, in the columns of your paper, I was led to hope that you, or some of your correspondents, knowing *the* state of my mind, might give me one word of *advice*, offer one *prayer* in my behalf, or at least *shed one tear* for an erring, wayward sister.

Carrie.

Rochester, N. Y.

Extracts from Letters.

Sr. C. Tuttle writes from Freedom, O.:—"I am still on the Lord's side, striving to overcome this present world. It does seem to me the world is about as bad as it can be; just as it was in the days of Noah, when they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away.

We are alone here, in our faith—have no preaching, but are earnestly desiring and praying the Lord to direct the steps of some of his faithful, spiritual servants to this place. We feel that good may be done. May the Lord strengthen and bless his people, and soon give his chosen ones rest."

—:o:—

Bro. C. F. Churchill writes from Aroostook, Me.:—"We have had but one Advent preacher in our land, who preached the glorious truth of the resurrection from the dead as the only hope of immortality and eternal life, through Jesus Christ. I bless God some have received the truth. There are some who cry out against it; but truth will finally prevail.

Dear Brn. and Srs., we want help; we want Bible truth and Bible men; men that have the glory of God's great name in view, and the good of their fellow men."

—:o:—

Bro. C. Goodrich writes from South Farms, Ct.:—"Within the last few weeks the Lord has been very good to me. Have held meetings in Sharon, Pawlings, N. Y., and Harwinton. God has been glorified. The church has been comforted. I have never felt so much like being the Lord's as at present. I have concluded to cease from my own work, and work for the Lord. May the Lord help us all to stand at our post, ready to do his bidding. Brother pilgrim, labor on a little longer, and Zion will soon be gained."

The World's Crisis.

BOSTON, DECEMBER [illegible], 1857.

"What is Man?"—Ps. 8: 4.

NUMBER SIX.

It is said that "the real man" goes to *sheol* or *hades* at death, and remains there in a *conscious* state until the resurrection at the last day, when he is reunited with his body, and receives his final reward or punishment. *Sheol* or *hades* is said to be divided into two principal parts; one of which is for the righteous, and called paradise, and the other for the wicked, called hell, gehenna, or tartarus.

In paradise, the righteous are said to be waiting for the resurrection of the body, at the coming of the Lord, when they enter upon their full reward. They enjoy considerable in their present situation, but it is very far from what they will experience when they get into their bodies again.

The wicked, who are said to be in the other part of *sheol* or *hades*, are more unhappy than they were in this world, but will suffer infinitely more, after they come out of hades and enter their bodies.

Let us examine this theology in the light of the Scriptures. Where does the Bible locate paradise? We are agreed as to the location of the paradise in the days of Adam, that it was not *in* the earth, but *upon* it. But this is not the one where the righteous go at death. In Rev. 2: 7, we read he "that overcometh will I give to eat of the tree of life, which is in the midst of the *paradise* of God." We learn that there was a "tree of life" in the garden of Eden, but Adam was driven from paradise, "lest he put forth his hand, and take also of the tree of life, and eat, and live forever." The passage in Rev. 2: 7, intimates that there is to be a "restitution" of the primitive state of man, as it was before he sinned; and in keeping with this, we read in Acts 3: 20–21, "And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of *restitution* of all things, which God hath spoken by the mouth of all the holy prophets since the world began." This shows that we are to look for the *restoration* of paradise. Will it be in *sheol* or *hades*? The idea is absurd. Where will it be? In Rev., chap. 21 and 22, we have a description of a "new heaven and a new earth," and the "new Jerusalem," wherein is said to be "the tree of life, which bear twelve manner of fruits, and yielded her fruit every month." Rev. 22: 2. We have now found the location of paradise, where the thief is to be, which is in the kingdom of God; for "the tree of life" "is in the *midst* of the paradise of God," Rev. 2: 9; and it is also in the new earth; but the new earth is not in *sheol* or *hades*, consequently paradise is not there. Then it follows as a matter of course that the righteous do not go to paradise at *death*, for the new earth, or paradise, is not prepared till after "the first resurrection."

Sheol and *hades* represent the place where men are put between death and the resurrection. All admit that the *body* knows nothing, but the conscious part which we *address* by the word *thou*, is said to be conscious in *sheol*. Let us hear from the Bible on this point. "There is *no* work, nor device, nor *knowledge*, nor *wisdom*, in the grave (*sheol*) whither *thou* goest." Eccl. 9: 10. This scripture forever settles the point, that the dead are *unconscious* between death and the resurrection, while they remain in *sheol*; for where there is *no knowledge*, there is no consciousness, and if no consciousness, there can be no happiness or misery. Then we must conclude that man receives no part of his reward, or punishment, in *sheol* or *hades*, between death and the resurrection.

We will now give a few facts in relation to *sheol*. This is the *only* word in the Old Testament which is rendered hell. It is found sixty-five times in the text, and twice in the margin, making sixty-seven in all. It is rendered *hell* thirty-one times, *grave* thirty-three times, two of which are in the margin, and *pit* three times.

The following are the *theological* definitions of *sheol*. "The infernal regions of the dead." "The final and eternal receptacle of all the ungodly and impenitent." "The eternal, invisible state of the wicked."

Let us apply these definitions to the Scriptures. The first passage in which the word *sheol* occurs, is in Gen. 37: 35, where Jacob's feelings are expressed concerning the supposed loss of his son Joseph.—"And he said, for I will go down into the grave (*sheol*) unto my son mourning." It would read strangely, if we should put "infernal regions," or "hell," in the place of grave.—Take another example in Job 14: 13. "O that thou would hide *me* in the *grave*," (*sheol*.) Did Job wish to be hid in "the final and eternal receptacle of all the ungodly and impenitent?" In Psalms 16: 10, where David is prophesying of Christ, he says, "thou wilt not leave my *soul* in *hell*," (*sheol*.) Does he mean the place where the wicked will be punished? When we examined Eccl. 9: 10, we found it declared that there is *no knowledge* in *sheol*—the grave. This is in harmony with Ps. 31: 17. "Let the *wicked* be ashamed, and let them be *silent* in the grave," (*sheol*.) Are they *silent* in the theological hell, or place of torment? When Jacob was speaking to his sons about taking Benjamin to Egypt, he says, "My son shall not go down with you; for his brother is *dead*, and he is left alone; if mischief befall him by the way in which ye go, then shall ye bring down my grey hairs with sorrow to the grave," (*sheol*.) Did he mean "the eternal invisible state of the wicked?" We see that the *theological* definition of *sheol* makes strange sense. We think a further examination of this subject will make all plain.

Question.

"Bro. Grant:—Please inform me through the Crisis, when the Sabbath was changed from the seventh to the first day of the week; and by whose authority."

Anson Little.

In answer to our brother's questions, we remark that the *Sabbath*, properly speaking, is still the *seventh* day, and has never been changed to the first day. But we suppose our brother wishes to know when the day set apart for the *worship* of the Lord was changed from the seventh to the first day, and by whose authority, and for what reason? We will answer these queries by quoting a few passages from the pages of history.

Says Mosheim, in his church history, vol. 1, p. 85, "The *Christians* of this (1st) century assembled for the *worship* of God on the *first* day of the week, the day on which Christ re-assumed his life; for that this day was *set apart* for religious worship by the *Apostles* themselves; and that after the example of the church at Jerusalem, it was *generally observed*, we have *unexceptionable* testimony."

In a note in Mosheim, it is said, "The Church in Bithynia mentioned by Pliny, devoted but *one stated day* to their public worship; and beyond *all controversy*, that was what we call the *Lord's day*, or the *first* day of the week."

In the second century, "They met on the *first* day of the week; and here and there also on the seventh day, which was the *Jewish* Sabbath." *Mosheim* vol. 1, p. 134.

"Wherefore, if they, who were brought up in ancient laws, came nevertheless to newness of hope, *no longer observing Sabbaths*, but keeping the *Lord's day*, in which our life is sprung up by him, and through his death, whom yet some deny."—[*Ignatius*, who became bishop of Antioch about A. D. 67, and continued till A. D. 107. *Old Paths* by H. L. Hastings, p. 72.

Says Barnabas, chap. 13: 10—"For which cause *we* observe the *eighth* or (first) day with gladness, in which *Jesus rose from the dead*."

"They (the *Christians*) did not therefore regard circumcision, nor observe *the Sabbath*, neither do *we*; neither do we abstain from certain foods, nor regard other injunctions which Moses subsequently delivered to be observed in types and symbols; because such things as these do not belong to *Christians*." [*Eusebius* pp. 26–27.

It will be clearly seen in these extracts from history, and we know of nothing in the New Testament to the contrary, that the *Apostles*, and *Christians* in the *first* century, set apart the *first* day of the week for the worship of God, instead of the *seventh*; and that they did it in commemoration of the resurrection of Christ; but the *Jews* will not observe this day; for if they should, they would thereby acknowledge that our Saviour is risen from the dead, which fact they deny, and continue to keep the seventh day, looking for a Savior yet to come.

☞ The outside page having fallen into pi and been re-arranged in great haste, some typographical errors may have occurred.

Pickings.

Well, the field has been somewhat thorny and stony since I left the Western soil, but it is still receiving seed; and where the *good* soil is, there the good seed will take *root*, and if it roots well, it will bear some fruit. Give us *honest hearted* people to listen, and the word of God to speak; then we shall make some impression—convert somebody; we shall have some fruit of the labor, even in the old wheat field. But it is a sad fact that the harvest has been expected too soon, for various reasons; either the work and the elements employed are not pure and deep, or the season allowed has been quite too short. Mind! it will have—the harvest, understand me—good soil, good breaking up, good seed and good seeding,—good culture, and enough of that labor. Then, "*first* the blade, *then* the ear; *afterward*, the full corn in the ear." A season too short, and you get the ear frosted before it ripens. Poor seed, and you have to plant over; that's been done several times in our *patch*. Too little labor, and the weeds and thorns will trouble. Il-appointed culture, and half the wheat will be torn up; and still further; put the best truth among the stony, stoical feelings of many persons, and the sun will burn the plant all up. Scattered among thorns and the cares of life will choke it out.

What shall we do? Dig out the old thorn-roots first. Blast out the stones, pick them up, and then get down to the ground. It is not half the preaching that gets down to the ground of the sinner's conscience, or the professor's either, if he has any. I see the field in just the condition that these indications present, and feel sorry that I cannot discover more glorious results; but surely there are many instances of grain ripening in the ear.

What am I to do? *Dig, dig; plant, plant; water, water; weed, weed.* And here, by the way, it takes all the diversified talent and skill in the ranks to sustain the mighty enterprise,—to keep this field on its course of perfection, and plant new ground. Don't trust to a "*sod-crop*"—tis not sure! Break up the old fallow ground! "Sow in righteousness, reap in mercy."

C.

For the Crisis.

Information Wanted.

In the Crisis for Dec. 9th, I observe a note from a brother, who expresses a fear that the opinion "entertained by a large portion of Adventists," concerning the "constitution, history and destiny of man," be not correctly apprehended by the readers of the Crisis. The writer intimates it to be different from other opinions specified, and requests that the *pith*, the exact position of "*our* division on this much controverted question," be stated.

In that request I heartily concur. For my own part, I will give any man a dollar out of the depths of my poverty, if he will give me the exact position of this "large portion of Adventists" on the question. Especially *on the question of the state of man in death.* Whether he is in heaven or *hades?* whether in Jerusalem above, or in the Paradise beneath? whether his conscious soul goes to God, or to Abraham's bosom? whether it is in the *third heaven* or only just across a great gulf, within speaking distance of the damned? whether saints when they die are "with Christ" in *hades*, where he was *not left*, or whether they are with Christ in *heaven* where no man hath ascended?" Also, whether the *altar*, under which slain souls were, is in *heaven*, or on earth? whether *hades* is wide enough to take into its compass both the *Tartarus* of the heathen, and the *Paradise of God?* whether, when men die, they go *down* to *sheol* to their friends, as Jacob said; or *up* to *heaven* as men say now? Whether they are hidden in the *sheol* as Job desired to be; or whether they are with Christ, who sits at God's right hand? Also, whether there is any work, device, or knowledge, or wisdom in *sheol*, whither men go, or not? whether the host of demons, (*knowing ones*,) who are held to be spirits of dead men, are in *sheol* where there is *no knowledge?* And if so, how do they get out and rap and communicate?

And, finally, who is the author of that *forged* yarn purporting to be "Josephus' Discourse Concerning Hades," a work which should be *honored* on account of its eminent usefulness to the supporters of certain positions on the subject. As I have recently seen it stated that it was written by a *Jew*, if not by Josephus; and as I noticed some dozen quotations *from*, or allusions *to* the *New Testament* writings in it, I should like well to know who that wonderful *Jew* is, who thinks so much of the New Testament? (Can it be "The Wandering Jew?")

I have been attentively perusing the lucubrations of a certain brother of the *Congregational* order, on "the intermediate state," until my mind is in a most hopefully chaotic condition on the above question, and perhaps the opinion, "entertained by a large portion of Adventists," will just settle my mind, as I can find out what it is. Who will tell me, and save me from falling into error? Perhaps Bro. "J. P. Jr." will do it, having had his attention called to a "critical review of the whole subject." If so, I shall be glad to sit at his feet and learn the pith of the matter. Can it be that *these lines* express it?

"And when these lips shall cease to move,
When death shall close these eyes,
My soul shall then to nobler heights
Of joy and transport rise.
My powers shall THEN in *lofty strains*,
Their grateful tribute pay;
The theme demands an angel's tongue
An everlasting day."

Harp, Hymn 141.

I hardly think if this be the opinion, that it would coincide *precisely* in sentiment with a verse in a certain excellent old song which I once learned, which reads thus:—

"The *dead praise not* Jehovah,
Neither *any* that go *down into silence*,
But we will bless Jehovah
From this time forth and forevermore:
Praise Jehovah!"

Ps. 115: 17–18.

There is another scrap of antique poetry which is somewhat similar. It is this:—

For sheol cannot praise thee;
Death cannot celebrate thee;
They that go down into the pit
Cannot hope for thy truth.
The living, the living, he shall praise thee
As I do this day:
The father to the children shall make known thy truth."

Isa. 38: 18–19.

I should rather fear that if the two *harps*, the old "Harp of Israel," and this *new one*, were played on *together*, there would be some slight discord. But perhaps this opinion "entertained by a large portion of Adventists" would fetch it all right. Who will give it? If our Congregational brother does n't exhaust the subject giving *his* views, I shall be glad to hear those of *others*.

Wishing my good Congregationalist, Methodist, and Advent brethren all good success in their discussions of divine truth, I remain "in pursuit of knowledge under difficulties," yet in hope of finding some wisdom sometime,

A Learner.

For the Crisis.

"I, too, Must Die."

Where is there a sensitive individual, the language of whose heart has not been similar to this as the tearful eye gazeth long and sadly down upon the "narrow house" of some human being? It matters not whether stranger or acquaintance.

Since the awful sentence—"Thou shalt surely die," mounted the Eden zephyrs of long ago, to the present hour, these words have frequently come home to the human soul. Look back, if you will, to the days of our forefathers. Behold the devoted and sainted "Father of faith" reasoning on the bed of death. Ere the glassy eye is closed forever, and those lips by death are forbidden to speak again, or that oft-uplifted hand is stilled—that sweet voice hushed in the depths of darkness itself—he speaks to rising generations, and, mingled with other mighty truths, we hear—"Ye, too, must die!"

Behold that man standing near where a culprit boweth lowly at his feet. For what doth he plead? For food? for money? for a home? For none of these. He pleads,—aye, on bended knee, with down-cast eye—he asketh pardon for some offence given his neighbor. O mighty God! Dare that man, thine own image, so degrade his nature as to refuse to confer pardon upon his brother, and still pray thee to forgive him as he forgives others? Can he expect to enter that land where all are pure and peaceful? Ah! He does not fully realize that "he that loveth not his brother whom he hath seen," cannot love and adore the God of heaven whom he hath not seen.

But follow him on in his career. Methinks I stand by a murmuring stream. It is at twilight's latest hour. The storms beat heavily about me, and the solemn autumnal winds seem to moan and sigh among the faded forest leaves. Blast after blast sweeps "wailing by." Hark! what do I hear? What said that passing breeze? Methought it spoke of death. Its successor cometh, and lo! I hear sad converse. "Wilt thou forgive a dying man? wilt thou not heed my latest prayer?" The same stern, cold, selfish man is there. But oh, how changed! Where once cold disdain reigned, now the pearly tear-drop sits proudly enthroned as king. Instead of answering the penitent with curses, and "I forgive you not," he clasps him fraternally and lo! above those heartfelt sighs arise the loving tones of forgiveness. "You are dying; I too must die; I freely forgive you all."

Dear Brn. and Srs., in view of soon standing before our God, amid friends and foes, should not the language of our mind be, "I freely forgive you all." Nor should we wait till the bended knee pleads before us.

Great God, in whom we breathe, and live, and move, grant us the spirit of thy love!
Watch thou o'er us, till time itself shall end,
Then prove our own, our everlasting Friend.

Hampstead, N. H. MARIA.

For the Crisis

A Correction---"He Never Held Them."

BRO. GRANT: In my article, entitled "An Important Admission," &c., in the Crisis of Dec. 9, I said, "We have long contended that the soul was not deathless *in its nature*, but that it was as much dependent upon the will of God for its existence, as is the body. But this has been denied. We have been told, that the soul was immortal, deathless in its nature, and could not be destroyed, and therefore *must exist* in weal or woe."

I said also, that "Bro. Bliss, of the *Herald*, in his article on the 'Intermediate State,' very candidly concedes this part of the controversy. He gives up the natural immortality of man, the deathless nature of the soul, all that train of metaphysical reasoning," &c.

Bro. Bliss in the *Herald* of Dec. 20, says this "is not true and needs correction." He says, "Nothing can be *given up* that has not heretofore been held to." He "concedes" nothing heretofore advocated. Therefore my statement was incorrect so far as *he* is concerned; because he says *he* never held to these views alluded to. Good! glad to hear it!! most happy to make the correction. Hear all! and *Nota Bene*, that Bro. Bliss does *not* "*give up*," *nor* "*concede*" the natural immortality of man, deathless nature of the soul, going to heaven at death, &c., because HE NEVER HELD TO THESE VIEWS.

EXPLANATION.—As I once believed those "monstrous absurdities," and having been a reader of the *Herald* for twelve years or more, I had gathered the impression with many others, that the Editor held to the common theory upon those points. Hence, I was much pleased to see his distinct disavowal of those dogmas at the outset of his articles. But I am now much more pleased to see that *he* "*never held to them.*"

I do believe that when we find out the *real question at issue* among us as Adventists, we shall find that we are nearer together than we expected.

I hope, hereafter, none will be afraid to state distinctly their position upon these, and all other questions in controversy, so we may not beat the air or get up men of straw, and fight them.

I know there are many that never *really believed* those dogmas; but, for some reason, have not declared their dissent from the common theory. Let them take courage and throw off the yoke.

Yours,

EPSILON.

Herald please copy.

For the Crisis.

"We All do Fade as a Leaf."

Child of mortality, fragile as the leaf that floats on the autumnal breeze, pause, consider what thou art! Be admonished by the season of the year of the frailty of nature! A few months ago the earth was clad in her robe of green; nature smiled in beauty and filled the beholder with delight. But ah, what a change! Man, behold the picture of thyself! The gentle spring with its flowers, the joyous summer with its fruits, have passed away; in all things we behold the finger of decay.

Reader, art thou in the spring-time of life? does the deepest hue of health glow on thy cheek? art thou gay, and light, and happy? do you find that happiness which you desire in the fading things of earth? Think of the frailty of thy nature. Thou, too, with the fleeting things of earth, art passing away. Art thou seeking for the praise of the world? If so, go to yon repository of the dead and read; on the cold tablets of marble, cold as the clay beneath them, is found the praise of men. There sleep the pure, the good, the high, the noble, the ignoble, the rich, the poor, from the greatest king to the lowest beggar; all are on a level together; none are exempt from the ruthless hand of death.

Why, then, this striving for that which soon passes away? Why this burning for distinction, this love of gain? Why crave the fleeting things of earth? why so busy with the cares of this life which is but a vapor that soon passes away? This earth is not our home; we are but pilgrims here, as were our fathers. Like them may we seek that city which is to come, whose builder and maker is God. Many have passed away in the bright spring-time of life, and to-day they sleep beneath the cold clods of the valley, waiting for the great Life Giver to raise them to immortal life. As we are but pilgrims here, let us not seek for the praise of the world, but rather seek to glorify our heavenly Father, who has given us life and all the blessings which we so richly enjoy. As mortals may we seek for immortal life, and so live that we may live in that pure home of light where no wintry frosts shall desolate its beauty, no summer sun scorch its verdure; where the inhabitants no more shall say, "I am sick," but ever new delights will fill the hearts of its beholders. There we'll suffer no more; there the finger of scorn will never more be pointed; there we shall see our Savior whom not having seen we adore, and love him because he first loved us. Oh! will it not be glorious to be there? Will not such a place be heaven? There we shall be free from all the cares of this mortal life. Who does not long to be in that pure Eden home?

In it all is light and glory,
O'er it shines a nightless day;
Every trace of sin's sad story,—
All the curse has passed away.

ADA.

Bristol, R. I.

Poetry.

KINDNESS.

Speak kindly to thy fellow man,
For he or thou mayst die
While bitterness is in thy heart,
And wrath is in thine eye.

Speak tenderly to him, perchance
His breast has many cares,
And he along his weary way
A wounded spirit bears.

Speak lovingly to him, he is
A brother of thine own;
He well may claim thy sympathies
Who is bone of thine own bone.

Speak solemnly to him, for thou
And he must surely meet,
To give account for idle words,
Before the judgment seat.

Speak meekly to him, he may be
A holier man than thou,
And fitting it may be for thee
With reverence to bow.

Speak unto him as thou wouldst have
Thy brother speak to thee,
For thou to all men art akin,
Whoever thou mayst be.

Health Department.

Tobacco.

No. VIII.

Its effects upon digestion. It sometimes happens that persons are in the habit of "*spitting up their food*," and are directed to use tobacco as a preventive; and frequently, their object is accomplished. But how? Their difficulty is usually caused by overloading the stomach, or by using improper food, and when they spit it up, it is only an effort of nature to remove some of its extra load. If people will thus abuse their stomachs, they should not try to prevent them from disposing of their burden in the best possible way. Tobacco *stupifies* the stomach, so that the muscles have not sufficient power to throw off a portion of its burden, as nature requires; consequently, the system suffers greater injury than it would if left to its own independent action.

Tobacco may so affect the stomach at other times, as to cause the very evil it prevents under other circumstances. It is well known, that a strong cup of tea, or coffee, will sometimes stop the headache; and when the effect of the tea is off, the headache comes on again in consequence of using it. Says Dr. Shew:—

"Among the great and almost innumerable family of symptoms belonging to indigestion, there is none that may not be caused by *tobacco*. Spitting up food, pain in the stomach, acidity, heart-burn, loss of appetite, disrelish for all simple articles of food and drink, eructations, flatulency, constipation alternating with diarrhea, palpitation, tremulousness, fulness in the head, giddiness, stupor, depression of spirits, weakness of the eyes, wasting of the flesh, (but in some cases the opposite extreme,) derangement of the liver, pallor of the countenance and sallowness—such are some among the multitude of symptoms that are known to be caused by the use of this detestable drug."

Says Dr. Rush;—

"Tobacco, even when used in moderation, may cause dyspepsia, headache, tremors, and vertigo." "Who can see groups of boys of six or eight years old in our streets smoking cigars, without anticipating such a depreciation of our posterity in health and character as can scarcely be contemplated, even at this distance, without pain and horror?"

Dr. Burdell remarks;—

"Tobacco destroys the exquisite flavor of taste and smell . . . and gives loose to the passions."

"Some contend that smoking preserves the teeth from decomposition; and assert, as a reason, that hams smoked will be preserved longer than without its agency; but whoever should attempt to smoke their hogs while living, would be liable to be taken up and sent to the lunatic asylum."

"Those who use tobacco, throw off the fluid designed for the stomach; consequently, thirst is the result. Such persons will crave something stimulating, which will generally be indulged in, to the destruction of the healthy functions of the system."

"Tobacco causes the gums to recede from the teeth, consequently loosening them. . . . Those who are affected thus may attempt to restore the parts lost, but it will be like raising the dead."

"A poor farmer (as related to me recently,) with but one cow and horse, found them troubled with lice. A benevolent friend gave him a bottle of the juice of tobacco, as he had heard that it would destroy the lice at once. The owner thanked him for the article, and poured it along the back and tail of the horse and cow according to direction. They soon showed signs of weakness, and lay down; one survived six hours, and the other about twelve."

A gentleman in New York, who trains dogs, thought one of his most valuable ones was not well, and concluded to give him an emetic.

"Consequently, he soaked a cigar in order to obtain the juice for the above purpose; but before the dog had the dose on the stomach one minute, he was dead."

"*Tobacco weakens the intellect and moral faculties*, as it weakens the body."

Foreign News.

ONE WEEK LATER FROM EUROPE.

ARRIVAL OF THE ADRIATIC.

Dec. 22.

The steamship Adriatic arrived at New York yesterday morning, having left Liverpool on the 9th inst.

By this arrival we have one week later news from India.

A decision has been rendered in the Chancellor's Court, London, which in effect will invalidate all marriages by British subjects with a deceased wife's sister, not only in Britain but in all foreign States.

The marriage of the Princess Royal of England and Prince Frederick William of Prussia is set down for the 25th of January.

The work of launching the Leviathan was progressing slowly and surely. She was moved a few feet forward each day. Operations were suspended on the 8th inst by a dense fog.

FRANCE.—Another reduction of one per cent in the rate of discount of the Bank of France had taken place. The rates now stand at 6, 7, and 8 per cent. for bills having respectively not more than 30, 60 and 90 days to run.

It is asserted that France intends strictly to avoid any interference in the Holstein dispute, which she is willing to consider as merely federal and confined to Germany, if the Germans themselves treat it in that way.

The *Moniteur* of Dec. 8 announces that the Commission of the Four Powers signed, on the 5th inst., the final act of the ratification of the Russian frontier in Asia.

Accounts from Hamburg continued gloomy, business being still quite suspended; and from Amsterdam it was reported that great heaviness prevailed there.

Monday the 7th, was settling day in the English funds, and they exhibited continued firmness, the reduction of the rate of discount in Paris and the arrival of specie from New York by the Arabia, being the chief cause of the confidence which was exhibited.

It has been decided to wind up the Western Bank of Scotland.

SPAIN.—The Paris correspondent of the London morning Post says that the difficulties between Spain and Mexico were again assuming a more pacific aspect, and the Paris correspondent of the Times says that Lord Howden would leave that city on the 10th for Madrid, with hopes of bringing the Mexican question to a point of negociation, if not to an issue of peace.

The same paper says that the anticipations respecting the approaching dissolution of the Spanish Cortez seem likely to be fulfilled.

AUSTRALIA.—The Australian mails, with Melbourne advices to the 10th of October, had reached England, but there was no additional news of interest. The money market at Melbourne continues very stringent.

THREE DAYS LATER.

By the Persia, from Liverpool, we have three days later intelligence from Europe. We take the following from our files of English papers:

FINANCIAL.—There seems to have been but little change since the previous dates, though affairs were slightly improving in England.

The latest news from Constantinople informed us that the Turkish Minister was exclusively engaged in devising means for warding off the financial crisis, which had begun to manifest itself in a manner to cause much uneasiness.

A letter from St. Petersburgh, of the 29th ult., states that the commercial crisis begins to make itself felt there. Several houses had already stopped payment, and among them that of Balden, whose liabilities amount to about a million of roubles. Serious apprehensions were felt for Warsaw and the houses in relation with Poland. The decisive moment was not, however, yet arrived for Russia, as the worst time will be when the calls are made on the shares in the different undertakings which have been recently commenced. Every confidence, however, is felt that the Government will not be wanting in its support to Russian industry when it is needed.

The following important dispatches contain the whole of the fortnight's later India news brought by the English papers. We copy them entire:

Intelligence from Bombay to the 20th Nov. Sir Colin Campbell reached Cawnpore on the 5th November, and crossed the Ganges on the 9th, en route to Lucknow, with 500 men of all arms. Gen. Windham commands the reserve at Cawnpore.

Col. Greathed's column arrived at Cawnpore on 26th October, and proceeded on 31st, under command of Brigadier Grant, being reinforced to 5000 strong, with a large supply of provisions, to Allum Bhag, where it awaits the arrival of the Commander-in-Chief.

The Dinapore mutineers were driven from a strong position at Binder, near Futtehpore, by a detachment of 500 men under Col. Powell, 53d foot, two guns captured, but with severe loss. Col. Powell killed.

The accounts from Saugor and Jubbelpore unsatisfactory. Maj. Erskine has earnestly demanded assistance.

Brigadier Stuart's column, on its route to Mhow, has been ordered to proceed thither.

The Contingent at Mahedpore mutinied 8th November, and killed two of their officers, but a telegraphic dispatch just received states that they were attacked by the Mhow field force, and routed with the loss of all their guns.

Mhow and Indore all quiet.

No further outbreaks in Rajpootana, but the Rewah, Shakoor, and Jodhpore mutineers are still in force.

A reinforcement of 500 infantry has proceeded from Guzerat to aid Gen. Lawrence.

All quiet in Bombay with the exception of the Bheels in Kandeish, which are being put down.

The Ghenghis Kahn arrived at Bombay with a detachment of 3d dragoons and 86th foot.

All quiet in Scinde and Punjab, as also in the Nizam's country.

ONE CAUSE OF THE GREAT LOSS AT DELHI.—A letter from a lady of rank, dated Murree, Sept. 28th, received at Liverpool, says, speaking of the capture of Delhi:—"Our loss has been dreadful, and the demoralization sad. It was well known the rebels had placed all the temptations to allay thirst, by placing the contents of wine merchants' stores in every available place; but the men did not expect to find Musacks of wine and spirits—that is, leather water bags. The fatigue and heat of a burning sun did its work, and the men crept into houses and sheds, and were murdered wholesale by some rebels who had concealed themselves for the purpose. I cannot, dare not, say the number of the 60th Regiment that were found with their throats cut."

REVENGE OF THE BRITISH TROOPS.—A letter from an officer of the 61st Regiment, published in the London Times, says:

"We daily find hidden in the houses Sepays who were unable to escape, from sickness or wounds. These are all put to death on the spot. On the 24th I caught a fine young tall sowar or trooper of some light cavalry regiment, dragged him out into the street, and shot him dead. No mercy can be shown to them. We don't forget, and won't forget the massacres of women and children, and we kill every sepoy we catch! The city is quite deserted and all the citizens have fled. It is curious to see a large place like this without a soul in it. We have plundered all the shops, and all the valuables are being collected and sold for prize. Our vengeance cannot be appeased, for we found several of our men who had been merely wounded on the 14th in the assault, and overlooked by us, lying dead minus their heads, and fearfully gashed with sabre cuts; and so we spare no one. Every sepoy we catch, 'Shoot him!' is the word."

Domestic Summary.

TWO WEEKS LATER FROM CALIFORNIA.

NEW YORK, Dec. 27.

The steamship Northern Light, from Aspinwall, 19th inst., has arrived with the California mails of the 5th inst., 250 passengers and a trifle over $2,000,000 in specie.

Gen. Walker is a passenger in the Northern Light.

The U. S. flag ship Wabash arrived at Aspinwall on the 14th, with Gen. Walker on board, and all the arms and ammunition, captured at San Juan del Norte.

On the 4th, Fort Castillo, and the steamers La Virgin, Bolivar, C. Morgan, and Ogden, were taken by Col. Anderson and 50 men.

The steamers had been turned over by Walker to Garrison and Morgan, but the C. Morgan, the only one that came down the river, was seized by Commodore Paulding and put in charge of the American Consul at Greytown.

Col. Anderson was still at Castillo. He had three months provisions, six pieces of artillery which he captured from the Costa Ricans, with an abundance of ammunition.

On the 8th, Gen. Walker and all his men surrendered prisoners of war to Commodore Paulding.

On the 12th, the frigate Saratoga sailed from San Juan for Norfolk, with 150 men of Walker's army.

The Panama Herald states that the Wabash landed 350 men, and captured Walker.

The U. S. steamer Fulton, and British ship Brunswick were at San Juan. The frigate Susquehanna arrived at San Juan 13th inst.

Gen. Walker was sent to New York on parole.

Capt. Engle of the Wabash also comes as bearer of dispatches.

The sloop-of-war Decatur was at Panama.

Gen. Martinez has been elected President of Nicaragua, and was inaugurated Nov. '15.

Active preparations had been made for an energetic war on Costa Rica, which ... manifested a desire to arrange m. ters.

Costa Rica had sent 400 men against Anderson.

The news from California is unimportant, except as to the mining interest. Heavy rains had fallen in the interior, reviving trade, and imparting new vigor to mining operations.

FROM KANSAS—THE FIGHTING IN BOURBON COUNTY. *Lawrence, K. T. Dec. 26.* The Legislature adjourned this morning. Nearly all the bills have been lost; only the acts repealing the law for the Constitutional Convention, and for submitting the Constitution have passed. Stanton vetoed the Militia law, and it was passed last night over his veto, principally owing to the late news from Washington, and the fact that they are fighting in Bourbon county. Three or four men are reported killed on the Little Osage. Some hundred and fifty Pro-Slavery men, many of them Missourians, are warring upon the Free State men under Major Abbott. The troops have been sent for, but will not go. Stanton's successor is here. The horizon is gathering darkness again.

THE DISTURBANCES AT FORT SCOTT. *Washington, Dec.*, 25. Letters were to-day received at the State department, from Chief Justice Williams of Kansas Territory, giving a detailed account of disturbances which have taken place in the vicinity of Fort Scott. According to this account, a body of 100 Free State men, armed with rifles and revolvers, under command of one Montgomery, had been committing outrages in the above named locality, and when a Marshal proceeded to arrest them under a law process, they resisted his authority stating that they had advices from Gen. Lane that all the Territorial laws had been repealed by the Legislature.

At the last accounts they were beseiging Fort Scott, and threatening to burn it.

THE UTAH EXPEDITION. *Washington, Dec.* 26. The War Department this morning received dispatches confirmatory of previous advices that all the troops of the Utah expedition have concentrated near Fort Bridger in a comparatively comfortable condition.

Later. The Secretary of War this afternoon received a telegram from Lieut. Gen. Scott, from New York, in which he says he has good news from the Utah expedition. Cols. Johnston and Smith, and their trains, were up with Col. Alexander, who was marching upon Fort Bridger, which was only sixteen miles off on Nov. 7th. The troops were in high spirits. Just enough snow had fallen to protect the grass from fire.

THE CORN ROTTING. The St. Louis *Democrat* of the 21st inst., has news from Ohio, Indiana and Kentucky, that the corn is rotting to a disastrous extent, both that which is on the stalks and in the cribs. This is a matter of grave importance.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will meet with the brethren and sisters as follows:

Prospect,	Dec. 31st.
Roxbury,	Jan. 5th.

JOSEPH GREGORY.

The Lord willing, I will preach at

Whetstone, Crawford Co.,	Jan. 10th.
Delaware, Delaware Co.,	Jan. 17th.
Caledona, Crawford Co.,	Jan. 24th.

It is expected that each of the above named appointments will commence on Saturday, at 11 o'clock, A. M. Evenings, as much earlier in the week as the brethren shall think best. Please write and let me know what evening of the week preceding the Sunday of the appointments you wish me to commence. P. O. address, North Fairfield, Huron Co., O.

J. M. JUDSON.

Conference.

There will be a Conference holden on the 2d Saturday of each month, in Orrington, Me., at the Advent Chapel. Brethren in the ministry will please remember these meetings.

I. DAMMAN.

I will hold meetings as follows:

Collinsville,	Thursday, Dec. 17th.
Lovely Street,	Friday, Dec. 18th.
Cheshire Street, Ct.,	Dec. 19th and 20th.

Will the brethren meet me at Cheshire, 2d train, Saturday, from Collinsville.

HIRAM MUNGER.

By request, I appoint to preach in Worcester, Mass., the first Sunday in January, and stay through the week and over the following Sunday.

S. W. BISHOP.

Bro. E. Crowell appoints to preach at Chapman Hall, Boston, the second Lord's day in January.

Providence permitting, I will be with the church in Hartford, Ct., the second Lord's day in January. MILES GRANT.

I propose to visit and hold meetings at Bro. Wood's, Somers, (Bro. Munger attend,) from Dec. 28th to Jan. 1st.

River Point,	Jan. 1st.
Peace Dale, R. I.,	Sunday, Jan. 3d.
Lowell, Tuesday and Thursday,	Jan. 12 and 14.
Roxbury,	Friday eve., Jan. 13.

Perfect arrangements next week.

W. S. CAMPBELL.

I will preach in Stowe, Mass., Sunday next, January 3d, 1858. L. BOUTWELL.

If nothing in Providence shall prevent, I will attend meetings at

Meredith Centre, the 1st Sabbath in January.	
Meredith Neck,	Jan. 10th.
Grafton Heights of Land,	Jan. 17th.
West Boscawin,	Jan. 24th.

S. S. MOONEY.

I will endeavor to be with Bro. Mathewson where he may appoint, Jan. 6th, 7th, and 8th. MILES GRANT.

Providence permitting, I will commence meetings in Bridgeport, Ct., Jan. 11th, and continue one week.

At Danielsonville, Ct., Tuesday evening, Jan. 19th, and continue one week, or more, as thought best. MILES GRANT.

Notice.

Providence permitting, Bro. Edwin Burnham will commence a series of meetings at the Institute Hall, in Yarmouth, Me., Thursday evening, Jan. 14th, to continue over the Sabbath, and longer if thought best.

R. R. YORK.

Married.

In Homer, N. Y., Dec. 22d, by Eld. [illegible] Cowles, Wm. Wentworth to [illegible] F. Hibbard, both of the same place.

Business.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received. Otherwise it may be known there is a mistake somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

W. B. Rose 190, E. Hogue 1[illegible], [illegible] 130, R. Pendleton 146, A. M. Humphreville 1[illegible], [illegible] anna Field 149, [illegible] 160, [illegible] son 147, D. Newton 177, R. R. York 1[illegible], [illegible] ker 134, W. Pinkham 147, Edwin Swan 1[illegible], [illegible] Wilson 147, D. Randall 145, N. R. Gould 1[illegible]—$1 each.

A. P. Morrill 169, A. Logan 1[illegible], J. P. [illegible] 171, A. H. Bolton 173, M. M. [illegible] 1[illegible]—[illegible] each.

C. Hubbell 130, $3.00; L. Jones, for books, $1.25; C. McNeal a tract, 53 cents.

Joseph Kimball—All right.

S. Robbins—All right—pays to 156.

Elizabeth Knobb—All right.

J. Vanderbeck—Money received, and the paper has been sent all the time in a wrapper with others to Rochester.

A. P. Moore—All right.

J. Culcross—All right.

D. Randall—All right.

W. Tuttle—The correction is made.

J. B. Whitmore 134, $1.00.

Elder Zenas Campbell's P. O. address is Spuyten Dayvil, Westchester Co., N. Y.

Books and Tracts.

The law requires that all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

HYMN BOOKS.—We have a supply of the new and excellent Harp, published by Eld. Himes, containing seven hundred forty-five pages, and eleven and sixty-two hymns. In this work will be found our best hymns in the various books that have been in use for the last fifteen years, with a large and valuable addition from an extensive collection of old hymn books; all very systematically arranged and bound in a neat pocket edition. Price 60 cts. Full morocco gilt, $1.00. Per doz., or more, 25 per ct. off. *Postage* 9 cts.

The Saint's Inheritance. By Wm. Shepherd. Price 8 cents—pos. 1 ct.

THE THREE KINGDOMS, or the kingdom of God the Father, the kingdom of Satan and the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

DEATH NOT LIFE—Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

REVIEW OF BEECHER AND GLAD TIDINGS, $6.00 per hundred; 8 cents single; postage 1 cent.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by the Editor of the Bible Examiner. Price, in pamphlet, 38 cents; bound, 50 cents.

THE original six sermons on the inquiry, Are the Wicked Immortal? By Geo. Storrs. Price 15 cents; postage 1 cent.

THE EXCELLENCY OF THE LORD'S ANOINTED, or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

CRUDEN'S CONDENSED CONCORDANCE.—We can furnish this in best sheep binding for $1.50, postage paid. Every family should have a copy.

NICE ENGLISH BIBLES.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Future Punishment. By H. H. Dobney. An able and convincing argument. Price 75 cents—postage 16 cents.

The Unity of Man, or, Life and Death Realities; a Review of Lee on the Soul. Price 15 cts.—pos. 1 ct.

Pauline Theology, or the Christian Doctrine of Future Punishment as Taught by Paul. Price 15 cents—postage 1 ct.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts.—pos. 1 ct.

An Exposition of the Book of Seven Seals. By S. S. Brewer. Price 5 cents—postage 1 ct.

The Discussion between Prof. H. Mattison and George Storrs. Price 25 cents—pos. 3 cts.

The Seven Seals. By W. Sheldon. Price 3 cts.—postage 1 ct.

Six Sermons on the Inquiry, Is there Immortality in Sin and Suffering? To which is added a sermon on Christ, the Life-Giver, or the Faith of the Gospel. By George Storrs, Editor of the Bible Examiner. And prefixed is a portrait of the author, from a steel plate engraving, and likewise a "biographical sketch," or brief notice of him. Price, in neat and plain binding, 63 cents; pos. 9 cts.

The Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by Himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts.—postage 10 cents.

THE INFIDEL'S FATE.—Written by a converted Infidel. A valuable work for the infidelity of these days. Neatly bound in cloth gilt. Price 25 cents, including postage.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1ct.

The Voice of the Church on the Reign of Christ. By D. T. Taylor. A most excellent work. Price $1—pos. 18 cts.

Church Debts. By Wm. Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents—pos. [illegible] cts.

The Old Paths, or the Primitive doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and appeals. Price 15 cts.—pos. 1 ct.

Spiritualism a Satanic Delusion and Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price, in paper covers, [illegible] cts.—postage [illegible] cts.; cloth gilt, [illegible] cts.

Tracts—The Three Worlds—The Last ... The New Heavens and New Earth ... from the Four Winds ... The Desire of all Nations ... State of the Dead ... Truths—Ancient ... [illegible] ... Outline of the ... the Wicked—The ... [illegible]

Poetry.

For the Crisis.

LINES ADDRESSED TO AN AFFLICTED FRIEND.

The flowers that did surround thee,
By wintry winds soon swept away;
Tho' earthly bliss once crowned thee,
Grief's rolling tide hath borne the away.
Then where's the hand that saves thee,
And where's the place for thee to rest?
He who those blessings gave thee,
Hath bid thee lean upon his breast.

Ask ye, whose voice can cheer thee
Like her's which fell upon thine ear?
Ask ye, what friend can hear thee,
When all around seems dark and drear?
That voice which calmed the ocean
Can bid thy soul at once be blest,
Can still the wild commotion,
And bid thee lean upon His breast.

Oh! then, to him be bending,
He wills thee more than thou hast lost;
While faith is upward tending,
Lie near the consecrated cross.
Here is a kind Physician,
The wounded soul can this attest,
Whate'er his sad condition,
He may recline on Jesus' breast.

Once Fortune bid thee freely
From her rich cups to sip thy part,
But he who loves thee dearly
Says, "Son, now give me all thy heart.
Though clouds are thick around thee,
Yet still by me thou art caress'd;
Corroding ills may bound thee,
Yet lean thy head on Jesus' breast.

By faith behold the glory,
The brilliant crown beyond the cross!
Then tell the pilgrim's story,—
I count all things on earth but dross.
Those that have gone before thee,
Were pilgrims as they oft confess'd;
Kind angels bending o'er thee
Bid thee recline on Jesus' breast.

By faith I now behold Him
On you bright cloud 'mid parting skies;
God's glory shall unfold him,
While all the saints with joy shall rise.
Oh, learn the pilgrim story,
God's rightful claim with joy confess,
Then you may sing in glory,
And lean your head on Jesus' breast.

S. ALDEN.

Original Articles.

From Bro. H. E. Twing.

BRO. GRANT: It is through the goodness and long-suffering of God that I am still spared to pen these lines. How many of my companions, shop-mates and neighbors are now in the cold embrace of death. As I have looked upon them for the last time, and followed their remains to the silent grave, how my heart has been melted in tenderness and love that I am yet spared and can praise the Lord for his goodness unto me.

I was permitted to visit Bro. N. Atkins, of Westfield, just before his death. I well remember when he enlisted to go through the christian warfare. Some sixty of us enlisted under the banner of King Jesus, a number of years ago; but where, oh where is that company of young converts now? How determined we all were to get the whole armor on, that we might be enabled to stand, and to overcome and endure to the end. Oh how we used to love to pray, and to praise God together! How hard it was to separate! How hard it was to keep the tongue silent as we came from the evening prayer meetings! How the voice of praise was borne on the evening breeze! How the power of God was made manifest in our prayer meetings, the wicked invited, warned and entreated! I do not know of ten of those young converts that now are in the field. How glad Bro. Atkins was that he was a friend of Jesus, and that he had tested those precious promises of Jesus. I took his poor, emaciated hand in mine and promised him that I would strive to meet him in the new earth, where all pains and sickness and death would be in the past. Oh how strangly that word sounded—Farewell! till the morning of the resurrection. Our last interview is past here! No more will he witness for Jesus in the prayer meetings. His work is done, and in the silent grave he sleeps. A few of that company are left; some of them are very poor, yet they are rich. Disease has fastened on some, sickness and pain and trouble have done nearly all they can to wean them from this present world. They are scattered and separated by necessity, but in a little while the friends of Jesus will be united again. O hail happy day!

I would say to my brethren and sisters, you well know that we are in a warfare now. We have not yet obtained victory over all our enemies. Remember, many that start will fall out by the way. Beware and not make shipwreck on the fashions of this world. Jesus does not permit us to lay up our treasures in houses or lands, or in anything on the earth. Jesus [illegible] his children to speak evil of [illegible] no man." Jesus teaches us not to indulge in partiality or hypocrisy. If we are disobeying any of the commands of Christ, (when we know it) we shall lose our relish for prayer. A little excuse will keep us from the prayer meeting, and soon nothing but a form remains. Let us be practical, Bible christians, if we would live and reign with Jesus.

H. E. TWING.

Springfield, Mass., Nov., 1857.

From Bro. B. Perham.

DEAR BRO. GRANT:—I thought I would say a few words on the subject of Sanctification; for I consider it a subject of great importance to our brethren generally.

What is Sanctification, as it is taught in God's eternal word of truth? The Savior says, in his prayer, "Sanctify them through thy truth; thy word is truth." Therefore, it is receiving instructions from God, by searching and studying his word of truth, relying upon the enlightening influence of his Spirit to give us understanding, so that we may know his will concerning us. But at the same time, there should be a full surrender of ourselves, soul, body and spirit, to God, and to the teachings of his word and spirit, in order that the work of Sanctification may be fully accomplished; or that we may grow up into Christ, our living head, so as to arrive to the full statue of perfect men and women in Christ. Hence, I understand it to be progressive work, and applies to those that are true believers in Christ, as were the Apostles, for whom Christ prayed.

I think I am right in saying that those persons, if there are any such, that are wholly sanctified, or set apart for the service of the living God, as above stated, would, or should be fathers and mothers in Israel, and ensamples to the flock. All such persons will be ever ready to instruct the young convert, and point the sinner to the Savior for salvation; and in all places and circumstances of life, they will bring forth fruit to the glory of God; they will talk religion and act religion. They will be shining lights in the world; and you will find that all such persons will be free-hearted, and kind to all God's dear saints. They will always be rejoicing in hope of the glory of God. May God increase the number of such lights in these last days.

Yours in hope of soon seeing the King in his beauty,

B. PERHAM.

Hinsdale, N. H.

From Eld. M. Batchelor.

BRO. GRANT:—I send a word for the Crisis, as I feel that all that can speak, ought to speak for God and truth. I believe the clouds are gathering up for a tremendous storm, that will make the hearts of the wicked and a time serving ministry quail for fear, and for looking after these things that are coming upon the earth. There is no time for vain worldly policy and speculation. Time's sun is setting, and soon the angel will say, "It is done!" The mystery of God will be finished, and time will be no more.

I think sometimes I must stop working and let the poor frail tabernacle rest, as he continued labors of a quarter of a century has enfeebled the nervous system. I have not been without an appointment ahead for twenty-five years. But I see no stopping place. As the work increases and the laborers decrease, souls are crying for the word of life, and I feel they must have it. Oh for a thousand tongues to tell the world the Lord is coming, and life is only to be obtained in him, and now is the only time to secure it!

Dear brethren in the ministry, launch out in the great field, trusting in God, and he that feedeth the ravens will feed you. They that trust in the Lord shall not want any good thing. They that have the word and the wo will find a people to hear and hearts to sympathize, and the day of the Lord will see that they have not labored in vain. They will see some there as the fruits of their labor. The war will soon be over and victory declared on the side of those that have borne reproach for Jesus and his truth. Peace be with all that love our Lord Jesus in truth. Amen.

MATTHEW BATCHELOR.

Pownal, Vt., Dec., 1857.

From Bro. E. O. Allen.

BRO. GRANT:—Your weekly messenger comes to hand very regularly and I prize it very much. I have not heard any preaching on the second coming of Christ since I left Mass.; therefore the Crisis seems of more value to me than ever. I rejoice in the good feeling that seems to prevail amongst my Eastern brethren, and also my Western brethren; and I hear from some occasionally, who are scattered at a distance from them, of like precious faith, yet of good courage, the Lord strengthening their hearts. Dear brethren, who of us does not believe that Jesus Christ does and can forgive sins? O come, ye afflicted ones, to the foot of the cross, and make an offering unto God through Jesus Christ of soul and body, and believe that he can heal you of your sickness, and enable you to live the life you now live by faith on the Son of God. I would testify that I believe that it is just as easy for the Lord to heal the sick as it is to forgive sins. The apostle says, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." And one of the promises is, "Whatsoever ye ask in prayer believing it shall be granted." The promise is, help in every time of need. Now if you are a son of God, come to your Savior and be helped; for he is ever ready to help you.

Your Bro. in Christ,

ETHAN O. ALLEN.

From Bro. E. Crowell.

BRO. GRANT:—I notice that some of the doctors have been giving you the symptoms of moral disease manifest in the various churches which they have been called to visit. O, my Bro., if these bad symptoms exist in our churches, what is to be done? Can't they be cured, and made strong and active again? or MUST they wither and die? O, "is there no balm in Gilead? is there no Physician there?" O yes, say you, there is. Well then, "WHY is not the health of the daughter of my people recovered?"

It does seem to me, Bro. Grant, that these doctors ought to set themselves to work at once, to find out and APPLY the appropriate remedy for these diseases. None of your patent, *secret* remedies, gentlemen. Let us have it from the old Dispensary of Medicine for the soul, the Bible. I believe there is vitality in the body yet, and a good constitution. There is a fair probability of restoring health and vigor. There has been so much base practice among the doctors, (of souls) that he great wonder to me is, that we are not all dead or sick. There has been too much bleeding, blistering, chafing and dividing. Let this be stopped. Let the wounds be closed up, the sores be *healed*, the putrifying bruises be washed and mollified with ointment. Then let there be more careful nursing, and less hewing; more strengthening and less depleting; more soothing, more binding and uniting; more healing and less tearing asunder. Let us have more nursing fathers and nursing mothers; and fewer masters and experimenting doctors, that will only cure and leave you, when they can bleed you no more. O, come let us all go to work with a will and recover our lost health and strength; we may yet renew our youth like the eagle, run and not be weary, walk and not faint. Let the church look after their own health and depend less upon oreign help, and they will find to their oy, that health and prosperity are again restored.

E. CROWELL.

For the Crisis.

CONSECRATION.

Likewise whosoever he be of you that forsaketh not that he hath, he cannot be my disciple.

Low at thy feet I bend me now,
My Savior, Master, King,
And bring the sacrifice of "all"—
Oh, take the offering!
My friends, my kindred, I forsake,
Their favor's nought to me;
The world's approving smile I yield,
Thy follower to be.

Go, honor, pleasure, wealth,—I choose
A lot of toil and pain;
And gladly suffer with my Lord,
If I with him may reign.
My life, though sweet it be to feel
The heart's warm pulses play—
My life I'd give, thou wilt restore
In the life-giving day.

But Father, God, all weak I am I,
And tremblingly I wend
Life's onward way—oh, let thine arm
Protect, sustain, defend!
A lonely voyager I float
The billowy tide of life,
Oh! guide my bark in every hour,
With storm and darkness rife.

Till, by unerring wisdom led,
By strength divine sustained,
The wild, dark sea of time is crossed,
The haven safely gained.
Oh! I shall know no sad regret,
That here awhile I bore
The wrongs, the scoffs, earth gave, when there
Upon the eternal shore.

There where the spirit never dims
Beneath grief's shadowing,
Where love and joy o'er every heart
A changeless sunshine fling!
There, resting, Savior, 'neath thy smile,
Through all eternity
I'll bless the unforgotten hour,
That gave thy "all" for thee.

[illegible]

Choice Selections.

KINDNESS.

Speak kindly to thy fellow man,
For he or thou mayst die
While bitterness is in thy heart,
And wrath is in thine eye.

Speak tenderly to him, perchance
His breast has many cares,
And he along his weary way
A wounded spirit bears.

Speak lovingly to him, he is
A brother of thine own;
He well may claim thy sympathies
Who is bone of thine own bone.

Repentance *vs.* Sorrow.

BY JOHN WILSON, HALIFAX, ENG.

"How pleasant are these quiet beauties of nature after the heat and turmoil of the city! Cool breezes play about, refreshing us like the promises of the faint and weary in spirit. I always feel, dear Ella, as though closer to God, when surrounded by his immediate handiwork."

"So do I, my dear brother; especially when I have not visited them for some time. How lonely I have felt whilst you have been away."

"I too have often longed for my dear sister. Yet my return does not seem to bring the old joy back to my Ella's countenance. Why?"

"Dear Alfred, do not ask me."

"Dear sister, what fault have I committed which should deprive me of the pleasure of sharing your griefs?"

"None, none, dear brother; I am unhappy, but have no wish to conceal any thing from you. My hesitation arose from other causes."

"Let me try if I cannot remove your troubles as of old. But first, as we have unconsciously directed our steps to our embowered retreat, let us sit there. Yes, that is good! and we can now talk at ease. These causes, I suppose, are religious ones."

"They are; but how could you tell?"

"Never mind reasoning that out: perhaps it was from sympathy. But you have not told me yet what they are."

"I have been some months unhappy about the state of my soul. But let me tell you all the circumstances, and then you will understand me; and you must help me too, dear Alfred, for I see from the tone of your letters that you have found religion and peace. About three months since we had some revival services at our church, during which Mr. Feeling preached some powerful sermons. Oh, brother! had you heard him discourse so awfully about the terrors of hell and the anguish of the damned, and then heard him suddenly change and contrast the glory of heaven and the ecstasy of the saints, you would not wonder that it affected me as it does. I have often laid awake all night weeping, or if I have fallen asleep have awoke in horror at the dreams in which I saw hell as he described it. You will perhaps be surprised, and so am I, when I look back and think of it, but I was so excited that I went up to the penitent bench. You wonder how I so far overcame my natural timidity as to do such a public thing; but I felt almost beside myself. I neither saw nor heard ought but my conscience and my fears. I went up, and asking, 'What shall I do to be saved,' the leader then answered, 'Believe!—believe on the Lord Jesus Christ.' But although I have wished and prayed, and have read all 'Persuasives' and 'Calls' and 'Guides' I could meet with, and attended the class meetings; thereby and there having explained to me how that Christ died in my stead, and by shedding his blood as a sacrifice took away my sins, delivering my soul from the everlasting torments of hell, if I would but believe and receive this, I am yet unhappy. Others have found peace, and every week tell how happy they feel, whilst I am heavy and oppressed. Oh! Alfred, I fear that I may be one of those given up of the Spirit, my heart appears so hard. I have prayed often, often, that I might have peace; but I am as heavy hearted and tossed as ever, after the first emotions have subsided. And now, can you wonder that I am no longer blithe and merry?"

"No, Ella, I do not wonder, because it is but the confirmation of my suspicions; you will possibly be more surprised when I tell you I am glad to find you in this state of mind."

"Glad! brother? glad to hear that I am unhappy?"

"Yes, glad! dear Ella, not of your unhappiness, but because you are unable to experience consolation from a vain theology. Nay, start not, sister dear, for I should have been unhappy had you been lulled into false security."

"Oh, Alfred! what will you say next? I never expected to hear you denying the religion in which you were brought up, especially after your letters. I have the last here, and——"

"Never mind reading it, Ella; you remember what is in it without reading it now I doubt not. I have not changed in the least since that was written. I am only sorry I was not more explicit, or I might have relieved your mind sooner."

"Do not blame yourself, dear Alfred: how could you cure unless you knew I was sick?"

"Dear Ella. But you wish my help; I am very thankful that I can help you *if you will*. I have been as you are, and from similar causes, and like you was diffident about telling my troubles. You say you was impressed at some revival services; the true state of the matter was that your feelings and those of the others, were excited by the magnetic influence which always pervades a crowd whose spirits are wrought upon by oratory. Do not think me ungenerous because I assert that your fellow 'penitents' were *not saved* through believing; their ease or ecstacy of mind being the result of their ignorance; your reason being, by cultivation, of a higher order to most of the assembly, was not convinced by fallacy, and lulled into ease by the mesmeric process of oratory."

"I think you are wrong, Alfred, for Edith is one who was brought in at the time; and her reason I do not think is an inferior one."

"I am sorry to hear that she was one. I certainly do not class her among the ignorant; but that does not alter my position, for, to use an idiomatic phrase, in some persons the heart rules the head, and in others, the head the heart. But the revulsion, when Edith's excited feelings have subsided to zero, as they will, and when the examination is undertaken by the reason, will be pitiable. I shall want you to support her then, with the better faith than that your preacher presented to her and you."

"But, brother, what more can I have?"

"What was it you had? What foundation did he lay on which you could build your trust? and what hopes and objects did he set before you on which you could lay hold with faith?"

"Why, what other could he give than Jesus died to procure our salvation and to avert the curse from us by paying the penalty of God's offended justice and propitiating his favor to us? And what better inducements could he hold forth than the escaping the torments of hell, and attaining the felicity of heaven?"

"Ah! Ella, but this is not an answer to what I asked, though it is as much as I expected; but these are neither the means of redemption, nor the faith or hope of the scriptures. Did he tell you any thing about the reign of Christ on the earth,—the resurrection and reign of the saints with their Lord here? Did he preach any thing of a change of mind, to precede immersion into the name of Christ? any thing of a belief in the promises made to the fathers?"

"I don't understand you, Alfred. What have these things to do in attaining peace of mind and religion? He said nothing about any of these."

"Dear Ella, a knowledge of, and belief in these are the all-important requirements ere you can become a child of God."

"I did not know that any thing was needful else than repentance and believing in the Lord Jesus Christ."

"Nor is there, dear sister; but do you know what is meant by these? What is repentance?"

"Oh, Alfred, how can you ask such a question? What can it mean but being sorry for our sins?"

"What then does Paul mean when he says, 'I rejoice that ye *sorrowed* TO *repentance* * * * for godly sorrow *worketh* repentance to salvation not to be repented of?' Just answer me the question as though it were one of our old exercises in grammar."

"Well, dear brother, I never thought of there being such sentences, but I see the passage is here. Certainly it is illogical to suppose cause and effect are the same. Will you please tell me where the error is?"

"Not in the passage, sister, but in youh mistaught idea. The Bible doctrine on repentance is a change of mind:—in the case of a sinner, that he forsakes his sins and rebellion, and becomes on the side of God,—thinks with God, is the literal idea of the Greek word. But then the question arises, what is that which is to cause the change in his conduct? and what is the thought with which he is to accord."

"I cannot tell, unless it be that Jesus died to save sinners."

"Again, dear Ella, you use a multum-imparvo expression of which you do not know the meaning. Save them from—what? Save them—what to? What is salvation? But we will let this wait a little, and answer the whole at once. You have seen your error in the matter of the repentance preached, can you tell me what you mean by believing on the Lord Jesus Christ?"

"Oh, yes! I have just told: it is tha Jesus came into the world to die in mt stead, that I, having my sins washed away by receiving this testimony, may attain everlasting life."

"My poor Ella, I must bring you to the point as I did before. What does John mean by whoso believeth that Jesus is the Christ, the Son of God, (or Lord) is born of God?"

"I confess I cannot say, he arranges it so differently from what I have always understood. I had never thought of there being any thing in particular but names. What is the meaning?"

"With your permission I will stat somewhat of the economy of the way o salvation, which will answer all the point.

"When Jesus was on earth, he went about preaching the Gospel of the Kingdom; the prominent exhortation of that proclamation being 'Repent:—because the royal dignity of the heavens has come near.' The Jews, his hearers, well knew what this kingdom was of which he proclaimed the glad tidings of its proximity, eeing it was the hope to which the twelve tribes served. This hope was founded upon the Covenant of Promise made of God to Abraham, under which he engages to bless all the families of the earth by giving to Abraham the land of Canaan and the adjoining countries for a possession for the ages—a numerous seed—and a glorious kingdom under his descendants the one seed, which is Christ. It was the universal dominion, and this great Messiah, to the glories of which and of whom the prophets had borne witness, which the Jews were then expecting, and to which Jesus laid claim. But the people, dazzled by the effulgence of the reign, and the exaltation of the King, overlooked the previous humiliation to which both Monarch and Administrators should be subjected; nor did they understand its righteous and holy character. And so, because Jesus proclaimed that he, the *despised* Nazarene, was the heir to this *dominion*, they rejected him;—because that none but the righteous and the sanctified could have entrance into it, their sinful minds opposed its establishment. The way to attain to the character qualifying for this rule Jesus taught to be—faith in the message he brought—reformation, or forsaking the deeds of sin, and doing the will of God—having his name named upon them in the waters of immersion—living holy in his sight. To those who were thus obedient he promised that they should be resurrected, and should live for the ages as kings and priests with him in this kingdom upon earth. But to effect this salvation of his followers from sin and death, it was needful that he should die,—for as man is under the curse of death, it needed that he be able to redeem them from the power of death; and to be resurrected, that we might have both the earnest and the means of life. In this he became our example in that he was obedient to death, even the death of the cross, rather than that our salvation should be imperilled. But the Word nowhere conveys the idea of the substitutionary punishment of Jesus instead of ourselves."

"Alfred! Alfred!"

"It is so, Ella. Christ died to reconcile, at-one us to God, breaking down the barrier of sin, and drawing us, by the exhibition of his love, to lay down our weapons of rebellion: not to reconcile the Father to us, for it is he is, through Christ, reconciling the world to himself,—not imputing their trespasses to them, so there was no need for Christ to satisfy (un-)offended justice. No, blessed be his holy name! 'If we confess our sins, he is faithful and just to forgive us our sins.' This it all God's justice requires for the rebellion against himself? the penalty of sin is paid by sin causing death."

"But if all the penalty of sin is paid by the death of the body, will the soul escape punishment?"

"My dear sister, the Bible is equally antagonistic to the doctrine of Immortal-Soulism as to Expiation. It teaches me nothing but total unconsciousness in the grave, therefore there can be no punishment required for the nonentity, no flaming fire or hell for disembodied spirits, nor on the other hand any heaven or 'kingdom beyond the skies' for these ghosts. Nay, do not interrupt you shall have all you want shortly, but please allow me to finish, dear sister. It is this doctrine which has eaten out the heart of Christianity like a canker. By making man have immortality he has not to seek for it in the only way, and at the time revealed; and by expecting an immediate reward in ethereal regions, he has no need for resurrection to the Kingdom of God on the earth. I would not willingly hurt your feelings, but I must probe the wound ere I can heal."

"I do not weep, dear brother, from anger, but because that you have so far forsaken the religion of your fathers."

"But how if that faith was false, as I have found it! Should I continue to do wickedly because I have been educated in it? But, dear Ella, will you think over the affirmative of my declaration as to what was and is the true faith. I cannot enter into the proof of my propositions now, but let me beg of you to give them your earnest consideration. Weigh them impartially, with your Bible in your hand, and I am sure that you will so arrive at the truth. You will find that the Kingdom of the Lord upon earth, with its concomitants, was the hope of the fathers and elders, and the saints of all ages. There is but one Gospel, and Paul declares it to have been preached to Abraham, in the words, 'in thee and in thy seed shall all the nations of the earth be blessed,' which contain nothing of the expiatory sacrifice of Christ, usually proclaimed as *the Gospel* whereby we are saved. This foundation of Abraham's faith being established, he declares that 'if we are Christ's (by immersion) then are we Abraham's seed, and heirs *according to the Promise*.' Thus the Apostle affirms the predicate that there is *no future inheritance* except through Abraham, he being 'the Heir of the World.' But it draws late now, and we had better return: we will resume the subject in detail, if you wish, some other time. Meanwhile let the chapters I have marked on this note have your careful perusal."

"Thank you, dear brother, they shall: but I do not see what the question of faith has to do with peace of mind?"

"It has only this, can a defiled fountain send forth clear water? so long as your faith is based on *man's* traditions, you cannot have 'the peace *from God* which asseth understanding.' 'Being justified b faith we have peace *with God*.' 'The God of *hope* fill you with all joy and *peace in believing*.' I can fully endorse on our behalf. See, here is the paper containing the penciled passages: I was forgetting it. Good night, Ella."

Gal. iii. 4: 1–7; Rom. 4; Heb., especially chap. 6: 11–20; 9: 11–17; 11; [illegible] on the Faith. Rom. 8: 19–26; v. 6, 8; Eph. 1; the means of Salvation. 1 Cor. 15; 2 Cor. 4: 13 to v. 11; John 14: 1–4, 18–21; 7; the Hope. Psalms 2: 66; 67; 68; 72; 100; Isaiah 9: 60; Dan. 7: 9–14, 22, 27; Rev. 7: 20; 4, 5, 6; the Reign.—*Light Coming; or, Cons*[illegible] *on important Bible Topics.*